The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 4, 1924.

The "Why" of The Christian Exponent

The Spirit of Progress

Christian Courtesy

The Gospel of God

Our Bi-weekly Sermon

The Reason Why

From the Diary of a Relief Worker

The Editor's Chat.

The editor has, at various stages in the preparation of this issue of THE CHRISTIAN EXPONENT, felt himself at a disadvantage in not being able to take the reader into his confidence as he wanted to do. So he thought of this little plan, and hopes to make it at least an occasional, if not a regular feature. How regular it will prove to become will depend somewhat on its reception by you, dear reader, and perhaps still more on how much the editor has to say which he feels can be better said here than elsewhere. All of which is merely saying that this page is just an experiment and that it will be continued if it seems to be meeting a real need.

Speaking of confidences, isn't it true that one thing we seriously need in this day and age of the world is more confidence in each other. Only where there is confidence can there be unity, and only where there is unity can there be real strength and effective co-operation. The important thing for us as individuals is to prove ourselves worthy of the confidence of others, and not to withhold our confidence from those who are worthy, even though they may not entirely agree with us. Too often because one doesn't think as we think we refuse to place any trust or confidence in him no matter how serious and conscientious he may be. The fact that we regard him with suspicion does not escape him, and the possibility of getting him to see what to us seems his error becomes all the more remote. Let us have confidence wherever it is merited.

But we wanted to tell you something about THE CHRISTIAN EXPONENT, some things that are not evident just from looking through its pages. It would take a great deal more space than is available here to tell all we would like to tell, but a few things we want to mention without fail. Let's start at the very beginning,—the outside front cover design.

Probably most of you know that such designs have to be *made*. They can't be printed with regular type like the rest of the paper. Fortunately several good artists were available who were willing to attempt the design, and some of them made three or four different designs. Altogether there were at least half a dozen to choose from, and one of the most puzzling tasks the editor has had,—even if not the most important—was that of choosing the design to greet you and give you your first impression of the new paper. We hope our choice meets your approval. We surely like it very much. The credit goes to Arthur Sprunger, at present a teacher of art in the Goshen, Indiana, High School. The editor has already conveyed his thanks to Mr. Sprunger for his excellent work in a personal letter, but wishes also to express it in this public way for the benefit of, and in behalf of, all our readers. Such work is the result only of much painstaking effort, and we appreciate it very much.

But the heading on the opposite page is also the result of laborious and painstaking work with pen and brush. To Rudy Senger, of Goshen, Indiana, belongs the credit for this excellent piece of work. Mr. Senger did a great deal of hard work and spent much time on these designs, and THE CHISTIAN EXPONENT certainly owes him a large measure of thanks for his effort.

There are others too who deserve many thanks for their help along various lines. The Editor refrains from mentioning any morenames in this connection, for hewould not know whereto stop. But one and all have our hearty thanks, and the hope that they will feel amply rewarded by the thought that they have contributed something to an effort which webelieve has wonderful possibilities and opportunities.

The editor feels very fortunate indeed in the staff of co-laborers he has with him in this enterprise. We believe that a finer, abler, and more large-hearted group of Christian men and women could not be found anywhere, and we feel sure that our readers will appreciate the earnest efforts which they are putting forth to make this venture a success.

Because their work will appear more frequently than that of many of the others, we feel like making special mention here of the departmental editors. We consider ourselves and the readers of THE CHRISTIAN EXPONENT to be very fortunate indeed in the staff which we have secured. Brother A. E. Kreider will give a helpful exposition of the Sunday school lessons each issue. His training and natural ability, together with his large experience in Christian work and his fine Christian character make him preeminently fitted for his task. The same thing can be said of Brother A. R. Eschiliman who will conduct the Young People's Meeting Department, giving an exposition of each of the topics selected and arranged by the topic committee appointed by the General Conference. Sister Crissie Shank, who conducts the mission page, will need no introduction to our readers we are sure. Her time spent in actual mission work on our field in India, her general training and her understanding and grasp of the missionary problems of the Mennonite Church peculiarly fit her for this work. We are sure that these regular contributors will add much to the worth of our pages.

Perhaps a word should be said here about those who are to print and make up THE CHRISTIAN EXPONENT in the form in which you see it. Some twenty miles west of Wooster, on the Lincoln Highway, is the little city of Ashland. Here is located the plant of the Garber Printing and Manufacturing Company, a large commodious brick printing establishment in which are housed numerous presses, typesetting machines, and other printing machinery, and in which are employed some seventy workmen. Here THE CHRISTIAN EXPONENT is being printed, addressed, and wrapped, and then brought over to Wooster by auto truck over the excellent paved roads to be mailed in the Wooster post office.

But back of all these, let us not forget the support and encouragement of the hundreds of folks scattered over the country who have made THE CHRISTIAN EXPONENT possible, and without whose continued support it will not be able to go on. We hope that it will fill a real need existing today, and that it will be successful in accomplishing much good in its field of service. It goes east to the Atlantic, West to the Pacific, South to the Gulf of Mexico, and north into the Dominion of Canada, as well as across the ocean into foreigh lands. It will seek everywhere to bring a message of good cheer, peace, and unity, and to strengthen, encourage and help those who are discouraged and in need. It seeks to be permeated with the message of Christ, to be thoroughly CHRISTIAN.

The Editor would be very glad to hear from a number of readers who have words of encouragement, suggestions, or criticisms to give on this and succeeding issues, and wishes to assure you that they will be deeply appreciated. Simply address your communications to, Editor of the Christian Exponent, Wooster, Ohio, and they will reach his desk.

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THE

CHRISTIAN EXPONENT

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

OUR FOREWORD

WITH this, its first issue, the Christian Exponent makes its advent upon the field of journalism and presents itself before you, its readers, for inspection and approval. We trust that it may prove helpful and inspiring as you peruse its pages, and that it may be a favorable index of the nature of the other issues that are to follow at fortnightly intervals. Our greetings are hereby extended to all of our readers, as well as our thanks to those who by their encouragement and help have made the beginning of our paper possible. We trust that your co-operation will continue, and that many new friends will be found during the coming days and months and years before us.

To some it may seem strange that a new periodical should make its appearance at this time. Never has reading matter been more plentiful than it is today, and never have people had easier access to libraries, books, and papers than they have today. Never has more money been spent in the production of literature of all grades and kinds than is being spent at this moment. New books and periodicals are being issued by hundreds and thousands each year and they are so cheap and so easily obtainable by all that one might almost feel justified in coming to the conclusion that more can do no good. Truly, "Of making books there is no end", and much reading, we might add, has proved to be a curse to many people today. We qualify the last statement however by stating the obvious fact that the reading which is doing the harm is the kind that is unwholesome or unwisely indulged in, and that there is room for anything today that will make a real contribution toward the solution of the problems facing the Christian world, and that will help men and women live better and more consistent Christian lives. This the Christian Exponent modestly hopes to do, and is its only excuse for appearing before you at this time.

The "why" of the Christian Exponent is set forth at some length in another column. The editor does not wish to make a repetition of reasons and causes stated by another, but merely to add his personal testimony to the thought there presented that our object is unity and not division, peace and not war, love and not strife, and a perpetuation of the principles and doctrines based upon the Word of God for which we as a Church have stood for centuries past. The plain, simple, and complete Gospel of Jesus Christ is our platform, and the extension of His Cause and Kingdom our objective. We hope to work harmoniously, sympathetically, and in fundamental accord with all others who are laboring for a like purpose.

We are not unaware of the fact that there are those who look with disfavor and mistrust upon this undertaking, whatever may be their reasons, but we trust that a thorough understanding of its motives and purposes, as well as a frank and unbiased judgment of the merits of the paper itself as it makes its appearance each fortnight will reduce this group to a very small number. We assure you that our purpose is honest, our convictions sincere, and our motives unselfish. It is our purpose and our aim to make the Christian Exponent an example of Christian Journalism in the highest sense of that term and a lighthouse of truth to all who read its pages. To this end we invite the co-operation and help of all Christian believers.

JOHN S. COFFMAN

IT has seemed fitting to us in this first issue of THE CHRISTIAN EXPONENT to present something of the life and message of one who already for more than a score of years has passed to his eternal reward. We do this in the firm belief that the life and message of John S. Coffman are as vital to the generation today as they were in the day when he lived and preached; and because it is the sincere hope and desire of THE CHRISTIAN EXPONENT to teach and present the message of God at this time as earnestly, tactfully, and faithfully, as did this man of God twenty-five years ago. Conditions and problems are different now than they were in his day it is true, but the same sympathetic, forward-looking, and constructive Christian principles which he so successfully applied in his day are needed in our own, and the same simple faith, sacrificial life, and devotion to God which characterized his life must be emphasized today if the Church is to keep the charge which has been entrusted to her and is to successfully present her message to the world. If the Christian Exponent can be of help in bringing this about more effectively its existence will have been justified.

Ever since the Editor has learned of the life and labors of J. S. Coffman it has been one of the regrets of his life that he himself did not have the opportunity and privilege of personally coming into contact with this man of prophetic vision and simple greatness,. And yet his spirit has touched all of us, and still does so, even though he himself has long passed away. The account of his life and labors, as reviewed on another page, has many times been an inspiration and a help, and the lives of others who knew him personally as well as the general spiritual awakening throughout the Church which Coffman was instrumental in helping to bring about have influenced us tremendously. Truly, "He being dead yet speaketh."

We are not exalting the man, but the spirit and the vision which moved him,—even that of Christ. This same Christ can be ours today, and is willing to give to each one of us something of this same spirit and vision, so that as individuals and as a church we can move forward harmoniously, victoriously, and triumphantly. May this be our experience!

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THE OPEN FORUM

A free interchange of ideas in a group of individuals or between different groups of honest truth-seekers is one of the surest ways of arriving at common understandings, agreeing on common purposes, and deciding on unified courses of action for carrying out those purposes. The "Pitiless light of publicity" has exposed many half-truths, revealed many glaring inconsistencies, and destroyed many false arguments which to their sincere advocates seemed unanswerable and inescapable.

Earnest seekers after truth along any line of endeavor are usually eager to submit their findings even to opponents and critics, confident in the belief that if what they have discovered is really truth it cannot be harmed or destroyed by the fire of criticism but must come out the brighter for it; and large-minded enough to feel that if they are in error they want to be corrected. Nations, groups, or individuals who refuse to see or hear another's point of view, but prosecute and worship their own as infallible, absolute, and unchangeable are in a dangerous situation, for the odds are about ninety-nine to one that there are other truths to which they have closed themselves and which others might be able to give them. And even if their point of view should perchance be all that they think it to be, the chances of getting others to see it and conform with it are ten-fold greater if a presentation of other views is allowed and respectfully heard than when it is imposed in a dogmatic and uncompromising manner which at once repels all who do not see things in the same light. The generous, open-minded, and fair method of presentation always wins more support than the dogmatic, antagonistic and critical method.

The Christian Exponent will aim, above all things else, to be fair, open-minded, and thoroughly Christian in all of its attitudes and positions. It may sometimes fall short of its ideal, but this will be its aim and every effort will be made for its realization. In order to better carry out this ideal and in order to help all of us to arrive at a better understanding of each other and our problems and promote a more unified course of action among ourselves, we expect to maintain an Open Forum department as frequently as is necessary in which anyone who comes in the reasonable spirit set forth above may have a hearing by setting forth his own views, and criticizing or enlarging on those expressed by another, so that all sides and all phases of various problems before us may be touched upon and the facts become evident. We believe that this will lead to more careful statements and better prepared arguments by our writers, and that the setting out to criticize or enlarge upon thoughts presented in our regular columns will serve to sift and clarify the views of those who seek to enter the Open Forum, so that our readers will be presented only with material that is the result of mature thought and careful deliberation and that will make a real contribution to the questions under discussion. We trust that many will take advantage of this opportunity.

Of course there are certain classes of arguments or opinions that could not consistently be admitted into the Open Forum, should they make application. The Christian Exponent accepts the Bible as the divinely inspired Word of God, as, we are sure, do all of its readers, and we do not believe that any arguments to the contrary would be welcome or profitable. It follows therefore, that the great fundamental truths on which the Bible authoritatively speaks, such as the deity and divinity of Christ, the vicarious sacrifice and atonement, the doctrines of sin, non-resistance, non-conformity, separation from the world, and many others, are accepted as indisputable facts not proper subjects for adverse debate or argument in a group that has already accepted these principles. What we are concerned about mightily.

however, is the particular application and interpretation of these principles in the light of conditions as we find them today. We believe in the Mennonite Church and the things for which she stands, and all of our influence shall be used toward the propagation and the defense of the great principles which have been handed down to us by our fathers, and their application to present day conditions.

It naturally follows that the editor must be the final judge as to the propriety of admitting any particular communications to the Open Forum, and if he is in doubt he has a corps of consulting editors in whom he has great confidence who will help him out. But the general purpose expressed above, and the conditions there named will constitute, as much as possible, the platform on the basis of which decisions will be made. We welcome all who come in the right spirit.

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ARE WE STILL "CONSCIENTIOUS OBJECTORS?"

THE term "Conscientious Objector" has lost considerable of the odium that was attached to it during the period of the Great War a few years ago. Those who took the position at that time that the war was wrong and unchristian, and that they could not conscientiously have a part in it, were held in general contempt both by the secular and the religious press, and in many cases had to suffer keenly at the hands of their more "patriotic" neighbors. Since the war, however, and especially during the last year or two, a change of feeling seems to have come about, and the very term "pacifist" has come into acceptance in many respectable quarters. An influential and widely circulated interdenominational Christian journal comes with the statement that the pacifists were "not altogether fools and cowards" and seriously raises the question whether the conscientious objectors were not after all the best Christians during the war period. It then makes this significant statement: "The war as we all see it now was so irrational, so brutalizing to mankind, so ineffectual in results having any relation whatever to the aims for which it was alleged to be waged, that a wave of disillusionment has swept over the whole nation." Even the secular press in many cases joins in the same thought.

While to some it may no doubt seem like a legitimate cause for self congratulation to know that the world is giving us credit for the position which we took when it was such an extremely unpopular one, and that it is giving recognition, though somewhat tardily, to the principles for which we stood at a time when standing for them required real moral fiber and back-bone, it ought really to humiliate us to think that we have been as apologetic and as backward as we have in seeking to perpetuate these principles since they have no longer been open issues, and that we have not been more careful in living out these same principles in all of our activities and dealings in other phases of our lives. For it must be remembered that non-resistance applies not only to actual fighting in time of war, but that it is a principle which can be applied in every activity of life. Its vital principle is love, and the belief that love is stronger than hate. It believes not only in not striking a man, but in helping him instead. It advocates not only doing what is required and expected of us, but doing *more* than is required or expected. It means more than abstaining from physical violence toward each other or our fellow men; it means loving, walking peaceably, without hatred, antagonism or strife. It means not seeking our own rights, but trying to see that the other man gets his. The whole principle is so deep and so far-reaching that its adoption in the life of any individual or group of individuals cannot but work a real transformation and change of life that will be evident to all.

We were really very consistent and ardent pacifists on the war question when circumstances forced it upon us. But are we still as consistent in every other phase of the question? Just as a few years ago we stood for a particular application of this principle which the world is now coming to recognize and commend but which at that time they could not admit, so now we must equally be examples and advocates of the same principle as applied in every walk of life. If we are not, we will justly be pointed out as inconsistent and unworthy of the respect which any honest man can rightfully expect.

Let us be sure that our "conscientious objections" apply to everything that is not befitting to our profession, and let us apply the principles for which we stand in full measure to every phase of our activity.

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THE "Why" of the Christian Exponent

By Lester Hostetler

THE Christian Exponent owes its existence to a demand among many serious minded men and women of the Mennonite Church for an organ which will help them to understand and appreciate the historic principles of our Mennonite faith, which will discuss in a fundamental manner and from different points of view the present problems which are constantly engaging the minds and occasionally threatening the peace of our church people, and which will help us to understand our relation to society and see our opportunities, as individuals and as a church, for service in the world. It is an unofficial publication and therefore its spirit should be freer, more natural, and more open minded than it otherwise could be.

The Exponenet believes in the mission and destiny of the Mennonite Church. It believes in her possibilities, and her opportunity for bringing a distinctive message to the world. We believe that the editor, his staff of co-workers, and everyone who has assumed responsibility for this venture in journalism, has the highest welfare and the progress of the church at heart. Many of those most interested in the new paper have suffered persecution for the principles of Christ and the church; some of them have given long years of service to the church at considerable sacrifice and self-denial. The "Why" of the Exponent, in part at least, is to help de-

fend and promulgate the historic principles of the Mennonite Church.

The so-called unrest within the church may prove to be the birth pangs of better things. At least one likes to hope so. But we must recognize that there are possibilities in either direction. We have special problems to meet in our day as our forefathers did in their day, and if we would meet them successfully and adjust ourselves to changing conditions, we must do co-operative thinking and engage in united endeavor. As a church we are guilty of the age-long carnality of partizanship. I am of Apollos says one; I am of Cephas says another; and a third says I am of Paul or I am of Christ One element is saying to another You are not of us therefore we have no need of thee. How many times in the history of the church have Christian people, because of minor questions, failed to recognize their common ground and consequently fallen apart or pronounced anathemas upon each other, when later history proved that love would have been the more excellent way It is the aim of the Exponent to help define and clarify the so-called church proble ms and questions and issues which are coming so thick and fast that they threaten at times to completely overshadow Him who came in order that the life in us might be full and joyous and abundant.

There are some who look with disfavor upon open and free discussion such as the Exponent proposes to carry on. They believe the unity of the church is best preserved by keeping every mind on the same track; that more than one viewpoint would bring confusion and end in disaster. All of which reminds us of the words of Bishop Whately: Whoever is afraid to submit any question, whether civic or religious, to the test of public discussion, is more in love with his own opinion than with the truth.' Opportunity for expression and discussion, if properly conducted, creates good will and the spirit of fellowship and, one is almost safe in saying, is an absolute condition for the inner unity, peace and progress of the church.

The Exponent proposes to serve the layman. Not that the layman will necessarily dominate, but he is invited to co-operate and to contribute. We proceed on the principle that truth is gained through the co-operative thinking and endeavor of the group; that it is not a ready made, cut and dried body of facts which are to be received without question. Only One was the Truth His followers are seekers after the truth, all of them seeing only in part and often through a glass darkly. The Revealer of Truth abides in us, ministry and laity alike, and His work we welcome and respect. Where earnest and faithful laymen arrive at convictions and ask for consideration, they should be heard. In some sections there is discouragement and in others a growing indifference to the church because of a feeling that many questions which are asked in all seriousness receive very superficial dealing on the part of those in responsibility.

We are living in a time when our faith and especially our "distinctive doctrines" are tried as by fire. And regardless of the disturbance and sometimes embarrassments which they cause, the thinking class within the church and especially the younger element which in increasing numbers is receiving the discipline of a High School education, will continue to ask questions regarding religion and religious customs—will ask questions in all seriousness and will demand serious answers. Pious exhortations to faithfulness, or attributing the spirit of inquiry to the rebelliousness and perversity of the human heart, will not suffice. The Exponent makes no claim to a final solution to every question; but it will endeavor to be of help by enlisting the services of men and women who can write sympathetically and intelligently on the problems of our young people, those who have gone through High School and College as well as others.

An exceptionally strong group of department editors has been secured. The discussions of the Sunday school lessons and the Y. P. M. Topics should be of genuine help to officers and teachers in the Sunday School and leaders and speakers in the Young People's Bible meeting. The Mission Department is edited by one who has spent some time in practical work in our mission in India; one who, we believe, by her natural aptitude and first hand experience will present the cause of missions in an interesting and appealing way.

We believe that the Exponent, under the able guidance of our editor, will be a power for good and that it will be welcomed in every home where good literature is read and where persons are interested in vital and interesting discussions and occasionally fresh presentations of the current problems pertaining to our religious life.

This statement of the why of the Christian Exponent may seem to some readers to be inadequate. If so, the Open Forum column of some future issue, the writer trusts, will be given an opportunity to function.

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The Spirit of Progress

John S. Coffman.

An Address Delivered at the Dedication of Elkhart Institute, Elkhart, Indiana

THE Spirit of Progress was planted into man when Jehovah breathed into him the breath of life and man became a living soul. This spirit has been either in active development or in blighting retrogression ever since Adam spoke to his Master or formed a wooden spade and rake to cultivate the soil in Eden; or even the first seamstress exchanged the apron of fig leaves for the garment of skins. How the first man began to shape implements and other contrivances for convenience and comfort is almost inconceivable to us. In his hand was no poised blade of shining steel, no rude iron ax, not even a stone hatchet. He began with nothing but the spirit to progress. How the first woman could do the cooking without oven or kettle, and make and mend

clothes without needle or thread or any other appliances will always be a matter of conjecture. Surely she was ready for different methods if the readiness for change of fashions by the woman of 1896 is any criterion of the disposition of her remote ancestor.

From this rude beginning man has progressed in discovery and construction till the more favorably situated dwell in mansions, and live on the most nourishing and the most dainty foods that the earth produces, no matter how distant the place of their production. He has discovered about all that is desirable or profitable in distant lands and beyond the seas. He has invented means of transportation that will bring to his door in a few weeks the products of the antipodes. In a few months he can make, in comparative safety, a journey around the globe; and he can send an intelligible message the 25,000 miles in a few minutes. He is now sanguine enough to think of arranging great electric lights in such order as to signal to the inhabitants of other planets. It is said that in the mountains of West Virginia a professor has been listening to the hiss and thud of meteroites falling into our glorious sun.

To see that there has been progress in intellectual development we need only remember that from a few ideas the great field of thought has been developed and from a few words have grown hundreds of languages, and almost numberless dialects, many of which have been, through the art of learning, transcribed to tablets and books, until the civilized lands are flooded with multiplied millions of copies. Now the children of the poorer classes, along with the rich, can read their languages, and, through these readily obtainable books, converse with the intelligent thought of other lands and other ages.

That there has been moral progress at many intervals of the world's history is not to be denied. There were times wher the inhabitants of the world, except a comparative handful, were barbarians. Sometimes man was in constant mortal dread for his life because of hostility on every hand of characterless individuals or marauding neighboring tribes. This accounts for the discoveries of homes and even cities in the seclusion of caves and excavations and in almost inaccessible positions under cliffs and against mountain sides. Many changes have taken place for the better. Man has ceased to rob and slay his fellow man, not because he is powerless or because he cannot find him, but because he has no longer any desire to do so. The husbandman can now enjoy the fruits of his labors because he need not spend almost his whole time in fortifying and defending himself against those who would still be enemies were it not for the progress of civilization.

But there is a specific use of the word progress which means retrogression. A church dignitary becoming disgusted with the impiety and growing immorality of his people indignantly exclaimed, To your shame you are progressing backwards. The world has been no stranger to this kind of progress. While invention and discovery and application may have moved along with somewhat steady tread, though sometimes sadly hindered by many reverses and revolutions, intellect and morals were many times defeated and crushed until they appeared to be lost in the darkness of oblivion. This is especially true of the latter. Moral development has not kept pace with the intellectual. But usually when the moral has gone down the intellectual has fallen with it.

It is a remarkable fact that in every age and in every place there has been no permanent and marked progress when immorality has held sway; but when morality flourished there was progress in every other virtue and in every desirable form of achievement. This proves conclusively that true progress depends on improvement that does more than bring conveniences to man, does more than develop man's intellect; it is a grace that *makes man better*.

So long as the chosen people of God walked in the purity of the statutes of the Most High prosperity marked every step. But so soon as they violated the teachings of His law by yielding to the temptations of the idolatrous forms of worship of their heathen neighbors, reveling with them in luxury, idleness, and sensuality, they were on the down grade to ruin. At the time of her highest glory, when probably deep piety and faithfulness to the commands of God was most characteristic of Israel, Solomon could dazzle the Queen of the South with the greatness and grandeur of his splendid court, the beauty of the Lord's House, and the magnificence of the Holy City. A few hundred years of misrule by wicked kings found her people in chains of slavery in Babylon, her prophets sitting on the river's banks with their harps hanging upon the willows, mournfully saying, "How can we sing a song of Zion in a strange land?" Prosperity and release from captivity came only when they returned to righteousness and the true worship of Jehovah.

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The spirit of progress in the line of education was not wanting among the Waldenses, Swiss brethren, or the early Mennonites. They were especially anxious to have their children learn to read that they might know the teachings of the Bible and be so firmly established in the truths of Christianity that they could defeat in argument anyone who would dare to attack their doctrine. Few people at any age were generally so well versed in the Scriptures.

They took advantage of the schools whenever praticable. The Mennonites of Holland established a university at Amsterdam in 1737 which is still in existence. Menno Simons himself owned a printing press when there were yet very few in operation; and to this press we are largely indebted for the little Waldensian and early Mennonite literature still extant, which was not destroyed by merciless persecutors.

Persecutions against these non-resistant people were so severe, from the combined efforts of at least four classes of professed Christians, that their spirit of progress appeared almost entirely crushed. Indeed many of those who escaped the ravages of persecution lived so secluded, so much isolated from the learned that they lost all interest in education further than to be able to read and write so as to transact business pertaining to their farms

and to their looms. But not so with all. Books were published and schools maintained at intervals all along down their history. The first book on the Theory and Practice of Teaching ever published in America was the work of that pious Mennonite teacher, Christopher Dock, at Skippack, Montgomery Co., Pa., in one of the first Mennonite churches erected in America. This little volume was published by Christopher Sauer, in 1770, and a few copies are still in the country.

That the Mennonites in America were not averse to learning and the publication of books is fully attested by the fact that so early as 1745, amid all the disadvantages of those times and the great expense that it entailed, they undertook and accomplished, in Lancaster county, Pa. the translation from the Holland language into German and its publication the large work known as Martyr's Mirror. An edition of 1,300 copies was issued in large folio form. Many of the books are yet to be found in Mennonite families, bound in heavy oak boards covered with strong leather, which seems almost as indestructible as an Egyptian mummy. A curious contravention marks an epoch in the history of these books. In the war of the Revolution a number of unbound copies were captured by British soldiers. Paper was a scarce article then. Those very pages which had printed upon them a history of God's suffering people and their principles of faith, which were, "no war, no violence, no bloodshed", were used to make cartridges with which to kill people. (To be concluded)

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Christian Courtesy:

Hervey Schnell.

MORE than once, when in a large audience, I cherished the longing for an opportunity to do that large crowd a grand favor,—something to oblige them. Such an opportunity I would feel were worth years of my life. But it didn't always occur to me that if I could do someone a good turn every day and would keep that up for three or four years, I would have my wish, or at least its equivalent. For the most part, life is made up of small things, and the faithful performance of small but worthy deeds calls for heroism as real as does the performance of greater deeds.

I will not venture a definition of Christian courtesy, but I deem it quite in order to say that when you and I give a speaker our respectful attention, whether we relish his talk or not, or whether we agree with him or not, and face him not rudely but politely, I am confident that our speakers will regard that a fine specimen of Christian courtesy. All such little kindnesses kindly rendered come within the province of our subject and we can ill afford to overlook the least of them.

We are also concerned in a higher type of Christian courtesy which I think I shall call, for want of a better word, "intellectual courtesy,"—bringing into play the mind in a real effort to understand each other; bringing into play the imagination, imagining ourselves in the other's place in order to see the situation from his angle and to appreciate his viewpoint. There is much dissatisfaction that is due to a misunderstanding of each other, even among Christians, and too often entirely too little real effort is made to understand each other. A greater measure of Christian courtesy would almost serve as a cure-all for such ills.

It is necessary sometimes to take a stand and get ready to face an attack. But we sometimes get into a skirmish before we are in possession of all the facts we ought to have, and the result is a regret. Our regret is not that we were not brave but we found that we had been more successful in the defense of the truth as we saw it than in the comprehension of the truth.

Another example of this type of courtesy we meet with sometimes when parties really do understand each other and yet for some reason see fit to differ. And still they get along together. They work together and respect and esteem each other in such a way that we can be about them for some time before we discover to what extent they differ. Of course this is not always possible. Sometimes differences are forced to the surface by circumstances. But wherever it is found, it is certainly a grand expression of a large mindedness and a largeness of soul.

We are to be of one mind,—not necessarily to be thinking alike, but having the same *object and aim of mind* which enables us to get on together in spite of the fact that we do not always think or feel alike, and have our diversities of gifts and our diversities of temperaments, and our diversities of habits, as well as our diversities of views,—barring however, such attitudes as are essentially opposed to revelation.

We are to be of one mind, and we are to have the mind of Christ. Christ was humble-minded. And humble-mindedness lies very much at the root of courtesy. When we are humble-minded we are willing to learn without prejudice wherever and from anyone we can. Jesus also had the appreciative mind which led him to size up people and look them over, not in search of faults but in search of excellence. He saw something worth mentioning in Nathaniel even before Nathaniel followed Him. And He seemed to see so much in Peter. And Jesus wasn't mistaken in that individual either. Peter afterwards gave us some great lessons.

We quite easily fall into the narrowness and smallness of mind of one of the disciples when he said, "Master, we saw one casting out demons in thy name and we forbade him because he followed not us." Notice, they didn't hinder him because he was or was not a man of Christ, but because he was not of their copmany. If someone assumes an attitude different from what we were always accustomed to we are soon inclined to brand him as one *not of us*,—and that quite regardless of his worth. But Jesus with that larger and saner mind insisted on estimating the man by his relation to Himself and not by the exact company in which he may have been found. And He tells the disciples what He also would have us know, that when a person does worth while works and refers those works to Christ, that person cannot at the same time speak evil of Him. And, ac-

cordingly, He lays down the principle that when such a one for such a reason cannot be supposed to be against Christ we ought to suppose him to be for Him,—eagerly hoping for the best. That, I think, is Christian courtesy of the highest type. But this courtesy ought to obtain not only among Christians, but also from the Christian toward his enemy. John Hyde De Forest was a missionary in Japan for thirty-seven years, from1874 to 1911. He was a missionary, evangelist, and educator. But at first he could not appreciate his field. He became disgusted with everything Japanese. But let us notice the confession of his last days. He said, "As I look over the first half of my career in Japan I confess that I was not able to meet in a fair and courteous spirit the fierce attacks on Christianity by able men." He also admitted his former tendency toward what he then called the "Pharisaic missionary," the "I-holier-than-thou" attitude. He rejoiced in the revised New Testament because it did not contain the word "heathen." He said it was a Christian discourtesy for us to speak of the Japs as heathen, and that it behooves us to approach them sympathetically and not contemptuously. At this point D. L. Moody was with him.

We need perhaps not expect to ever get rid of contention in the Church altogether. We will likely always need some parliamentary battles, church councils, church decisions, and church authority. But from the angle of our theme let us notice something we need more. We need more Christians who deem it a privilege to affiliate themselves with a body of believers and to exercise patience and forbearance to the end of the upbuilding and perfecting of that body in Christ, and who deem this a greater privilege than taking the liberty to venture about seeing how far they might go with immunity, ignoring and disregarding the ideas and wishes of sincere people. We also need more Christian workers who are not so prone to resort to technical tactics, force, and authority as means to bring about desired results, but who have greater faith in courtesy and the appeal of Love.

In that priceless monument of Christian courtesy, the epistle to Philemon, Paul, although keenly aware of the apostolic authority back of him by which he might have ordered Philemon just what to do and what not, did not use that authority. Instead of that he proceeds to appeal to Philemon's better self with a delicacy and a refinement that are not easily surpassed.

However, on this subject may the Lord have the last word. Allow me to refer you, in the American Standard Version, to I Peter 3, verses 8 to 17.

Millersburg, O.

OUR BI-WEEKLY SERMON

The Gospel of God.

A. E. Kreider.

Jesus came preaching the gospel of God. Mark 1:14.

THESE words describe the mission of Jesus. He came into Galilee hearlding the gospel of God. This fruitful portion of His public ministry was not in Jerusalem, the city of the priest, the rich, and the powerful. He came among the humble and poor of His own home province, Galilee. Altho His was the highest of missions, he came without display of royal prestige. He came simply preaching the gospel of God. His message was glad, joyous good-news. What were these glad tidings which made the chorus of Heaven burst forth in song upon the hills of Judea? They were new words, words of depth, passion, life. Such truth, such spiritual insight; such subtle, such stirring words; such guidance and such comfort were never heard before He came preaching the gospel of God. The Gospel of God. What a remarkable phrase.

The purpose of Jesus' coming into Galilee was that He might preach the gospel of God. That which Galilee needed supremely was the gospel. And Jesus gave Himself to the preaching of it. Today the Church of Christ likewise receives this high commission, "Go ye therefore and teach—and lo I am with you alway." The pulpit exits for this one purpose. The preacher is ordained for this one purpose. The unfailing concern of the Church of Christ, the Christian press, the Christian school is suggested by our text—preach the gospel. The one absorbing end of all Christian endeavor is to preach the gospel of God.

The text implies that the primary human need is God. There are many gospels, gospels concerning work, play, health, industry, politics but dealing only with one phase of human need. The primary and fundamental human need is the need of God Himself. Satisfy this need and lesser needs are taken care of. Jesus went forth in the conviction that His gospel satisfied this need, that His gospel was as broad and as deep as life for He came to declare God the Father. Did He not say "I came that ye might have life"? And, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

It is quite impossible to compress the living gospel of our Christ into a few statements or paragraphs. No formula or credal statement can quite adequately express the gospel of God. We dare not minimize the value of doctrinal statements. Truth is precious and a careful, thoughtful, conscientious effort to state it is our duty. But it is a live question whether even words chosen with great care as to fitness can represent adequately the gospel which essentially is a personal experience. Think how much must be crowded into words if they would fully tell of the things for which Jesus toiled and shed His blood. The Spirit rather than words must be our teacher of the fullness of life found in the gospel. Read with spiritual discernment, with

human sympathy the story of Him who proclaimed this gospel of God.

The words of Jesus—the Gospel of God—are deeply vital. People were strangely moved when He spoke. He spoke as one having authority. Follow the career of Jesus. Jesus' gospel controlled His life. His thought of God which was more than a mere intellectual conception created the spirit radiated by His personality, gave rise to the words of truth which fell from His lips, impelled Him to minister and give His life as a ransom. One who truly knows the gracious, compassionate, forgiving Heavenly Father will live a life that is beautifully fragrant with the Spirit. One who knows the yearning purpose of the Father for the redemption of man, the purification of human life will be driven forth with impulse and passion proclaiming the gospel of the loving Father. He who knows God the Father aright knows the gospel of Jesus. His gospel was the gospel of God.

It is impressive to observe that the good tidings which Jesus brought to the humble fisherman and peasant-folk of Galilee and to the entire world are very simple. The lowly who would learn, quickly grasp its essentials. When Jesus taught concerning the Father He did not dwell upon God's transcendence or His imminence. These were not words of His vocabulary. He nowhere in his recorded utterances speaks of the omnipresence, omnipotence, omniscience or infinity of God. Although He would have admitted the truth of all of them, He in His public ministry did not use these words. The vital, the practical, not the speculative, was His concern as a teacher of the things of God. Neither do we find in our gospel records a mention of God as king; His word is not described as eternal decrees; His relation to man Jesus does not present in terms of His sovereignty; neither are His children regarded as subjects. God's relation to man according to Jesus is not an official one. "I call you not servants but friends". But how does Jesus speak of God. God is Father, By word ,by parable, by the blessing of children, by the healing of the lame and the blind, He unfolded the thought of God as Father. The Jesus of our gospels in a natural, human, appealing manner taught of the Father's character of love, His beneficient purposes for earth and heaven, His gracious care for the daily needs of His children, His forgiveness, His guidance and deliverance. Jesus' words are so simple and yet so laden with love and life that they strike responsive human notes in the souls of men. Let the weary, the heavy laden come unto Him and learn of Him and they shall find rest unto their souls.

The gospel of God is an inspiring message. Jesus who knew what was in man declared that man is worth more than the whole world. The thing of supreme value is human personality. The human soul purged and ennobled may ascend unto the likeness of the Father. Or again who is not stirred to renewed effort by the thought that he may rise each time he falls, that forgiveness awaits the penitent and that each day life may begin anew. Jesus declared a gospel of hope for every sinner. Jesus also declares that man need not fear because of the anxieties of life. "Take no thought for the morrow". The Heavenly Father is one that can be trusted. Peace and tranquility of mind is the portion of him who pursues the gospel way of life. The humble cannot suffer humiliation. The meek will not be given to vain ambitions. The poor in spirit are happy for theirs is the kingdom of heaven. The gospel of God quickens the souls of men with the hope of immortal life. These are a few of the inspirations of the gospel.

The gospel of God is also a gospel of joy. Did not Jesus purpose that man's joy should be full? Joy attends discipleship because there is no truly human capacity of soul in man which is not quickened with new vitality and energy by the gospel. Physical powers are aroused, the mind is stirred with a strange hungering and thirsting, the imagination is awakened, the affections are sweetened, deepened and broadened. The gospel way of living is a more intensive and consequently a more satisfying mode of life. There is a somewhat perplexing law of life, rather law of God, that joy is for him who loses his life. He who saves his life shall surely lose the the true joy. Joy is always the accompaniment of unselfish, sacrificial living. The gospel is an unfailing stimulus to this high order of life. Then too there is a very genuine joy shared by all who love God and His handiwork. Earth and sky, field and hill, lily and sparrow are all aglow with life. The gospel is not averse to beauty. The joy aroused by the beautiful of God's creation is akin to worship. And finally, the unequalled joy of forgiveness and fellowship with the Father have their source in the gospel of God.

As Jesus' gospel has gone out into the world it has proven itself a power for social good. Social conditions have been affected. Certain changes for the better have come. There is inherent in the gospel of Christ a moral and spiritual force which if properly released in this world will make this world a more just world. God is a God of justice. His Gospel is a gospel of justice. Will God be worshipped acceptably unless those who receive His gospel strive to establish justice here among men? The message of the Church to be true to its founder must go beyond the preaching of harmless principles. The prophets of Israel laid bare the casual sins of all classes. The scheming of the rich, the greed of the tradesman, the corruption of the rulers, all were objects of scathing words of protest. No condition failed to attract the scrutinizing eye of the prophet of God. Should less be true of him who today proclaims the gospel of God? Surely one of the distinguishing characteristics of the gospel is righteousness. The Gospel of God is a gospel of power,—powerful to stir the conscience of citizen, worker, business man and captain of industry. But let it be emphasized that the gospel of Jesus Christ only becomes a genuinely social gospel when it is deeply, intensely alive with the Spirit of God.

Finally the gospel of God is Jesus Christ himself. Words may be multiplied extoling the moral granduer of His sayings. But His sayings mean little apart from Him who uttered them. His gospel is described as simple and vital. The simplicity and vitality of His gospel is explained by His simple genuine life. He has

taught us that the elemental verities are few and simple. These abiding verities are known as realities because He Himself lived them. How fully He himself exhibits the simple but eternal truths of life has been verified times innumerable by those who follow Him. It has been said the gospel inspires. Its inspiration is due to what? Every word spoken by Jesus which fires the souls of men finds its origin in the soul of Him who said "I am the Truth." The words of the gospel of God are the overflow of the eternal springs within the heart of the Son of Man. The apostle Paul speaks of "the knowledge of the glory of God in the face of Jesus Christ". Surely if the face of Jesus manifested the glorious character of the Father His must have been a radiant personality. The gospel of God was embodied in the character of the Christ. Truth—the living, saving truth—comes though personality, the personality of Jesus of Nazareth. Never has life been known which is so full, so free, so joyous as His. To see Him is to love Him; to hear Him is to desire Him. To such as desire the life found in Him, He says, "I am the Way". No man approaches the gospel in understanding or experience except through Him.

The gospel of God is neither commonplace or ordinary. It is good news, today, every day. It is a tiding throbbing with life. It is for all men. Its themes are of pre-eminent human interest. What meaningful words it speaks concerning the Father—His love, His forgiveness, His care and what hope it inspires in sinful, struggling, aspiring man. The awe, the mystery, the joy, the freedom, the enthusiasm, the righteousness of the gospel of God has profoundly stirred man in every generation. It is the hope of today. Without it we would despair. The hatred, the selfishness of nations and man are subdued by it. The confusion of thought, the suspicion of brethren, all our differences must succumb to its power. "It is the power of God unto salvation".

The pressing duty of the present is to study, teach, live the gospel of God. Study it with a mind aglow with the Spirit; teach it with a heart afire with its convictions; live it with a loyalty born of its power.

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The Reason Why.

(From the Diary of a Relief Worker)

Nov. 29, 1919. Three of our boys left this morning to do relief work in Syria. How sorry we were to lose them and yet how glad that they were willing to go and help over there. H and I just had a long talk about this whole question, and about going ourselves. There is a strong feeling among the boys in school that here is an opportunity for them to show that their faith in the vital principles of our church actually means something to them. What should I do about it myself? I didn't go through the camp experiences so many of them did, and perhaps for that reason I do not feel as keenly about it all as they do.

There are thousands of young men who had a conviction that they ought to go across and fight a few years ago. Dare I say that they were less sincere than I, or that their acting on their convictions did not really mean something to them? I know that some of the arguments used to make them think thus—that to go out and fight was their supreme duty, for instance —lost their weight when the fever heat of the moment had cooled off, when men were thinking more sanely again, when men saw that winning the war had not solved all of the problems the world is facing—that it had in fact made many new ones. But that doesn't help me to get away from this question: "If you really believe that the fundamental principles of your faith are worth *more* to the world than the principles that impelled those boys to go out and kill their fellowmen, then you ought to be *that much more* willing than they were, to go out and help those who are suffering as a result of the war. Are you?"

Relief work is making a strong appeal to our people. They are giving more money for it than they have ever given for any other cause. What is the real reason back of it all? I know that we are going through an experience that is new for this generation at least. It was easy enough to say that we did not believe in taking part in war when there was no war. The whole question of our attitude toward the world—humanity I mean —and its problems, is not so simple as we once thought it was. Our religious convictions have taken on more significance to us, and to those about us who have now for the first time come into actual close-up contact with the meaning of those convictions when they are applied to a test esae. We believe that the teaching of Jesus Christ, when He said, "Love your enemies", which was simply another way of saying, "Thou shalt not kill", was meant to be lived out in everyday life in this world, and just as truly in a time of war as any other. But it is hard to live out a negative ideal like non-resistance when you are under so much pressure unless you can balance it with something positive. Perhaps it is unfortunate for us that we have always stressed the negative side and have not anticipated the testing time before it actually came to us. Perhaps if we had moved out into the front line trenches of the needs of humanity we would have been able to justify our attitude more fully. Jesus surely meant that if we really loved our enemy we would not only not kill him but we would also do something to help him when he was down and in misery. And God knows there is enough misery in this old world just now.

I wonder if this whole situation is not what is back of the desire on the part of our young men to go out into the places of great need and do everything they can to relieve that need, and if the money that our people made during the war—blood-money, one might almost say—and made out of a situation to which they were for religious reasons strongly opposed—I wonder if that money is not somehow burning a hole in their pockets, and simply must be given to do some good in this needy world so that they can look the world squarely in the face and say, "I am living what I profess to believe."

Feb. 12, 1920. I have decided to go out into relief work—if there is an opportunity. I wonder what this experience is meaning to our young men who have gone

out—to me if I go. Many—most of them—have had actual experience in the negative side of our attitude toward war. Will that make them worth more in a positive way, when they actually get out into the midst of the suffering and need? It ought to. And what is going to be the effect on those who are giving? Will they have a correspondingly larger interest in those they are trying to help? Will it bring us added blessings? It ought to make the world smaller and those unfortunate countries over there more real. And at best it will bring us new problems in many ways. How will they affect our church?

July 10. I'm actually going, the way it looks now, and to Russia—if we get there

Aug. 4. Today I said farewell to homefolks and started on my long journey. Where will it lead me?

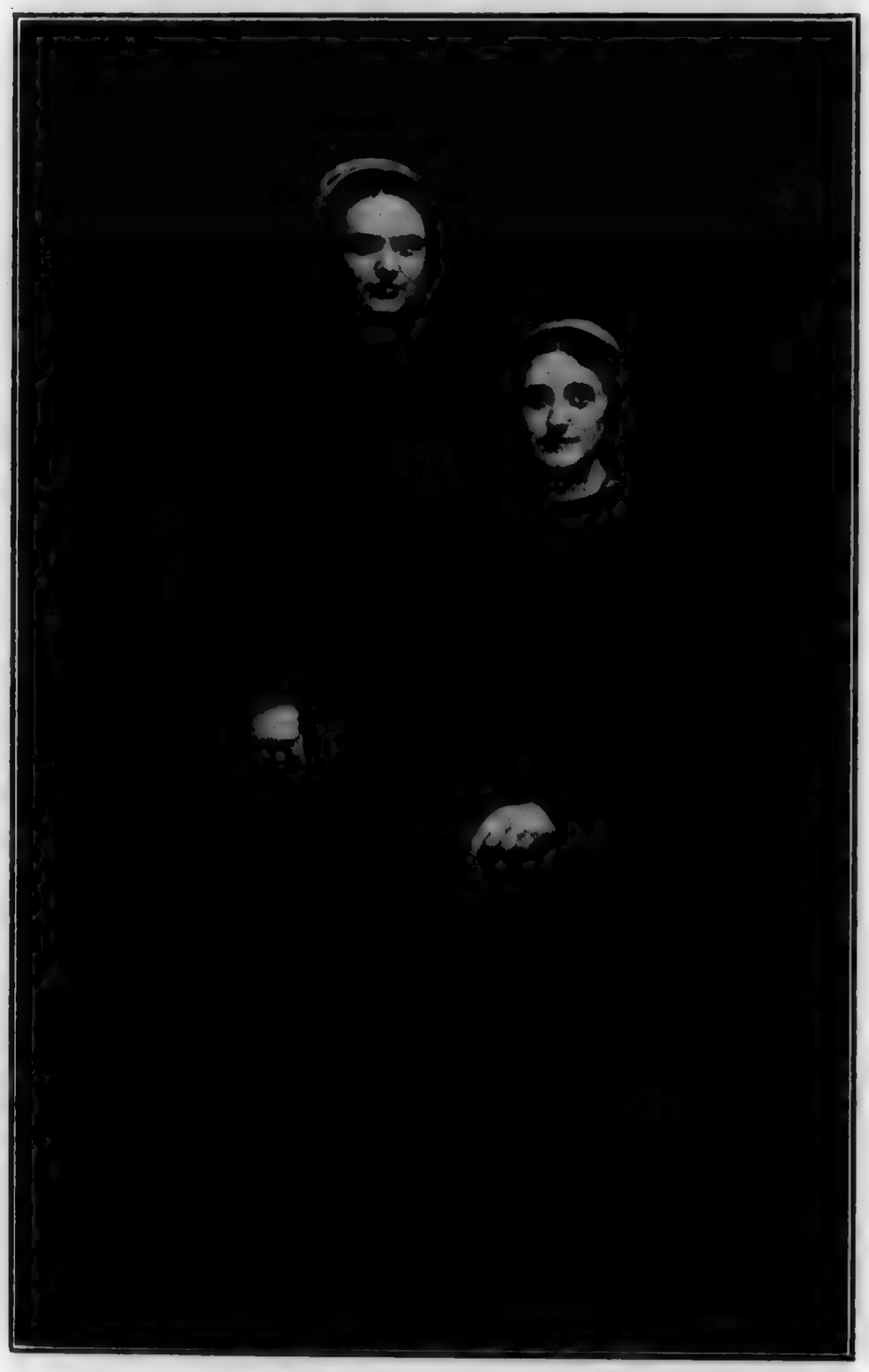
Aug. 10. Delays. Not enough men to go. Our sailing has been postponed.

Sept. 1. We are actually off for Constantinople—Miller, Kratz and I. Saw the New York skyline fade away in the distance this afternoon as our ship struck out across the Atlantic. It gives one a strange feeling. What will our experiences be?

A. L. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank.



Our latest Missionaries to South America—
Who will be the next?

"That our Lives may Count for Him in South America"

This was part of the first meassage sent from South America by missionaries Salena Gamber and Vera Hallman who landed in Buenos Aires Sept. 15 and are at present studying the Spanish language in Pehuajo. This makes a total of ten North American and two native missionary workers, (two of whom are at present home on furlough) in a district as large as Massachusetts, Rhode Island, and Delaware combined and having a population as great as the state of Delaware. We talk a good deal about our missionary work in South America, but are our lives really counting for Him there? Anyone who looks over our work seriously must be impressed with the smallness, the absolute littleness of the work, compared with what we ought to be doing. There are about 250,000 in the district most of whom have never heard of the living Christ, and to bring them the Gospel there are only four ordained preachers.

If there were a dozen young Mennonite ministers in South America everyone of them could be located in this district in a town having from five to fifteen thousand population where the evangelistic opportunity is wonderful and where there is no evangelical worker. Think of having an opportunity like that! Think of having a life count for Him in such a place! Then if there were fifty more young Mennonite couples in South America; every couple could be located in this district in a town of perhaps from one to five thousand with not a single person doing anything to make Jesus Christ the Savior known. Think of opening up the first Sunday School in such a town and of establishing a private school or a shop or factory and having a life count for Him in that way!

This is the challenge the Mennonite Mission District in South America presents to us. And with this challenge comes the following plea signed by each of our Missionaries in that country:

"In the face of the rapid growth of the Church; the increased demands on the present missionaries; the many calls for the Gospel from neighboring towns; we humbly plead that if possible two missionary families be sent to the Argentine within the next two or three months."

This plea was dated Sept. 3. Four months have

passed. How many calls were unheeded, how many opportunities were lost. We are responsible, for people in this district are not being reached by any other evangelical body. It is *our* District. What are we doing about it? What *will* we do about it?

And there is not just this one district in South America. Indeed it is only a very small part of the unevangelized field. Dr. S. G. Inman who has traveled through the nations of the continent twice says that, "If you would stand on the boundary line between Paraguay and Brazil and look north for fifteen hundred miles, northeast for two thousand miles, and look over to the west for five hundred miles, you would hardly find more than three missionaries in that whole immense territory, probably the largest unevangelized piece of territory in the entire world." "That our lives may count for Him in South America."

THE SUNDAY SCHOOL

THE SUNDAY SCHOOL LESSONS

THE LONG SOJOURN IN EGYPT

January 13, 1924

Lesson Text: Genesis 47:1-12

ISRAEL'S sojourn in Egypt furnishes two memorable names—Joseph and Moses. In the critical hours of the world's history leaders have arisen. Israel was in straightened circumstances and Joseph was at hand to bring relief. Israel was reduced to miserable bondage and Moses appeared to deliver. Multiply your own illustrations. In the past when crises arose God raised up leaders to guide the way. In an hour of great need today God will likewise annoint someone to be protector and deliverer. Although in a strange land and in bondage to a foreign king, Israel had not passed out from under the eye of Jehovah. He used Joseph to work out his purposes for His people Israel.

Joseph's life is fruitful for study. Joseph was a Hebrew shepherd, then prisoner and later the ruler of all Egypt. The story of his career is fascinating. We are startled at the sudden turns and the unexpected promotions. But beneath the outward features of his eventful life there was a true and tried character. Let us think of a few of the remarkable qualities of character found in Joseph.

(1) Hardship or abuse did not dishearten or embitter Joseph. His brothers with evil purposes sold him. He was reduced to bondage. Potiphar's wife falsely accused him. He was cast into prison.

The hardships suffered were merely wholesome discipline. He was the better and the stronger for having passed through these adversities.

(2) Joseph was not arrogant because of his power. Prosperity and rapid promotion to a position of influence brings subtle temptations. Power spoils many a man. Power whether financial, political or ecclesiastical makes some men haughty and self-sufficient. But not so with Joseph. Joseph used the power of his high position to serve Egypt and later Israel. The power that goes with a position or wealth or learning is to be used. Power when unselfishly used never spoils anyone.

(3) Joseph was not ashamed of his humble family. The occupation of a shepherd was looked upon with scorn by the Egyptians, Joseph without apology presented his uncouth shepherd relatives to Pharaoh—crowned and clad in jeweled robes. Joseph honored his father and brethren.

(4) Joseph forgave. It would have been quite human for Joseph to seek revenge when his brethren came to him in Egypt. His brethren had done him a great wrong. Joseph forgave them. How differently the story would read if he had sought revenge. Love is the only method to correct evils. It alone can put an end to mis-understandings, fear and strife. It alone restores faith and renews confidence. It alone can make this world a better and happier world.

(5) Joseph was a man of faith in God. The apparent reverses of life did not disturb him. God overruled all the events of his life even the evil plans of his brethren. Joseph said "God meant it for good". A character built upon such faith in Providence is strong and well-nigh impregnable.

MOSES CALLED TO DELIVER ISRAEL

January 20, 1924

Lesson Text Exodus 3:1-12

OVER in Egypt the Israelites, a people of marvelous capacities, and rich endowments, were enslaved and cruelly oppressed by a despotic king. These enslaved people of the lineage of Abraham could not venture faith in their world mission as long as they were in bondage. The discipline of Egyptian bondage may have been necessary in the training up of a "chosen people" but the time had come when they must go forth. God needed Moses to lead his people. The time had arrived for the deliverance of Israel.

Over in Midian in the silent mountain fastness Moses was shepherding his father-in-law's flocks. He was an exile. Because of his deep passion for his own people, the Hebrews, he had killed an insolent Egyptian. Moses, because of fear fled from the face of Pharaoh. Moses, the fugitive trained in the learning of Egypt spent forty years in the desert lands of Midian. The quiet and isolation of the wilderness gave the needed opportunity for thought and meditation. Out there on the lonely hills he communed with God and brooded over the wrongs done his people His character was ripening for service. He was cultivating a frame of mind fit to hear the Divine call. How wonderfully God prepares His own for their tasks! Moses set out in the first place in the fervor and consecration of youth but he failed. He needed the sober wisdom, the unfailing courage and the patient endurance which the wilderness experience yielded. The stay in Midian was a period of invaluable training.

The crucial moment or event of Moses' life was the decision to obey the divine call. He heard and answered the call of the burning bush. He consented to go and bring forth Israel out of Egypt. Many lesser experiences and decisions no doubt figure in and led up to this great decision but this was the great decision of Moses' career. It was not an easy decision. "Who am I that I should go"? He found it hard to trust himself to undertake the difficult task set for him. With questioning and hesitancy he brought himself to the actual decision. Moses knew how difficult it would be to gain the confidence and arouse broken-spirited and enslaved Israel. Then, too, the king would certainly refuse the permission to depart. The difficulties mounted high. But Moses knew the Lord Jehovah had spoken to him. The fire in the bush was evidence of Jehovah's

presence. Ought not any place hallowed by the presence of God be approached with peculiar reverence in speech and action? "Put off thy shoes" when approaching God in prayer, when entering the house of God for worship, when beholding the dawn of the Lord's day, when in the presence of man, woman or child who are the chief objects of God's love. Moses went to his hard task under the spell of a divine call. Today many undertake the arduous toil of a God-assigned task conscious of the Lord's presence. We, as Moses, flinch when responsibility is laid upon us. We struggle with fear and distrust. We feel our weakness. How appropriate just then the word of the Lord," "Certainly I will be with you!"

THE Y. P. M. TOPICS

OUR THOUGHT LIFE
(Topic for Jan. 13)

Things to think about:

1. *The Far Reaching Effect of our Thought Life.*
2. *How Can we Conserve our Thought Life?*

The Far Reaching Effect Of Our Thought Life! A youth we will call Henry, as a boy, was thinking lofty thoughts and building up magnificient ideals. When a mere boy he had two dominating thoughts in his mind: the one was to become a captain of industry, the other was to have an ideal family life. The first seems to have come merely as a suggestion for a life work and the second came, no doubt from witnessing the lack of it in his surroundings. But it does not matter where the suggestions came from, it is a fact that while other boys were dreaming low mean thoughts Henry was planning his life work, and in spite of his being very young he had dreamed of an ideal home. He not only dreamed in a general way, but he had actually planned a great many of the principles that are fundamental for the line of business that he dreamed of following. One thing that is interesting is that he had a great deal of originality. He was not content to do as other men had done but in thinking day after day he had come to conclusions that were new and afterwards proved to be in advance of the methods used at that time. By study and observation he had also come to conclusions with reference to family life that he did not see demonstrated in his childhood surroundings.

Most of us have confidence in thought and especially the thoughts of youth. We know if nothing adverse had come into Henry's path he would easily have demonstrated his ideals, for while other youths were wasting their energies on a much lower plane he was developing within himself the power to do real constructive thinking. But suddenly one of those unfortunate circumstances in family life came about and he found himself, because of poverty, in a workshop where he was compelled to work long hours just to make ends meet. Apparently the door to all his visions and ideals was closed and to many a young man or woman, I almost venture to say to most of them, it would have been closed, but Henry had learned the habit of thinking; and while poverty could force him into conditions almost the opposite from his ideals it could not keep him from thinking. He soon learned to do his work almost automatically and could keep on with his thinking and planning till suddenly the door of opportunity opened to him, for against such it cannot stay closed and today he is not only realizing his ideals but has gone far beyond them. The adverse circumstances into which he was placed were only stepping stones to him because he insisted on doing thinking of the right kind. In Proverbs 23:7 we read, "For as he thinketh in his heart so is he". James Allen says, "A man is literally what he thinks, his character being the complete sum of all his thoughts." As a preparation for discussing this topic, as well as intelligently listening, I could give no better suggestion than to read Allen's little book, "As a Man Thinketh".

I have room to discuss the far reaching effects of thought in only these few phases—adversity, life work, and home life—but what is true in these cases is trûe in any other. You may not be dreaming of becoming a captain of industry, but whatever your ideals are you may be assured that this principle will hold just as truly as it did for Henry.

How Can We Conserve Our Thoughts Life? Let us now think back into our childhood and recall that in those inquisitive days we were close, very close, to just the kind of thinking that Henry did. Did it ever occur to you, what the results might have been if some kind teacher would have led you from glory to glory instead of allowing those childhood dreams to be wasted, discouraged, or even misdirected? I have no intentions of criticizing our parents. They did the best they knew how, but I mean to throw out a challenge to our young people. Why not, like Henry, dream of an ideal home and of training children in such a way as to conserve their thoughts. If you are interested in thinking along this line read the story of Winifred Sackville Stoner, and that new book just off the Press—"A Mother's Letters to a School Master." [Alfred A. Knopf, Pubisher N. Y.] These are cases where the mothers carefully guided the thinking of their normal children from birth, and the results so far, though true, are almost unbelievable.

AVENUES OF SERVICE ON OUR MISSION FIELDS
[Topic for Jan. 20th.]

Our educators are rapidly learning the lesson that to fill the mind with knowledge without giving the individual intelligent guidance in the use of that knowledge is little better than useless. So they are turning to vocational guidance and through the teaching of the vocations they bring in the various subjects. It has been proven by actual experiments that teaching of this kind is very effective. The missionaries of all denominations are learning the same lesson, for they find that to teach a native religion without teaching him life accomplishes very little. By this I do not mean to say that vocation is more important or goes ahead of religion, but we are coming to the place where we realize that the best way to teach religion is by teaching how to live and through this process we bring the fundamentals of religion to the individual in a practical way.

In the early history of the mission movement there was little consideration, if any, given to anyone but an ordained minister. It was soon discovered however, that physicians and teachers were very important. The physicians soon learned that they needed every possible skill in their profession, even among the natives, and likewise the teachers saw the need of the very best methods in their teaching and as a result of an appreciation of this need they have introduced vocational guidance in some form or other. In some missions the teachers have not only followed the tried methods but have launched ahead and demonstrated the more practical kind of education.

This means that deciding to be a farmer is not deciding that one cannot be a missionary, for in some of our missions they are already using scientific farmers. Or if he decides to be a mechanic he may be needed to teach his vocation in an industrial school in some benighted country. The same is true of nursing or any other profession that one could mention. Since practically no occupation is closed, the main qualification that remains is the test given in Romans Twelve,—if we are willing to present our bodies a Living sacrifice, holy, acceptable unto God which is our reasonable service. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, or ministry let us wait on our ministry, or he that teacheth on teaching, or he that exhorteth on exhortation, he that giveth let him do it with simplicity, he that ruleth, with diligence, he that sheweth mercy with cheerfulness."

A. R. E.

OUR BOOK REVIEW

LIFE OF J. S. COFFMAN

By M. S. Steiner

In the preface the author says "A Life-story should be so written that the impressions made upon the reader harmonize with the impressions received by those who came in touch with that life. It should also in some real sense reproduce the joys and sorrows, the conflicts and victories, the disappointments and the triumphs,as well as the object and motives of that life. "Regarding the subject of this book, who was my spiritual and professional father—the one who led me to Christ and introduced me to a life work of great opportunity for service for our beloved church—I feel that I am in a position to test the success of the author in his worthy undertaking. I confess that I was really happily surprised in re-reading the book to find how truly he represents this inspiring life as I remember it from my personal contact with him.

No one would have been better fitted than the author to properly evaluate the life and works of this the most progressive leader among Mennonites in modern times. He was for a number of years closely associated with him in evangelistic and editorial work and while many men prominent in the church received inspiration from Coffman and became his followers, and continued his work, Steiner was the one outstanding leader who caught his prophetic vision and with the true spirit of progress was not content to have the church remain where Coffman left but looked ahead and strove to lead where Coffman's ideals had pointed the way.

The early chapters portray in a very readable manner the struggles of an earnest youth, handicapped by poverty but aided by sympathetic parents, in earning his way as a carpenter while getting the education needed to teach a country school. The story is enlivened by an account of his flight, endangered by "bushwhackers", during the Civil war, across the line to Pennsylvania, and of the love affair that resulted in a happy marriage. One is thus at once introduced to a charming personality, with refined tastes and pleasing manner, interested in all things beautiful, good, and true. He early in life gave evidence of eagerness to serve his Master and his church in a sacrificial spirit in spite of much apathy and even active opposition.

His great contributions to the church are shown to be the awakening of lifeless and discouraged congregations to a more spiritual and active life and winning the young people by showing them the beauty of the Christian life and the real significance of the faith of our fathers. It is interesting to follow the story of his work among the churches, one after another, in different parts of the United States and Canada, awakening them to the vital things in the Christian life, finding new leaders and inaugurating a more active program of church work. The fine young people of our good Mennonite homes were his chief interest and he brought them into revived churches by tens and hundreds.

When the churches were revived and other evangelists and pastors were continuing the work, he saw that the next need for continued progress was the conserving of the young people who wanted higher education, and training them for service in the church. Here he again was a pioneer and many who were his ardent supporters in evangelistic work were not willing to follow his leadership in the new undertaking. His real courage was shown when in spite of failing health he endured the persecution and carried out his convictions. He had the satisfaction of seeing the school well started before his untimely death.

His joy in the success of this undertaking was expressed when he is reported to have said with a voice full of emotion—"This is one of the enterprises for which I have wished and toiled and prayed all my life. "The fine spirit of Christian idealism that always prevailed in the school and its successor-Goshen College—was no doubt in part an answer to his prayer, "O Lord, gracious Father, do thou hold in thy hands the destiny of tnis school. Direct the management and the teachers that a deep fervent religious spirit may pervade and establish the students in the faith of our Lord Jesus Christ. May the school ever be a blessing and honor to the church that has established it."

All young people of the church should read this book, since it will serve to give them the high ideals of a beautiful and noble character—one who made a success of life, in a true and large sense, in spite of handicaps and who, while whole heartedly devoted to the faith of his fathers, was able to see the next step needed for true progress and courageously moved forward in spite of much opposition. The study of this fruitful life should give wisdom for the solution of some serious problems of the church today. If we would follow him as he followed Christ might we not be reunited to carry forward the work for which he gave his life?—N. E. Byers.

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THE FOUR BOYS THE YOUNG CARPENTER TAUGHT

Benjamin Dix is now seventy-three years old. When he was twenty-nine he went to Caledonia, Ohio, to work at his trade of carpentering.

When I met him in May, 1922, he was attending the Idaho State Sunday School Convention at Boise, and his great interest in the Young People's program drew me to him immediately. During one of our several conversations I asked him what his happiest Sunday-school memory was, and without a moment's hesitation he replied, "My happiest Sunday-school memory is a class of four boys I had in a little Methodist Sunday-school in Caledonia, Ohio," When I hinted that he might be answering in the way he did because I was a promoter of young people's work, Mr. Dix insisted that there was no other memory connected with his whole religious life that could be compared with this class of boys.

In answer to the query as to why this experience was of particularly outstanding interest, Mr. Dix told how he found the four boys "ganging" around a barn on which he was working, and how he persuaded them to become his Sunday-school class. For five years the five stuck together, and so close was their "palship" that each year since then the four have written a letter to their former teacher on his birthday.

With much interest I asked where the members of the class were on their teacher's seventy-second birthday. In reply I learned the following surprising and pleasing facts. From Central Africa, where he is a missionary, Charles Conway sent his message. On the stationery of the Comptroller of the United States Currency came a second greeting from D. R. Crissinger, who has since become the Chairman of the Federal Reserve Board. George J. Christian, the President's private secretary wrote from the executive office of the White House. And the fourth one was from none other than Warren G. Harding, President of the United States.—*S. S. World*

Notes From Here and There.

Judging from reports from many sections of the Church, Missionary Sunday was observed in more places this year than in any previous years.

An impressive final service was held at the Youngstown Mission on Sunday, November 18, 1923. The building and grounds have been sold and the work there is now closed. Some years ago the work at Younstown was considered as promising as any of our city mission work anywhere, but for some years it has been declining. Brother and Sister Swartzendruber, who have been the workers for the last eight months will engage in mission work elsewhere.

A short term Bible School was held during the past weeks in Hopewell Church, near Hubbard, Oregon, with the brethren S. E. Allgyer and N. E. Miller as instructors. A similar term is being conducted at the present time in the Johnstown district, Johnstown, Pa., witn J. A. Ressler as principal.

An independent congregation has been formed at Middlebury, Indiana, with Bro. S. S. Yoder as pastor. It is reported to have about one hundred members, and a place of worship has been provided by purchase. A series of meetings was planned for during the Christmas-New Year interval.

A number of members from the College congregation at Goshen, Indiana, have transferred their membership to the Eighth St. Mennonite Church of the Central Conference of Mennonites during the past few weeks.

Bro. S. C. Yoder, recently elected president of Goshen College, is at present located at Iowa University, Iowa City, doing work toward his bachelor degree in preparation for his duties in connection with Goshen College when it opens next fall. He reports that progress is being made in the direction of getting material together for a faculty and an organization which should meet the approval of all.

An interesting series of meetings was held at the Barker Street Church near Bristol, Indiana, recently with Bro. A. M. Eash, of Chicago, in charge. Bro. Eash gave an illustrated lecture each evening before the sermon on Life and Historic Places in Palestine. Attendance and interest were very good, and eleven young people confessed Christ as their Saviour. Baptismal services were held on November 4th.

About 2,600 Russian Mennonite immigrants have been brought into this country within the past few years through the efforts of the several colonization committees which have been at work, and the Mennonite Central Committee. By far the greater number of these came this last fall, and are at present being housed and supported by the Canadian brethren in the North-west. A new colonization committee was recently formed in the United States by representatives of the various branches of the Mennonite Church in a meeting at Newton, Kansas, whose duty it is to further work on the immigration problem in co-operation with the Canadian committee. Over 43,000 Mennonites have registered themselves as anxious to leave Russia at the earliest opportunity. The new joint executive committee in the United States is now composed of the following; D. E. Harder, President; D. H. Bender, Vice-President; J. G. Regier, Secretary-Treasurer; J. W. Wiens; Orie Miller.

The Pleasant Hill rural mission church, in charge of John Roth, and the only rural mission under the Illinois District Mission Board, seems to be getting along nicely. It is in the center of quite a large district without any other church services, but like all neglected rural fields needs to be worked for results. Ruth Smucker of Tiskilwa, Ill., went down there on Nov. 20, to assist in the services and do home visitation work.

The Garden St. Mission in Peoria, Ill., is an active place, and is having an increasing influence on the surrounding community. They observed Missionary Sunday on Nov. 25. H. R. Schertz of Metamora and others were present to assist in the special services. They tried out the idea of having a Thanksgiving offering of whatever the people could bring. The result was an interesting collection of bags, tins and packages of various shapes and sizes. A good way to develop the spirit of giving. John Harnish is the superintendent.

The Congo Inland Mission Joint Board of the Central Conference of Mennonites met at the Mennonite Sanitarium Bloomington, Ill. on October 2nd. At this meeting arrangements were made for the sending of eight missionaries to Congo field in Africa. They sailed November 7th from New York City on the Red Star Line, S. S. New Belgenland. The following are the names: Rev. and Mrs. Wm. Kinsinger, Rev. and Mrs. B. F. Langdon, Rev. and Mrs. Alvin Becker and the Misses MacMillan and Briggs. At this same Mission Board meeting the brethren Rev. Emanuel Troyer and D. N. Claudon were chosen as editors of the Congo Inland Mission Quarterly.

The Conference has decided this year to adopt the budget system for the support of their missionary work.

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THE CHRISTIAN EXPONENT is not a radical or a liberal sheet, but is strictly evangelical in its emphasis and stands for the application of the principles of Jesus Christ to our present day conditions. It believes in the Church and her doctrines and seeks to preserve and defend the principles for which she has stood through the centuries. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and the Truth, and a better mutual understanding, so that more effective Christian service will result.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JANUARY 18, 1924.

Do We need a Standard College

The Spirit of Progress

(Concluded)

The Open Door

Our Bi-weekly Sermon

Why Was the Door Closed

From the Diary of a Relief Worker

The Editor's Chat.

As this is being written there has not yet been time enough to allow letters to reach the editor from readers who received their first number of THE CHRISTIAN EXPONENT and who may wish to criticise or offer suggestions for improving future issues of the new paper. We expect our readers to be free in this and to give us a number of helpful suggestions. If you have not yet sent in yours, remember that it is welcome annd will be appreciated, even if should point out a number of mistakes in the first issue. We already know of a number, and there may be a number of others that have not yet come to our attention. Give us the benefit of your criticisms and suggestions.

Someone has said that our critics are our best friends, for they point out our faults and mistakes with the result that we try to avoid those same mistakes and to overcome the faults, thus improving ourselves and our work. It takes a real friend, sometimes, to tell us something unpleasant but which will be for our good if we can receive it in the right spirit. THE CHRISTIAN EXPONENT wants to be big enough to accept criticisms and suggestions in the right spirit, for we realize that there are many imperfections, and that only as we consciously try to remedy and overcome these imperfections can we hope to become more perfect. The *bouquets*, of course, are very pleasant, and helpful too, but many times the criticisms will do us the most good, even though we like them the least.

Of course we have already before the publication of the first issue, received both favorable and adverse criticism. One good brother writes and tells us that he has three objections to the new paper. The first is its name, the second is the fact that it is a biweekly, and the third is that it is too high priced. He does not tell us whether he would prefer it to be a weekly or a monthly, or whether he tninks it shouldn't appear at all, and neither does he suggest a better name, nor tell us what the subscription price should be. However, he subscribed for the paper and we thank him for his criticisms. We shall consider ourselves extremely fortunate if we do not receive anything more serious than he has brought.

Many of our friends have spoken most kindly about the new venture. Their encouragement has meant much at times when it was really needed. This extract from the letter of a well and favorably known Christian worker is typical:

"I have just read your announcement regarding THE CHRISTIAN EXPONENT and want to congratulate you and your colaborers on the plans you have worked out. The editorial staff is altogether agreeable to me, and I am very confident that an excellent periodical will be produced. I am anxious to see that a fine Christian spirit will be manifested in this paper and I have confidence in the promoters that such a spirit will be maintained."

We sincerely hope that the brother's confidence will not prove to have been a mistake.

We hope our readers will not forget the OPEN FORUM department of this periodical. We will be very glad to give a whole page each issue to this feature if there is a demand for it. If someone has pointed out a truth on which you would like to enlarge and comment, of if there is an additional part of some question discussed which you would like to bring out, of if you differ with some of the conclusions and arguments that have been presented and can present your own conclusion and opinion in a proper way, then let our readers have the benefit. A number of such discussions and letters will help to make the paper all the more interesting and profitable. We do not believe that any of us have a monopoly on the truth, and we believe that a discussion of various sides of a question will help to clarify and simplify the problems before us and will make for a better understanding of each other,—provided, of course, that the spirit is thoroughly Christian and the motive unselfish.

We are sure that our readers will thoroughly enjoy the sketches "From the Diary of a Relief Worker" which are to appear in each issue for some time to come. We have heard and read much about our relief work during the past months and years, but never anying quite as intimate and instructive has been attempted thus far as these sketches from the pen of Brother Arthur Slagel. They give you a side of relief work—the personal angle of the worker—which you do not often get, and the bits of timely philosophy which Brother Slagel has thrown in here and there are well worth our pondering over. Call the attention of your friends to these articles when asking them to subscribe for THE CHRISTIAN EXPONENT.

A number of good things are in store for our readers. Each issue will have discussions on subjects of vital importance, besides articles of a more descriptive nature. Brother Herman Kreider who has spent several years in the Near East is preparing a series of articles on various places of interest which he visited on his travels. We are aiming to have someone furnish us with a good book review for each issue. The object of this book review is to serve as a guide to the selection by the average reader of books that are really worth while. Tne Sunday school lessons and the Y. P. M. topics will be regular features, and you will find them extremely interesting and helpful even though you may not be teaching a class or have a part in the Y. P. M. program. The mission department will give up to-date information in that field, and will be extremely interesting besides. And so we might go on with all the other features of the paper. You will find them all helpful.

Don't forget to read the sermon which you will find in each issue. These are being prepared by able ministers of the Gospel, especially for these pages, and you will find that they will richly repay your careful reading.

How about inviting your neighbors and friends to become readers of THE CHRISTIAN EXPONENT? If each of our readers now will make himself or herself responsible for doing this, and will offer to send in their subscriptions for them, they will be helping the cause along in a very material and real way. We will be glad to send you sample copies if you request them, and to those who subscribe soon we will be glad to send back numbers as long as they last. We apreciate your co-operation thus far, and thank you for what you may be able to do in the future.

The first issue of THE CHRISTIAN EXPONENT was printed on a heavier grade of paper than that contracted for with the printer. This was no fault of our own, but because the printer had not yet received the regular stock of paper which is to be used,and so had to use what he had on hand. We make this explanation lest someone might think that it was purposely done in order to make a good first impression. Most of us have undoubtedly had the experience of purchasing a basket of fruit, only to find that all of the nice specimens had been placed on top, while the less desirable ones were underneath. THE CHRISTIAN EXPONENT does not believe in such methods, and would not think of using means akin to that in order to further its own ends, even if that were possible. So, when the lighter grade of paper comes, if it is not here already, you will know the explanation.

The editor is writing these lines just prior to starting for a three or four day trip to Indianapolis to attend the Student Volunteer Convention where some of the greatest religious leaders of the country are scheduled to give addresses. A number of "Our Folks" are expecting to attend, and future issues of the paper will no doubt bear some of the inspiration of that meeitng. We hope to have at least several good articles in later issue which are based on this Convention.

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THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR.

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EDITORIAL

THE SPIRIT OF CHRIST

EVERY Christian should have within himself the Spirit of Christ.

Just what is the technical definition of "The Spirit of Christ" may be a matter of some difference of opinion. We are not concerned about that just now. But of this we are sure—There *is* such a thing as The Spirit of Christ, and its presence in the follower of Jesus Christ is evident and manifest.

This, we fear, is true too, that many who profess to be the followers of Christ have not the Spirit of Christ. "By their fruits ye shall know them", and the fruits of the Spirit are unmistakable for they are enumerated in the Holy Writ itself. Absence of the fruit is clearly an indication of an absence of the Spirit.

In this time of unrest and perplexity it is especially important that the followers of the Master are led and guided in as full a measure as possible by His spirit. It must be evident and unmistakable in all of our dealings with the World and with each other. A lack of it renders us impotent and helpless in the face of the great needs of the world and makes our profession a laughing stock among those whom we should be able to reach. Nothing is more essential and more vital in our Christian faith and experience than that we allow the Spirit of Christ to direct us and guide us in all of our activities.

THE EDITOR "LISTENS IN"

A few Sunday evenings ago, after returning home from services, the editor sat down to his home-made fifteen dollar radio receiving set to see what was "on the air."

He was just in time to hear the closing musical number of one of the large churches in Pittsburgh whose services had been broadcast that evening. On turning the dial a few degrees the voice of the minister in a Springfield, Massachusetts, church was heard just at the close of his sermon. A further adjustment of the instrument brought in the conclusion of a sermon from Kansas City. Another slight rotation of the tuning dial and clear and strong came in the close of a church service in Birmingham, Alabama. The sermon had evidently been an old-fashioned revival sermon, for the invitation to sinners was extended, and over and above the impressive singing of the hymn "Where He Leads Me I will Follow" could be heard the voice of the minister exhorting sinners to come forward and make peace with their God. From New York City then came the majestic strains of some of the great musical masterpieces played on a large pipe organ by a noted artist. From Chicago was heard the rendition of other musical numbers not so appropriate to a Christian's conception of the Sabbath. Then, swinging the dial through its entire radius the editor heard the high-pitched whistle of numerous other stations, any of which could have been "tuned in" and listened to for an entire evening. But he had had food enough to furnish thought for a while at least.

And this is the way his thoughts ran: Here, on a home-made receiving outfit which can be assembled by any sixteen year old boy of average mechanical and intellectual ability, can be heard the thoughts expressed by the world's greatest men in every profession. (Just the following night the editor heard the President of the United

States speaking direct from the White House in Washington.) Jazz music, vaudeville stunts, latest news happenings, political gossip, reports of prize fights and football games, the cheapest kind of entertainment as well as the best,—all are thrown into the air from all parts of the country, and any of them can be picked out almost at will any night in the week. Our young people, and older ones too, are doing that very thing, and the science of radio is merely in its infancy. They study the principles of radio in school; they hear their friends and companions speaking about it; the magazine and the daily newspaper devote pages and columns to it; it is a powerful, fascinating, educational force which comes directly into the home and which we cannot stay if we would. It is a factor with which we must reckon.

But besides this, there are the telephone, the daily newspaper, the automobile, good roads, compulsory education, etc., etc., all tending to bring us into direct contact with the world about us, and away from the isolation and the aloofness characteristic of our own communities in the past. Without any effort of our own, and in striking contrast to conditions twenty-five and fifty years ago we have become a part of the social fabric and life of the community as a whole, as well as of the state and the nation, and influences are brought to bear upon us and especially upon our young people to which we were entirely unsusceptible in the past. These are facts and conditions. Whether we like them or not does not alter them, and choosing to ignore them does not solve the problems that are before us.

And it is equally true that with these changing environments and surroundings and with the present world conditions facing us, we need to adapt our program and our methods to the situation as it now exists, and try to bring up and train our young people so they will be fitted for the tasks which confront them in this modern age. Their education must make them really able to face life's problems and duties in a strong and courageous way, and must give them the mental and spiritual equipment that will best enable them to play their part in the work which God has for them to do. Unless it does this, it will have been wasted energy and effort.

Of course we do not mean to say that human nature has changed from the time of our father Adam. We still carry with us pretty much the same load of inner furniture with which our forefathers had to contend. God has not changed, the Bible has not changed, and the Devil has changed his tactics but not his real object and desires. Human nature is just the same as it always was. It is the outward things that have changed, and it is only the equipment, the outer accouterment, and not the principles for which we fight, that are affected by modern environment. These, however, are important and we can hardly afford to ignore them.

It hardly seems reasonable to suppose that man-made rules, customs, and regulations, for the application of God-given principles and standards, can be as universal and as unchanging as the principles themselves. Every age has its peculiar problems and difficulties and needs its special solutions and remedies. As warriors for Christ fighting the hosts of Satan in this modern and complex age we need every advantage, every equipment, and all the training and preparation we can possibly lay hold of. Then, and only then, can we effectively fight the good fight of faith and win the approval of our Captain and Master, Jesus Christ.

—o—

ON NEW TESTAMENT TRANSLATIONS

THE announcement of another New Testament translation in modern speech has been the occasion of real satisfaction and pleasure to some Bible students and Christian workers, and for a fresh denunciation of anything "modern" so far as the New Testament is concerned on the part of others. It seems to us that something of the spirit of both classes should actuate the honest seeker after truth as such announcements come to his notice, knowing that "modern" things are not necessarily all good or all bad.

The translation referred to above is the work of Professor Edgar J. Goodspeed, one of the foremost New Testament scholars in the country, and a teacher of New Testament Greek for a quarter of a century. He is a scholar and translator of widespread reputation, and one of the greatest living authorities on ancient Greek manuscripts.

We do not believe that the Authorized version of the Scriptures will ever be displaced in popular esteem and use by any modern translations. For beauty of language and sublimity of expression it cannot be surpassed. It has stood the test of centuries, and is more firmly entrenched in the hearts and lives of Christians today than it ever was. More copies are printed and sold each year than of any of the "Best Sellers" that have ever flooded our markets. Its place will always be secure.

But a good deal is to be said, also, for modern translations, for they bring to us much light and the cumulation of a great deal of study and work by great scholars which the other cannot claim. Greek manuscripts were comparatively rare at the time the King James version was made. Since that time, however, hundreds of manuscripts have been brought to light by scholars, many of them dating back nearer to the time of Christ than those from which the authorized version was made. It is after a careful comparison and study of these early manuscripts that the latest translation was undertaken, and while it is in substantial accord with the old version, it nevertheless brings a freshness and a uniqueness to the old message which in part makes up for the beauty and the rythm which it lacks. As a work of reference it should be of great value to the careful Bible student who is not able to go back to the Greek Testament when weighing delicate shades of meaning.

There are many evil things in the modern world, but the word "modern" itself is not necessarily a synonym for those evils. We should maintain a state of mind that will allow us to welcome and appreciate every real contribution toward the better understanding of God and His Truth.

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WHEN IS A MAN ORTHODOX?

THE question of orthodoxy has been, and is, the cause of considerable trouble and misunderstanding in the Church.

Someone has said, "Orthodoxy is my doxy, and heterdoxy is the other fellow's doxy," meaning thereby, of course, that is is difficult to fix an absolute standard satisfactory to all by which the opinions of men may be judged, and that in such attempts, the personal element of the individual who is doing the judging is apt to enter in to a greater or lesser extent.

The word *orthodox* is defined as "correct or sound in doctrine; holding the commonly accepted faith." Another authority defines it as "sound in opinion or doctrine, especially religious doctrine; hence holding the Christian faith as formulated in the great church creeds and confessions." As applied to the Menonnite Church, then, might we say that orthodoxy to our faith means that one is in harmony and accord with the great principles and doctrines, including the distinctive and peculiar doctrines, for which the Church has stood from its early foundations? It seems to us that this would be a fair standard or basis.

In other words, one who believes in the diety of Christ, the inspiration of the Scriptures, the atonement, and the other great fundamental doctrines of evangelical Christianity, together with the doctrines of simplicity, nonresistance, non-swearing of oaths, and the rest of the peculiar though Biblical doctrines and principles of the Mennonite Church which have been held to and promulgated from its earliest history,—such an one, it seems to us, can well be considered orthodox from the point of view of the Mennonite Church.

The difficulty is that in many cases certain interpretations and certain methods of observing certain principles have come to hold such a place in the estimation of our people that the principles themselves are lost sight of in the method of their observance. The result is often that an individual is judged unorthodox because he does not evaluate the methods and interpretations of principles the same as the principles themselves, or even for advocating the principles themselves instead of the particular methods and interpretations by which the principles have been expressed in the past. Some of these particular expressions of principles were used at certain periods of the Church's history when there was special occasion for their use, and when certain definite ends were served which are not now so served. Conditions have changed, and while principles are eternal and never change, methods and expressions of principles do often change. Our manner of living has changed, and all about us external conditions are no longer what they were. Should it seem strange then that certain forms and outward manifestations become obsolete, even though the principles which they were once intended to express are as alive and as vital today as they ever were?

It would seem that there is a tremendous responsibility attached to making the standards of orthodoxy for someone else ones own conception of right and wrong on points for which there is no Scriptural authority, and regardless of the facts mentioned above. The only way in which the problem can successfully be worked out is by a careful and prayerful co-operation of all concerned, and a careful regard for Bible principles expressed and interpreted in a way suitable and adaptable to the times and conditions in which we live.

Nothing is to be gained by branding a man *unorthodox* because he differs on some non-essentials, when he believes in all of the fundamental principles and doctrines of the Church. It is not only unfair to the individual, but it is detrimental to the Cause.

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Paul, the Missionary

PAUL, the dauntless missionary of the Cross, stands near the head of the long line of ambassadors to lands without the Light. His restless spirit was apparently only at ease when he was preaching Christ crucified and risen. Such labors and such achievements have seldom, if ever, been paralleled. His missionary career is one of unceasing travel, attended with hardship and suffering. Read II Corinthians 11:23-33. His life has been and still continues to be the inspiration of those who would preach the same evangel.

Paul's aim was worldwide. He preached in Jerusalem, Corinth and Ephesus. But his eager heart was not content unless he also preach in Rome and the lands beyond. His plan included the more distant parts of the Roman empire, even Spain.

From whom or from what source did Paul derive such a passion and such unfailing spiritual impulses? For the purpose of this discussion let us ascribe his passion for world wide missions to two visions. In one vision he saw Jesus the Christ, in the other the need of Macedonia. In the first experience he heard the words, "I am Jesus"; in the second the words, "Come over and help us". This suggests the two fundamental convictions which ruled the life of the apostle Paul. First he was persuaded that Jesus Christ is fully adequate and pre-eminently able to satisfy the human soul. The gospel of Christ he declared "is the power of God unto salvation". His experience had furnished him with unanswerable evidence for the adequacy of Jesus Christ. In the strength of this conviction, "To live is Christ" he went forth. To him the preaching of Christ was a serious task. It is a weighty matter whether or not a man loves Jesus Christ. To have Christ is to have life. Apart from Him man is dead.

In the second place Paul knew the need of the world. The need of man was a call ringing in his ear day and night. Paul saw with his own eyes the misery of men. The souls of men were famished. He had heard the words of Jesus "Give ye them to eat". Paul knew the subtlety of sin and the ruin wrought by it. Man, capable of sonship, was living in wretchedness. The picture of the needy world was before Paul's eyes constantly. But he knew the Artist—the matchless Christ-whose deft hand could touch with light where naught but shadows, darkness and blackness had been. Paul knew Him through whom men might be recreated. Paul saw men and women created anew in Christ Jesus. He saw the idolatrous turn to the living God; the pleasure loving forsake their frivolous ways; the drunken made sober; and the selfish imbued with love.

A faith—a religion that can do these things must be propagated throughout the world.

A. E. K.

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Does the Mennonite Church Need A Standard College?

John J. Fisher

THE educational problems of the Mennonite church have, very largely, grown out of the rapid expansion of education generally. They reflect the church's endeavor to make adjustment to this expansion.

Never before has the general level of educational attainment been as high as at the present time. The training received by the parents and grandparents of the rising generation was meager indeed when compared with that received by the boys and girls of today. The older generation attended school only a few months in the year, and for only a few years. The elementary course of study was seldom completed and the high school was very rarely attended. Today the school year is eight, nine, or ten months in length, and attendance is compulsory to the age of fourteen or sixteen. A great many are completing the high school course, and a considerable number are attending college. Records show that the last fifty years have more than doubled the average amount of schooling for each person in our population

This rapid development of education has profound implications for the Mennonite church. Above all else it calls for a leadership which is able to win and give direction to a rising generation with a broad outlook on life. The schools are fostering in our boys and girls an eagerness for truth, an insistence on independent thinking, and a broad knowledge of the affairs of the world. Such an attitude of mind presents to the church possibilities both of great loss and of great gain. The latter can be realized only by a leadership able to take the superior equipment of our young people and turn it into a mighty and constructive force for the kingdom of God. Such leadership must be that of men and women known for their devotion to the service of God, their understanding of the Bible, their knowledge of the world, their insight into human nature, and withal, their sympathetic appreciation of the problems of the young people of today. Few will be able to qualify for such leadership unless the church makes ample provision for the advanced training of those whom God would call to leadership. Already many of our boys and girls are attending and graduating from strong public high schools. It follows then that their leaders should be trained in a strong institution of at least college rank.

What has been said about training for leadership in the church should, with few modifications, be said about training for the various forms of mission work in which the church is engaged. Most of our missionary endeavors have taken us to the cities and to the foreign fields. Each of these presents peculiar difficulties. The worker in the foreign field must deal with people whose traditions, customs, and whole view of life are very different from his own. Many of them are well educated and have their religion elaborated into a well wrought out system of thought. Add to this the necessity of reaching these people through a foreign language and it becomes evident that the foreign missionary's work is very difficult. Even our American cities present extremely complex situations to the missionaries. This is especially true of our workers, most of whom must, because our people are so largely rural, come from the country. In the city the educational opportunities are, greater and the life of the city itself makes for independence of thought and a broad acquaintance with the world. The church at large has not appreciated the problems of the city missionary in his endeavors to make the teachings and practices of the church appeal to city people and his efforts to adapt them to city life. These are problems for trained workers, and our city mission work will prosper in a large way only when carried forward by such workers. The church should provide for her missionaries, both foreign and home, thorough advanced training for their work.

There is in the Mennonite church a considerable group of young people who are going to college but will not engage in definite religious work. This group is increasing in number and should be given a hearing when the educational needs of the church are under consideration. Some of them are preparing for callings which traditionally have rarely been entered by our people. Mennonites have for centuries been largely a farming people. There are however numerous other legitimate

callings for which many of our young people, no doubt, have decided abilities. It is but right that these abilities should be respected and developed. Already a considerable number are entering callings such as the various fields of teaching, medicine, and business, for which they are endeavoring to secure the required advanced training. Others are seeking advanced training so that they may be better farmers. The church should provide, under wholesome religious influences, the desired and needed training for these young people; who, in all probability, would be saved for the church. They might thus become the means of multiplying the points of contact with the world through which she might be able to exert a potent influence toward the realization of God's kingdom on earth. Our young people's entering a variety of callings will prove a blessing to the church if they carry with them and exemplify in their daily lives a true Christian spirit. Through them the influence of the church may be made to radiate in ever widening circles in a most practical manner.

Considerations, such as the foregoing, have brought a goodly number of those who have given serious thought to the educational needs of the Mennonite church to the conviction that the church should maintain what has come to be known as a standard college. However the fact that we do not have such an institution is evidence that there is not yet a wholehearted endorsement of the idea on the part of those responsible for our educational work. This is probably due, on the one hand, to an overestimation of the difficulties in the way of establishing such an institution and, on the other, to an underestimation of the benefits such an institution would bring to the church.

A brief consideration of the main requirements which an institution must meet to be recognized as a standard college should convince one that the difficulties are not insurmountable. The requirements here enumerated are those generally maintained by such standardizing agencies as the large regional associations, the state associations, the state departments of education, and the larger universities. There is striking agreement among them. This indicates that there is a well established understanding of what constitutes a strong institution in the field of higher education. The requirements follow:

1. There shall be not fewer than eight distinct departments of instruction, each of which shall have at least one full time instructor.

2. All the members of the faculty shall have at least the master's degree, or training which is its equivalent, and a considerable number shall have the Ph. D. degree or training which is its equivalent.

3. The teaching load of instructors shall not be more than fifteen or sixteen hours a week.

4. The library shall contain not fewer than eight thousand volumes.

5. The buildings, laboratory equipment, and other facilities shall be adequate.

6. The institution shall have a productive endowment of $500,000.

7. The spirit of the institution shall be such as makes for genuine scholarship.

These requirements are not set up arbitrarily. They represent the results of careful investigation into what is essential for an institution doing work of a high grade.

The first five of the above requirements should present no great difficulty, provided the last two can be met. The endowment of half a million dollars would be no small taks for a denomination no larger than ours. But if we consider that we have raised more than this amount in a single year for mission and relief purposes we see that it would not be impossible. The raising of such an endowment fund might be extended over several years.

The requirement relating to the spirit of the institution is difficult both of definition and attainment. There is nothing in it which bars a wholesome religious atmosphere or due emphasis on the distinctive doctrines of the denomination. It does, however, imply a certain freedom of inquiry, an unbiased search for truth, and independence of thought. In fact such a spirit must pervade an institution if those who study there shall make personal discovery of the real values of life. And only those making such discovery will be able to interpret these values to the present generation in terms of modern life. Anything but such a spirit stifles the mind and falls short of fostering genuine education.

The Mennonite church can serve the present generation in a large way only by providing ample opportunity for the higher education of a considerable number of her young people. An institution in which such an education is provided must do thorough, scholarly work. Otherwise the most capable young people will certainly not be attracted to it. The handicaps of those who graduate from institutions in which work of a low grade is done are becoming increasingly apparent. It really is doubtful whether an institution in the field of higher education doing a low order of work will be able to continue for any great length of time. Even if it were possible to maintain such an institution the church should, out of consideration for her young people, provide good thorough training. If the church fulfills this obligation to her young people she will find that she has provided for them an institution that meets all the requirements for a standard college.

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The Spirit of Progress

John S. Coffman

An Address Delivered at the Dedication of Elkhart Institute Elkhart, Indiana

(Concluded from last issue)

PROGRESS in the publication of our own literature was surely very slow for over one hundred years. Yet Martyr's Mirror was translated into English and a considerable edition published in 1837; and several smaller books appeared occasionally. But it was only 33 years ago that this line of work received new impetus

by the establishment of a church paper, followed soon after by a publishing house in the direct interest of the church. Since then a number of periodicals have been established which appear regularly, and a great number of volumes, large and small, have been produced in rapid succession. The publishing interest appears to be firmly established.

Progress in education was also very slow. Since good Christopher Dock died at his desk on his knees in prayer, in the meeting house where he held his school 125 years ago, few, if any, Mennonite congregations have used their houses of worship for school. Had the church followed up the openings which were presented in educational advantages, and cultivated the spirit of learning which her peolpe originally possessed, we might be a people famed for learning; and our congregations might number thousands where we now count only hundreds. Whatever other forces may have operated against us and caused the number of our people to remain comparatively small, it is certain, beyond question from any observant Mennonite, that one great reason has been the want of intelligent, educated teaching in the English language. The spirit of progress was in the church, but it was lying in great part dormant. Her ideals of character were the highest, her opposition to immorality was the most marked, her censure of irreverence was the most severe, in short her application of Scripture truth to daily life was the doctrine of Christ most beautifully exemplified; but the teaching was too long continued in a language (the German) in which the younger generation had received very little education. Those who became educated in the English language were almost always lost to the church. Because of this, some of our most noblehearted people finally became opposed to education.

The Elkhart Institute, with its corps of able teachers, its new, commodious building, and this formal opening exercise, which, all taken together, forms but a speck on the great educational field of this broad land, is after all an evidence of the spirit of progress among us in the line of education.

This is but the welling up of a pent-up stream that could no longer be suppressed. Disadvantages, opposition, fears of failure, all had to give way before the force that was driven into action by the deep consciousness of duty to God, to the church, to our young people, an to the cause of Christ in general.

Here we are at an epoch that marks a transition period in our beloved brotherhood. It is really a final crossing over of a large body of our people, the way having been gradually prepared, from the German language into the language of the country.

What will be the result of this transition? We fear and tremble as we think of what might be. Let us never say there is no danger! Only the true spirit of progress given, and directed, and kept by the power of God will form a pavilion round about us in which we can dwell in safety from the encroachments of popular opinion and worldly aspirations that will come dashing against us with the fury of a sweeping cyclone. Jehovah will preserve us, But on the other hand, we are thrilled with pleasure as we paint in our mental vision the beautiful picture of a multitude of young men and women going out from this institution, the mind stored with knowledge, trained to make the best use of all their faculties,possessed of a will to do right that will acknowledge no defeat, armed with a character that will never shrink from maintaining true principles, a trust that relies solely on the favor of God for success.

One reason why we know that this effort at higher education is encompassed with dangers is because the generally accepted standard of Christianity is far below the Bible standard. Efforts will be made by well-meaning people to lower the standard for the sake of pecuniary and social advantages. Will we yield or will we stand by the Bible standard at the expense of being considered narrow, needlessly conscientious, or even ignorant? We must be as true as steel. We are in an age when ease, laughter, entertainment, and pleasure are considered culture. This is the highest aim of multitudes. The culture of a consecrated heart and a self-sacrificing spirit are by too many considered out of date. When from this position we take a step downward we find ourselves in a moral stratum where sin, and darkness and death reign. Have we not the spirit of progress in sufficient measure to pierce this cheerless gloom? It is not presuming too much to suggest that this Institute should be like a light upon a stately tower, casting luster far below among the shadows. We might do well to adopt, at this late day, the old Waldensian watchword, Lux lucet in tenebris,

"LET LIGHT SHINE INTO THE DARKNESS."

We should permit nothing to prevent us from maintaining the high standard of Christian life that has been defended by the teachings of our Mennonite people through their whole history. We must still teach that the standard of Christianity is so high that the converted man is a true man, that his "yea" means yea, and his "nay" means nay, "that his word is as good as his bond," that he fulfills all his obligations righteously, even if he could by a technicality of the civil law avoid doing so, and thereby secure some pecuniary benefit, that he would be horrified at the thought of swearing profanely, that he is too true to be required to swear a judicial oath. We must still teach that Christianity comprehends a charity too broad and far reaching to be bounded by organizations, societies, cliques, or leagues. That it in itself enforces virtue and temperance, so that these graces will live because of their own beauty and because of the happiness they bring to their possessor. It is as true as ever that ambitious aspirations are contrary to the exhortation which says, "Mind not high things, but condescend to men of low estate." A haughty disposition and pride of position, pride of family relation, pride of personal appearance and of personal attraction are as destructive to a noble Christian spirit as they ever were. The spirit that seeks pleasure only in entertainment and amusement is as degenerating now as in the times of the

Reformation. Hatred and revenge, and retaliation are as far below the true ideal of progress as when Christ said, "Love your enemies, pray for them that despitefully use you and persecute you." These are doctrines that must be taught, notwithstanding the fact that many good people claim they can never be maintained in an institution of learning.

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The occasional World's Peace Congresses, in recent years, where representatives of all the civilized nations are pleading for the "beating of swords into plowshares," for the settling of all disputes between nations by arbitration, for the reign of universal peace, are but an enlarging of the cloud of witnesses which has been hanging as a "man's hand" in the religious sky for centuries. May it soon break upon the nations with such a deluge of love that will cause even bleeding Armenia to look up with joy and say, "Behold, at last the Prince of Peace reigneth."

The blessed Bible, which has been ruled out of so many schools, colleges, and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught—not as denominational peculiarities, but as the highest principles. May God grant that according to its teachings the true spirit of progress may be exemplified in the character and life of the officers and teachers of this humble institution! There is a Name above every name. It is the name of One on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper the name of Jesus, *Jesus*, JESUS.

OUR BI-WEEKLY SERMON

The Open Door

I. R. Metzler

"A great door and effectual is open—and there are many adversaries." I Cor. 16:9.

PAUL wrote these significant words while he was preaching and teaching in Ephesus on his third missionary journey. He had planned to go to Corinth, but would pass through Macedonia on his way. From Ephesus to Corinth was just across the Agean sea and a comparatively short distance. There were therefore two reasons why they should not expect him soon in Corinth. First, because when he comes it will be by way of Macedonia, and second, which is even more significant in the change of his plans, "I will tarry at Ephesus—for a great door and effectual is open unto me."

In Col. 4:3 this door is an opportunity to the preacher. And as in the case of the door at Ephesus it is effectual in respect to the influence gained by entering it. The door is before him and presents an opportunity for the future. In Acts 14:27 it is seen from the other side as a door for the entrance of the believer and the door is great therefore in respect to its width and the region into which it opens. Paul sees the great number coming into the church, but this is in the future. For evidence that Paul was correct in saying "there are many adversaries" we read that he afterwards was driven from Ephesus. He fled for his life.

Paul sees this door standing open between the preacher and the multitude entering into the Kingdom of God. This represents two view-points. He sees the open door as a call to enter, but he sees also the multitudes entering from the other side in some distant future.

He might have said "This door reveals too many uncertainties and too many dangers," but he accepted the call by remaining at Ephesus for a time.

Throughout life we never get away from the fascination of new and strange things. This is especially true if these new experiences seem to open larger opportunities for life and service. While every new experience brings its own peculiar pleasures, it is not without its accompanying peril. The possibility of the new keeps us hopeful and saves life from monotony. God has made provision for the gratification in the variety of nature, the ever newer life in the process of growth in the material world as well as in every human experience.

The thought of the New Year is consistent with this truth for it also brings its peculiar charm, representing unexplored territory, fresh experiences, and a new outlook upon life. For these reasons we welcome a new year. We feel as though we were making a new start.

We are constantly standing between the past and the future. The present is real, only, as it is related to these two view points. We are never entirely unconscious of the immediate past nor are we entirely unmindful of the inevitable oncoming of the new, untried, unexplored future which constantly presents fresh experiences, and a new outlook upon life.

This New Year season brings this thought before our minds in a special way. During these days we are asked to consider a new epoch in the life of the individual, of the community and even of the world at large. Every phase of life is just now looked upon more or less in this spirit. This, however, is only an exaggerated view of what is happening every day of our lives. We are constantly obliged to let go of the tried and proven methods, of environments, of friendships and even of our very lives because, he that saves his own life must loose it. Progress always costs something.

It is not left with us as to whether we have decided to let go of some things and take up other things. This is determined by time. Many would rather not be disturbed by these necessary changes. Life would be very simple if conditions would always remain the same.

There are various attitudes which individuals take as they feel the approaching future. Some are leaving the past behind in the spirit of the prisoner, who flees for his life. He has been convicted of his sin he confesses his guilt and is allowed to live on condition that he leaves the country and never returns. He may remember all the good things he enjoys during life, his friends and all that goes to make life possible. Now he must leave these behind. His relation to them is such that he can not take them with him. This change grieves him much.

Others are glad to leave the past because they are dissatisfied with the old monotonous life and seek new sensations. They leave the past, not because they desire a more abundant life, or because they have been so bad, but for the sake of the newness of experience that comes from a visit to a new country. They have become so accustomed to travel and constant moving about that a life at home in one locality for any given time is unbearable. It is the same desire that often induces a man to sell his business or change his position. He must make a new venture occasoinally in order to break up the monotony of life. There is nothing special in the environment or in the conduct of the individual that would make it necessary to change, but simply a desire for something different.

There is a third class. This group understands the truth Jesus taught in the parable of the growth of the kingdom; first the blade then the corn, and finally the full corn in the ear. Every condition of the individual is an opportunity for a larger and more mature life. As the life of the blade comes more fully to its own in the ear, and its maturity in the full grown ear, so the individual matures in a larger service and another newer life. These have not been dissatisfied because of the monotony of life, they have not desired new experiences as such nor have they desired new experiences because of sin, but have been allured by the beauty of a more mature and more complete expression of the same kind of life they have been living. They leave nothing behind in reality. They have made such use of the past that it all ministers to future service. Every new path, though unexplored and untried is illuminated, and paved by the experiences of the past.

"There are many adversaries". They are not spared the danger of the new. Every open door has its new and subtle temptations awaiting. There are always clouds hovering about to darken the future. If we could trust God in the past he is still to be trusted in the new and greater things. Difficulties are not avoided by moving forward, for every new opportunity brings its new problems with it.

What is true of the individual is also true of the Church. Almost every open door into which the church has entered was looked upon with suspicion and a part of the church followed only after tremendous loss. This has always made it difficult for the church to make real progress and be in a position to render the largest service in constant changing conditions. But open doors are not for the sake of change. They are the opportunities that open to the church in an onward movement toward the coming of the Kingdom of God into the world. Our Lord and Master is still far in advance of the church. His life and character is far too marvelous for any of us to pretend we now see the boundary line encircling His character and His powers.

It is an open door for the individual. He may have been struggling on a dead level until his vision is darkened. A door opened to him in such a moment furnishes a new start in life. There are many times in a life that these open doors are essential for progress. The man who can not see something more worth while than the thing he now possesses has a hard time maintaining courage. The farmer who does not see a better future for the improvement of his farm, the doctor in his profession, the mother in the home or the man in the shop, will not be as good tomorrow as he is today. We all feel that we should be able to see open doors for self improvement. God has made this one of his eternal laws. We can not be satisfied with present attainments. God has not intended that we should.

We are looking into the future for open doors for greater social service. Our communities are calling for help. Social conditions must be made better and no one in the world is in a better position to inspire and establish higher ideals then the Christian. Sentiment against the dance hall and card parties, violation of law and injustice, must first be established in Christian communities by those who can see better things. The conditions in your own community are calling for the attention of Christian people. The standards of your community are far too much determined by non-religious leadership. The worst social conditions furnish the greatest and most insistent open door.

The very fact that the world is not won for Christ should be a perpetual open door to the Christian. The non-Christian world is an open door to the church. The opportunity in this community did not appeal to Paul because the Moral, social, economic, political and religious conditions were on a high level. It was just the opposite. In fact, many times in the history of Christianity, the period of greatest crime and wickedness preceeded a new era for the church.

This great theme is a door of new hope. Someone has been struggling on in life. His spirit has been crushed and courage gone. Today, because of this eternal law, a great door is opened. God has made provision for just such a condition. He may start out with a clean slate, a new life before him. Paul could say "we know that all things work together for good to them that love God."

To him who has been defeated, and the forces that were set against him seem to prevail, comes the open door. He has witnessed every effort for good, though made

conscientiously and in love, yet conquered. He can be assured that in the providence of God and the change of time a new door is opened. Paul was driven out of city after city, and then in the very night in which he might have been most discouraged, he saw, in a vision that God had many people in the very city in which he abode, many that needed the Gospel. The fact that conditions are always changing makes this open door a permanent opportunity, not for change as such, but for larger life and service.

Let us not be deceived, however, thinking that entering the open door avoids all perils, temptations and difficulties. But these are greatest and the probabilities of failure are more certain when we refuse to enter the open door. Failure will come, sooner or later, if we refuse to move forward.

We must therefore face conditions as they are with confidence in the Jehovah of the Hebrews, the Father of our Lord, and the God of the Apostles who has guided and preserved the church in the changes of time through the ages. If we enter the open doors in loving devotion and consecrated service He will lead on to victory.

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Why Was The Door Closed?

(From the Diary of a Relief Worker)

Nov. 5, 1920, *Constantinople.* Our bales and boxes of clothing, medicines and shoes from America are loaded and ready for the last lap of their long journey to Russia. The S. S. Petros, which is to take them to Sevastopol, came in yesterday, but we failed to find her in the harbor. A driving rain fell all day today, and the water was choppy, but we managed to transfer everything safely from the lighter to the hold of the Petros. She is a little old iron freighter, built in the sixties, but she looks staunch enough. There are no passenger accomodations. The ship's cabin is aft, below deck, just a little "eight by ten." The officers sleep in little cubby holes leading off from the cabin; I shall have to make the best I can of a hard bench across the rear of the cabin. The captain, a fatherly old chap, a Greek,—as are the rest of the crew—has assured me, through the first mate, who has picked up a little English during his many years of sailing the seas, that they will take good care of me.

Nov. 9. After several days of waiting for coal we are off. Have gone through the Allied control, and are on our way up the Bosphorus. *Later.* We just reached the entrance to the Black Sea. The captain doesn't want to risk going out on a rough sea with this old tub, so we have anchored, and are going to wait the weather out.

Nov. 12. The wind and the weather suit the captain this morning, and so we are going to venture out on the old classic Euxine, the sea which the captain's ancestors, many centuries ago, feared and avoided in the winter-time.

What days these past three have been! The only amusement the officers seem to have is to play cards and smoke cigarettes, but these two they do like real veterans. Anything Greeks do together they do with the noise and gusto and enthusiasm that only Greeks can muster. The captain, the oldest of the group, is a big man with a real salt sea expression, and the dry, quiet chuckle of a man who thinks much more than he says. The first mate—my interpreter when occasion demands——is a little weazened fellow, sharper than he appears at first glance. The chief engineer, the stoutest and loudest of the whole group, whose plate of sphagetti disappears more rapidly than that of anyone else, can always be heard above the babble—for they never more than all talk at once. The soft liquid Greek syllables roll from his lips like oil from a bonanza gusher. Had he lived in the days when Greeks were all public orators, instead of mere sailors or fruit-venders or restaurant-owners, he might have rivaled Demosthenes! What a lot of ability goes to waste in this world! And when the conversation turns to Turkey and the war with Kemal, as it often did those days when there was nothing to do but to wait on the weather, the syllables roll out even more rapidly than when the men are merely playing cards, and in a higher pitch, too. For the Greek has very decided political opinions, and proclaims them as vociferously as he can. The captain and chief officer were natives of the Island of Chios, and the chief engineer came from the mainland, therefore thought differently and Insisted on saying so. I must mention the second engineer, although he was usually on duty when he was awake; and the steward, who served the meals, and who seldom took time to wash his hands. He probably didn't like the feel of sea water on them any better than I liked to see him handle the food I was to eat. But after I had gone to the galley a few times and watched the cook prepare the food, I decided that it didn't make much difference what the steward did with it, as far as cleanliness was concerned.

Nov. 14. The coast of Crimea was in sight this morning. And a strange thing—the U. S. battleship St. Louis and a destroyer are coming from Constantinople, apparently headed for Sevastopol. What does it mean!

Later. When we rounded the point to turn toward the harbor of Sevastopol we saw that something unusual was happening. The ships in the harbor all had smoke pouring from their funnels, as though they were getting ready to leave soon. They were surrounded by scores of small boats, all filled with people. As we came nearer we saw that the ships too were packed with people—many of them in khaki—apparently soldiers. We passed on into the harbor and came to anchor at noon. The first mate and I got into the ship's dingy and rowed over to one of the American destroyers anchored nearby, to find out what was actually happening. I went on board, introduced myself to the officer in charge, and soon found out that Wrangel's movement had collapsed, and that he and his whole governmental staff and army were leaving for more comfortable shores—the Reds were only a few hours away, according to reports. Where were Miller and Kratz? Miller he knew had been in one of the American destroyers the night before, but he had already gone back to Constantinople. And Kratz? He knew nothing of him. Could I go ashore? No, unsafe,

and absolutely forbidden. What could I do? Nothing, here. They were leaving soon, as was everybody else who could get away, and we had better do the same, before the Reds began shelling the town and the harbor from the heights.

What could we do? Our plans to help our people in Russia must all be dropped now. Was our coming over here to be for naught? And what of all the thousands of poor refugees who were trying to get out of Crimea! Where could they go? We saw them on every ship about us, trying to take their few possessions with them. They would surely soon be in great need, wherever they went. The captain of our ship put a stop to all of these questions running through my mind by announcing his intention to leave at once for Constanza, Roumania, the nearest safe port, where he must proceed with his undelivered cargo, according to the laws of the sea. There was nothing left for me to do except to stay with my cargo and see what came of it all.

Nov. 15. We arrived at Constanz this evening, after an uneventful trip across the Black Sea.

Nov. 18. Had a wireless from Miller, telling me to bring the supplies to Constantinople. At least I know where he is.

Nov. 26 The S. S. Petros had orders to proceed to Galatz to get a load of wood. That meant I must unload my cargo on the wharf, and try to find another way of getting it back. Arrangements were soon made, and in a few hours everything was out of the hold, and piled on the wharf and covered with tarpaulins. I said farewell to my friends on board ship, who, by this time, after twenty days together instead of the three or four we thought we would be together, seemed to me like real comrades in adventure; they sailed away on the old Petros, and I turned to my new problem.

Dec. 11. This afternoon, after nearly a month of waiting and suspense—it seemed much longer—we reloaded the supplies into the hold of the S. S. Duroster, and now I'm on my way back to Constantinople.

Dec. 13. Back in Constantinople after a five weeks' absence.

Dec. 14. The supplies are on a lighter, but now the Customs officials want to hold us up. And there are thousands of Russian refugees who need that clothing.

Dec. 23. Just finished a week's haggling with the Turkish Customs officials about bringing in our supplies. We had to pay duty and a nice "baksheesh" besides. The lighter was taken over to the Dolma Bagtche landing, and with our camionette, a big truck, and fifteen of the boys from Russia, we managed to get everything to the warehouse upon the hillside by dark. We were very tired but happy.

Well, here I am, back where I was two months ago, with nothing accomplished. But suppose we had not had to wait those four days days in the Bosphorus, to let the sea quiet down, and had then reached Sevastopol that much sooner! Where would our supplies be now? Or suppose any of the hundred and one things that might have happened.

But why was the door closed to us? Perhaps this was not the time for us to go in. Perhaps when God's time comes we may find an opening, and because of these experiences be enabled to do more good than we could possibly have done now. At any rate we may dare to believe that in the providence of God the events and circumstances of life are ordered much more wisely than we mortals could possibly order them. And while we are waiting for Him to open the door into Russia we shall surely find enough worth while work to do here in Constantinople.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank.

"Er. Geo. D. and Kathryn Troyer, and children"

What They Say In South America

I must tell you that our beloved Church is still making progress, for the Lord sends many blessings. When you return you will greatly rejoice to see how many more there are of us, and also there is a spirit of unity among us but of course some difficulties."—Diego Pacheco.

"I want to tell you that my brother Lorenzo was home lately when I was there. How happy we are for he, too, is now converted and wants to be baptized. I thank God for this that the Scripture is being fulfilled, "Believe on the Lord Jesus, and thou shalt be saved, *and thy house.*"—Anita Cavadore.

(Lorenzo is the tenth in his home to accept Christ.)

"If you could see our dear Church. It is beautiful to see how many people attend and how many new believers there are. It is indeed a true joy to all to see the love of God and the blessings that we are receiving daily from Him."—Olimpia de Grego.

"I am happy to geeet you and I wish to ask you to send me the Bible because I have a great desire to become acquainted with it, for I believe it will instruct me and help me to live right for the rest of my life."—Francisca C. de Llera.

New Missionaries to India

Dec. 15th the S. S. Kashmir reached Bombay, India. On board were Bishop P. A. and Dr. Florence Cooprider Friesen who are returning as missionaries to their home at Sankra, C. P., after a furlough of a year and a half. Accompanying them are four of their children, Willie, John, Edward, and Paul, while left in America for schooling are Peter and Ida. With the Friesen family, landing in India for the first time were Dr. Geo. D. Troyer and wife, medical missionaries, and their three children. These are the first new missionaries to arrive in Dhamtari since Jan. 1922 although the Mission Board Meeting of June 1922 favored "sending four new missionaries" that year, and the Secretary of the India Mission in his annual letter to the Board in April of this year, after expressing gladness to know that the Troyers had been appointed to sail with the Friesen family, writes, "May this be taken as a special appeal to send two more workers with these four missionaries this fall so that the work which has been suffering on account of lack of workers may be properly taken care of. The missionaries here are working more than their strength will allow if kept up indefinitely, and it will be far wiser for the Board to send two more missionaries this fall than to run the risk of the missionaries here to break down in health."

"One of the last messages from Bishop M. C. Lapp, written shortly before his lingering, painful, death in May was this, "I am just recovering from a very sick spell, guess I brought it on from overworking myself."

"Following is an extract from a fellow missionary written during his illness: "M. C. Lapp suffers terribly. He said the other day that he hopes the suffering will be the means of getting more missionaries to India. It is very evident that he is dying so young because of overwork. The work has been very strenuous the past few years."

Since that time other workers have been given more responsibility than was best for them. Now that the Christian work in the C. P. India has been blessed of God and has grown so great that the few workers there cannot care for it, dare we here falter? Dare we shrink from our responsibility? We *must* send forth more servants of the living God to point the way to the thousands who are seeking Him and would serve Him but have no one to show them.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A Little Argument With Myself.

1. *If I refuse to give anything* to missions this year, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

2. *If I give less than heretofore*, I favor a reduction of the Missionary forces proportionate to my reduced contribution.

3. *If I give the same as formerly*, I favor holding the ground already won but I disregard any forward movement. My song is, "Hold the Fort?!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. *If I advance my offering beyond former years*, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved: I do believe in greatly increasing the present number of our missionaries; therefore *I will increase my former offerings* to missionary work.

—Bible House of Los Angeles

Suppose

Suppose you were a leper in India. Imagine yourself, if you can, suffering, hopeless, a victim of that terrible, lingering, disease, in a country where your own family outcasted you. Then suppose you were admitted into an institution where you were given treatments by the latest and best methods known, and where you found hope and joy and peace. If you try to imagine yourself in such a place it may help you to sympathize with the 192 members in the Indian Leper Church who are planning to move soon to the new leper institution now under construction. Dr. C. D. Esch who is Supt. of the asylum and has charge of the Church, in the August number of India Mission News writes:

"The present Leper Asylum at Dhamtari being too small and the site considered unsuitable since it is located too near the town, a new site of 114 acres has been secured on which we are at present building an entirely new institution. This site lies half way between Dhamtari and Balodgahan along the mainstone road. About forty acres of the site is suitable for gardening, orcharding, and general farming, while the remainder is an almost ideal building site. The buildings and grounds have been laid out according to the plans suggested by the secretaries of the Mission to Lepers in consultation with our own Mission.

"The C. P. Govt. has already given over to us Rs. 25,000 as its share of this years expense. The Mission to Lepers has also put in nearly that amount. We are planning to have enough buildings finished so that the women can be moved to the new site soon after the holidays. Our complete building program however extends over the next three years. The entire institution including bungalow for the Supt. and homes for the untainted children will cost about $50,000.00. It will accomodate 400 people. "Plans for a new church building have also been made. Government does not help to build church buildings. The building is to cost about $4,200.00. One lady in Canada has given $3,000.00 of this amount. The rest is yet to be raised. Since our Leper Church is a Mennonite Church and its individuals are members of the Mennonite Conference would it not be well for the Mennonite Church at home to help build the house of worship at the new Asylum? Practically all the lepers that come to the Asylum respond to the teaching of the Gospel and unite with the Church."

The Mission to Lepers does an important work in supplying the means for the feeding, clothing, medical care,

and spiritual teaching of lepers. They send out no missionaries but work through other missionary bodies located in the field. In C. P. India the Govt. gives grants amounting to one-half of the maintenance cost for all lepers cared for. Suppose you were to help put some joy into the life of some leper in India by helping to build a new house of worship. Could you not worship this year in your own Church house with added happiness?

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. KREIDER

ISRAEL SAVED AT THE RED SEA

January, 27, 1924

Lesson Text: Exodus 14:21-31

WHO could conceive a more forbidding situation? The sea was before and the enemy behind! The people having been in bondage for years were broken in spirit. At the best none were too hopeful and confident. Israel, apparently hemmed in on every side, was trembling with fear. The people in their half-heartedness despised Moses, their leader. They remonstrated with him, saying, "Wherefore hast thou dealt thus with us? Let us alone that we may serve the Egyptians". Poor, deluded, cringing Israel! The Red Sea before; a fainthearted people in flight; and the cruel hard taskmaster pursuing. No wonder that Moses cried unto the Lord. It was a desperate hour. It was a situation well-fitted to overwhelm the leader with despair.

The great deliverance was achieved through Moses. There apparently would have been no exodus without a Moses. He was a leader for a people so fainthearted. By experience he was well fitted for this perilous hour. Moses was sure that he was obeying God. He knew God purposed to deliver Israel. He knew the strength of Him in whom he trusted. The sea was a barrier which no human power could remove. Retreat was impossible. Retreat would mean death, bondage, a violation of God's will. Trusting in God he commanded tne people to go forward. Moses did not waver. He did his utmost. He relied upon God and God opened the way. Israel went forward, a way was opened, they passed safely through and the enemy was overthrown.

This historical incident is an illustrtion of what God has often done and ever will do. God opens the way. When apparently insurmountable barriers arise God marvelously opens the way. Those who go forward in obedience to Gods will may confidently expect to see opposition fail in its effort to hinder. Doors apparently closed will open by some unseen hand. Know this, that those who go forward obedient to God's will have all power on their side. If a cause is of God never despair of its triumph. The forces contending for it are greater than those withstanding it. The Lord causes the sea to go back. Victory is possible, for the Lord opens the way. But let no one deceive himself by thinking that the way God opens is necessarily an easy one. Jesus won the victory but it was by way of the Cross. The way God opens is often the way of hardship,suffering and sacrifice. But nevertheless, He opens the way.

This lesson teaches that those who go forward in faith, although not able to see the end, are the ones who may expect to enjoy the victory. Those who wait until they see the end are those who never start.

Go forward, although the sea lies immediately ahead, the Lord shall cause the sea to go back by a strong east wind. The Lord has an infinite variety of ways in which he makes the "strong east wind" to blow. "The Lord is my strength and song and he is become my salvation".

WHAT ISRAEL LEARNED AT SINAI

February 3, 1924

Deuteronomy 4:32-40

WE shall consider three phrases in this discussion. (1) *"This Great thing"*. The words of this address were calculated to arouse, heighten and deepen the thought that Jehovah's care for Israel was a "great thing". Other nations rose and fell but Israel survived. The evidence of Jehovah's guidance in prosperity and crisis was abundant. His presence was as a pillar of cloud by day and a pillar of fire by night. It is wholesome to review the past. The experiences of the past ought to confirm faith. They should hearten for new endeavor. Do they serve this purpose? Israel heard the voice of God speaking. Those were sacred moments. Temptations, signs, wonders, a mighty hand, an outstretched arm have taken place before the eyes of all of us. Jehovah's care of Israel was a "great thing". Our Father's care, love and leading is a "great thing".

(2) *"That thou mightest know."* The deliverance at the Sea, the wonders of Sinai, the words of Moses were all given that Israel might know. As Moses reviewed the past he thought of the plagues, the deliverance, the divine manifestations as all conspiring together to convince Israel that the "Lord he is God", and that the "Lord is to be loved with all one's heart and soul and might." If Israel's mission was pre-eminently religious in character it was highly essential that the Lord be recognized and worshipped as God and God alone. It was essential to Israel's career that she know the Lord God. The weight of Israel's impact upon the world has been due to the fact that Israel knew God. What a man knows constitutes his testimony. There were a good many things which Israel did not know. But Israel has transmitted to mankind the conviction that the Lord is God, and that the one duty of man is to love Him. The Church was founded, the Bible was written, the Scriptures are being taught, the Gospel is preached, the Spirit is working, that "thou mightest know". Religion is conviction. Convictions cannot be inherited. Godly fathers and mothers cannot bequeath living convictions. Convictions are personally achieved. The Father's great concern is that "thou mightest know".

(3) *"Thou shalt keep"*. We are indebted to Israel for the clear distinction between right and wrong. The prophets as they followed one another repeated the message, "Thou shalt keep". The people were constantly forgetting and neglecting the law of God. The prophets persistently called them back to their duty. Never before or since the time of Jesus has anyone set forth in such a compelling manner the right and the wrong. Jesus' way of life is exacting. In Jesus' thought and life there was a marked distinction between the right and the wrong. What an easygoing conception of right and wrong so often prevails among us. Our spiritual understanding is so faulty that we sometimes are perilously near committing the sin of calling good evil and evil good.

O God, Our Father make me to know and to keep thy commandments. Make me to passionately love the right and to intensely hate the wrong.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

THE topic for January 27th is left to the selection of local committees in the various congregations. In many communities there are special subjects that need discussion or emphasis, and special needs that can best be met by those in charge of the local meetings. For these reasons no topics have been assigned by the Topic Committee for four Sundays of 1924, one each quarter. It is the wish of the Committee that the local committees supply topics for these four Sundays that are suitable to the needs of their own congregations

LESSONS FROM THE LIFE OF JOSHUA

(Topic for Feb. third)

(1) *The Lesson Of Quietly Doing Ones Duty.* We know very little about the early life of Joshua. But judging from what we know of his later life, we can conclude that he had some very good qualities that no doubt, were noticeable earlier. We can imagine him quietly doing his best under circumstances in Egypt. As far as we know he must have been about forty years old when the children of Israel were delivered out of Egypt. We can imagine him taking an active part in the Exodus, and he must have shown himself efficient for soon after this Moses appointed him to lead the army against Amalek. A little later he was chosen as one of the spies that were sent to explore the land of Canaan. Still later he was chosen by God to be the successor of Moses and lead the Children of Israel into the land of Canaan.

Sometimes when we see a man rise to the heights that Joshua did we wonder what good fortune made it possible. But one of the lessons we can learn from Joshua is that to humbly and quietly do one's duty is the best passport to a useful life and a position of responsibility.

(2) *The Lesson Of Being Careful Yet Fearless.* We often meet people who are very willing to express their opinion regardless of how few real facts they may have on the subject. Again we meet people who may have sufficient facts but they hesitate to express their ideas because they fear they will be opposed or misunderstood. Of the twelve spies that were sent to explore the promised land ten were of the first class, ready to pass their opinion at the first hint of evidence. Because they saw a few things which they did not like they were ready to come back with a discouraging report, but Joshua was more careful in his investigations and instead of a land of giants he saw a land of milk and honey. And after he had drawn his conclusions he was not afraid to bring back his report even though the majority decided the other way. We now know that he not only was brave enough to say what he believed but that his conclusions were right and the ten were wrong, for it proved to be a land of milk and honey.

(3) *The Lesson Of Modesty.* Many an individual who has been successful in small things as was Joshua has become ambitious for higher positions and taken it upon himself to see to it that he was placed in those higher positions. Not so with Joshua. He kept right on in the path of duty and finally those things came as a natural reward for his deserving life.

(4) *The Lesson Of Being Religious.* Because of the rapid progress we are making, many people are coming to the place where they think religion is a thing of the past. They say that it is out of date. One scientist says that because of the success and development of the past few decades people are carelessly throwing away the traditions of the past. This scientist holds that while there are things that we may well change for the new, yet there are many things that we should retain. But after all Joshua's success and advance when he had led the people across the Jordan and was starting out on a program that would have kept most men too busy to pray, we find Joshua calling the people together keep the passover, and as a result he was visited by the captain of the Lord's host.

At the close of his life Joshua seems to feel more keenly than ever the importance of his people keeping up their worship of the true God, so he calls them together and brings the proposition before them in such a striking way that they exclaim, "God forbid that we should forsake the Lord, to serve other gods!" Joshua was not only religious himself but was successful in helping others see the importance of the true worship.

OUR BOOK REVIEW

LAY RELIGION

Henry T. Hodgkin

There are a number of pretexts for reviewing a book which has been been in print for several years. In the first place I believe it to contain a message which will be of interest and value to the readers of this paper. The author, Henry T. Hodgkin, belongs to a group with which we have a great deal in common. He is an English Friend and a former missionary to China. Then again this article, it is hoped, will serve the purpose of introducing the volume to those who are not acquainted with it at the same time recalling it to those who may be. Finally there is always the pretext of "Whenever a new book comes out read an old one."

As the title would indicate the book deals with the type of religion in which the layman, the average man, is interested. Written in the closing months of the war by a man who was and is a pronounced pacifist the book meets fairly the great difficulties that perplex the average man in his religious thinking as he views events in the world about him. Since conditions in some respects are almost as disturbing now as they were in November 1918 the message of the book will not be lost to-day. In a recent speech at the University of Toronto Dr. Sherwood Eddy, among many statements made the unqualified declaration that it is the duty of the churches to oppose war. This is the view also of Mr. Hodgkin not so much from the standpoint of creed as from that of simple faith and belief. In fact he professes to give his readers the raw material of theology and philosophy, and it is this ability to discuss the profound and fundamental in terms of the simple and elemental which constitutes one of the chief charms of the book. The common man talks to one of his kind. In the author's own words the succeeding chapters claim to contain "the simple confession of faith of one to whom his faith means everything".

The chief assumption of the book is that there are certain needs fundamental to human nature. With this as a starting point the reader is led to consider the relation of the Christian faith to these primary needs. Does Christianity really satisfy. The discussion is bold but above all it is confident. There are never any real doubts in the matter. From the first chapter, The Rights of the Unlearned, on through such chapters as, The Demand for Reality, The Demand for Fellowship, The Demand for a Purpose, The Demand for Righteousness, The Demand for a Knowledge of God, to the final chapter. The Life that is Life Indeed, the common man is brought face to face with the naked needs of his soul and is shown in a heartening way the claim of the Master to meet those needs. In the first chapter Mr. Hodgkin cuts throught all lines of social, political and even theological cleavage by declaring that religion belongs not to a few, a society here an organization there, but to the many; it is something that the ordinary man can appreciate. In this highest and best sense it is truly democratic. Thus in a real sense the learned man cannot impart religion, for the Kingdom has been revealed to "babes". To conclude the chapter he says, "The basis of all true religion is an individual moral choice and a personal relationship to God."

An interesting distinction is drawn between creed and religion, the former being what a man thinks he believes and the latter being the convictions by the strength of which he lives. Throughout the chapters and especially in the eleventh one is shown how Jesus Christ meets the needs of and is a real leader to common men and women.

The final conclusion is that the Master leads us to the rock which is "the neverchanging love of the Heavenly Father", a force that works through the simple, honest, courageous lives of countless men and women who "love because He first loved us". The reader is thus led finally to a working faith not one that is a mere statement of words. It is a volume that should commend itself to all thoughtful men and women.

J. B. Cressman

LAY RELIGION, by Henry T. Hodgkin. Price, $1.50

Any books reviewed in these columns will be sent postpaid on receipt of price, by THE CHRISTIAN EXPONENT COMPANY, Box 134, Wooster, Ohio

Notes From Here and There.

Bro. I. W. Royer of Orrville, Ohio, spent some time holding meetings with the congregation at Washington, Illinois, during the Christmas-New Years Vacation period.

Bro. V. E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports that returns from the quarter fund are very encouraging, and that the year 1923 promises to make a record along this line. The prospects are that the entire quarter fund of one thousand dollars will be put into use for 1924.

Bro. J. E. Hartzler, who is spending the year in graduate work at Hartford Seminary, spent the Christmas vacation period with congregations at Philadelphia and Souderton, Pa., in Bible lecture work.

Bro. M. C. Lehman, missionary on furlough from India, is spending some weeks at Hampton Institute, in Virginia, doing special observation work in the rural educational problem as it is being worked out in the Institute among the poor negroes of the South. His work is for the benefit of the primary educational work in India. On his return to Ohio for the Christmas vacation period he made stops at the Eastern Mennonite School at Harrisonburg, and at Scottdale, Pa., filling appointments at each place.

Bro. B. F. Stoltzfus, who is doing work at White's Biblical school in New York City, spent a part of his Christmas vacation with his parents, Bro. and Sister B. B. Stoltzfus, at the Lima Mission, Lima, Ohio.

A series of meetings for the purpose of building up in the Christian life were held at the Wanner Mennonite Church near Hespeler, Ontario, from Nov. 26th, to Dec. 2nd with Bro. S. F. Coffman as instructor. An all day Bible conference, with a fine fellowship meeting in the evening closed this helpful series of meetings.

Brethren Daniel Kauffman and D. D. Miller were engaged in Bible Conference work near Kokomo, Indiana, recently.

More than forty delegates from various branches of the Mennonite Church attended the Student Volunteer Convention held at Indianapolis, Indiana, Dec. 28—Jan. 1. An interesting meeting of these delegates was held in one of the Indianapolis churches on Sunday afternoon, Dec. 30. We hope to include a report of this meeting in our next issue.

The 26th St. Mission in Chicago, Bro. A. M. Eash pastor, had an inspiring and encouraging ingathering of young people during the month of December, after special preparation and prayer had been made to this end. More than twenty members in the Sunday school and nearly all in their teens made the wise choice. Baptismal services were to have been held on the sixth of January. Still others were expected to join the ranks.

Bro. Paul E. Whitmer spent a week at the 26th St. Mission, Chicago, during the early part of December, giving Bible lectures on the life and teachings of Jesus. An interesting and inspiring Watch Night Meeting was held on New Year's eve at the same mission.

A reunion of former Goshen College students now in Chicago was held at the Home Mission recently. A very interesting and profitable time is reported.

Beatrice Hershey, daughter of Bro. and Sister T. K. Hershey who are workers in the Mennonite Mission in Argentina, South America, returned recently to this country to continue her education. She was accompanied on the voyage by several missionaries of the Church of the Brethren Mission in the Argentine who were returning to this country on furlough.

A small Mennonite congregation is reported to have been started at Washington, D. C., with Bro. Newton S. Weber from Waterloo, Ontario, in charge.

Bro. J. W. Shank, missionary on furlough from South America, spent the month of December in various parts of northern Illinois in telling about our work in Argentina and endeavoring to raise funds to build two much needed church buildings in outstations there. He also plans to spend some time in Iowa before returning again to La Junta, Colorado, where he will endeavor to secure a much needed rest.

Bro. and Sister M. C. Lehman, Bro. J. W. Shank, and Bro. V. E. Reiff, were among the Mennonite delegates at the Student Volunteer Convention at Indianapolis who were not representatives of student bodies or faculties in our Colleges.

A series of revival meetings was held at the Breslau, Ontario, church in December, with Bro. E. F. Hartzler of Marshallville, Ohio, in charge. Midway in the series a two day Bible Conference was held at which Bro. Leonard Hoover of Markham, Ont., assisted. Nine confessions resulted.

On December 26th and 27th a Bible Conference was conducted at the Baden, Ont., mission. The talks were largely inspirational in nature with local ministers in charge.

A series of evangelistic meetings was held at the West Church, Middlebury, Indiana recently, with Bro. Lester Hostetler in charge. Before these meetings closed a similar series was begun at the East Church with Bro. C. F. Derstine as the evangelist.

The Bluffton College Glee Club spent the Christmas vacation period traveling through Mennonite communities in Ohio and Pennsylvania, rendering nightly programs.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

FEBRUARY 1, 1924.

The "Faith of Our Fathers"

Prayer and Foreign Missions

Freedom through the Truth

Our Bi-weekly Sermon

Our First Venture into Russia

From the Diary of a Relief Worker

The Open Forum

THE MAKING OF A BISHOP

While Dr. James H. Franklin, who was long in charge of the foreign missionary work of the Baptist Church, was traveling across the continent a few years ago he noticed that the porter on his car had seven gold stripes on the sleeve of his jacket. "What's the meaning of all those gold stripes?" Dr. Franklin inquired.

"Them's not stripes, boss; them's bars," the old negro answered; "they mean Ah've been servin' this road thirty-five years."

For awhile the old man kept at his work, but presently he came back and asked, "Say, boss, is you a preachah?"

"Yes; how did you guess that?"

"Oh, Ah just saw a book in your seat, and Ah thought you must be a preachah. Ah was almost a preachah mahself once."

"Why did you give it up?"

"Well, sah, Ah's got a younger brothah, and when Ah told him Ah wanted to be a preachah, why, he'd been converted, and wanted to preach hisself, boss. Well, sah, we talked it ovah and decided he'd go ahead to college and be a preachah, and Ah'd come back on the road and work. So Ah did boss, and every month I sent him money, and he went to college."

"And did he finally become a preacher?"

"Yes, sah, in Africy. They call him Bishop Scott."

"Bishop Scott!" Dr. Franklin gazed in amazement at the humble figure before him. Bishop Scott is said to have been the first colored preacher whom the Methodist Episcopal Church had ever made a bishop. Dr. Franklin had often read of his heroic life among his people over in Africa.

Later when Dr. Franklin was in a little town in Georgia he heard a man say, "Bishop Scott's in town." Remembering the incident on the train, Dr. Franklin determined to meet the Bishop. He went to hear him speak, and at the end of the service went up to shake hands with him.

"Have you a brother who is a porter or a sleeping car, bishop?" he asked him. Then he told of the incident on the train.

"Yes, said the Bishop, and the tears ran down his cheeks, "he's my brother, and may God bless him. I owe everything to him."—Youth's Companion.

LITTLE CHIPS

John Newton says Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings, and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin; and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned. —Selected.

WHAT WATER MEANS TO YOUR HEALTH

Drink at least six glasses of water a day in winter and eight glasses in summer—a glass on arising, one at each meal and one or more between meals and one at bed time.

It is not harmful, as some think, to drink water with your meals, provided food is not washed down with water. See that no food is in your mouth when you drink and no harm will result.

Before breakfast drink a glass of hot water. During the day drink cool water. Avoid iced water, if possible. Water flushes the system.

The records of The American Bureau of Analysis and Laboratories show, out of the thousands and thousands of examinations made, that about eight out of every ten persons were not drinking enough water. It was found that many drank large quantities of water morning and night, but neglected drinking water during the day. The proper way to drink water for best results is as above outlined.—American Laboratories.

TEACH CHURCH HYMNS TO JUNIORS

At least one of the great hymns of the Church should be used every week in the Sunday-school program. This source of the spiritual strength of our fathers should not be lost to our children. Below is a list of ten hymns that every Junior should memorize. If people say that these hymns are beyond the understanding of children, we contend that unless they learn them now they are not likely to learn them at all. Our grandfathers learned them in childhood and they became more a part of their lives in consequence. No one living has ever been able fully to comprehend The Lord's Prayer. Yet we all agree that every child should learn it.

Let each child who will try to memorize the hymns have a card with the list of titles on it.

When he recites the hymn—three "verses" if you like—to his teacher, he receives a star, or seal, on his card. A gold and enamel pin, or some other award within reach of the Sunday school's treasury, should be given each one who memorizes the entire number.

When these songs are used in the Sunday-school service encourage the school to sing without books, and sometimes sing them without the instrument. The interest will be still stronger if someone tells each Sunday the story of how one of these hymns came to be written.

Ten Hymns Juniors Should Memorize

1. Rock of Ages.
2. Jesus, Lover of My Soul.
3. Nearer, My God, to Thee.
4. How firm a Foundation.
5. What a Friend We Have in Jesus.
6. Faith of Our Fathers.
7. Blest Be the Tie That Binds.
8. Doxology.
9. Come, Thou Fount of Every Blessing.
10. There is a Fountain Filled with Blood.

—S. S. World

A Quaker, riding with a fashionable woman, thinly dressed but with a profusion of jewelry, heard her complain of the cold. Shivering she exclaimed, "What shall I do to get warm?" "I really don't know," replied the Quaker, "unless thee puts on another breastpin."—*Author Unknown.*

THE STORY ABOUT MARY JONES

When Mr. Lloyd George was presented with a Welsh Bible by a committee from the American Bible Society just before he sailed for England a year ago he interrupted the presentation speech of Dr. Haven by saying: "I have known all my life about Mary Jones, the little Welsh girl, and her long journey in quest of a Bible which resulted in the organization of the first Bible Society in the world. It is one of the most beautiful stories I know."

That story as told by Dr. Haven in the presentation speech is as follows:

"One hundred and twenty years ago a little Welsh girl, by the name of Mary Jones, which you will probably recognize as a Welsh name, walked bare-foot over the hills from her home to the nearest minister twenty-five miles away because of her great desire to own a copy of the Holy Scriptures. When she was told that the minister had none for her she burst into tears which caused him to give her from his cupboard one that had been promised to a friend, and she went home rejoicing.

"Turning it over in his mind he decided to go at once to London. There he gathered a few friends together and told them the story and a committee was formed to see that all such persons in Wales and in the British Isles should have copies of the Bible. Some one in the meeting uttered the significant words, 'If for Wales, why not for the World?'

"From the simple act of that little girl has sprung all the Bible Societies of the world which are sending out among all nations in over five hundred languages and dialects twenty millions of copies of the Scriptures every year.—*The Evangelical Messenger.*

Love vaunteth not itself, is not puffed up; the loving soul never rolls its own reputation over and over like a sweet morsel; never plumes itself before its own imagination; never looks at itself in the pleasure of pride, or puts itself where others may look and admire.—*Selected.*

"Love doth not behave itself unseemly: it is not careless and inconsiderate; love is the only true etiquette."

THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE WHOLE MAN FOR GOD

CHRISTIANITY claims our whole being. Not a faculty or a power with which God has endowed us is exempted. Heart, soul, mind, and strength are all specifically mentioned in Jesus' definition of the first and great commandment, and furthermore, the word *all* is specifically used in connection with each one, leaving no doubt as to the completeness and the fulness of the surrender which God requires of His followers. Our whole being must be used for Him.

There are those, unfortunately, who with their minds claim to serve God, but fail to bring their bodies under subjection. There are those, on the other hand, who outwardly with the body profess to be his followers, but who evidently have not "the mind of Christ." Neither class can truly claim to be His followers, for God cannot tolerate a divided allegiance. No man can serve God and mammon, no matter how loud his professions or how arduous his efforts. If he loves the one he must hate the other.

The lesson of whole-hearted and entire consecration is sometimes a hard and difficult one to learn, but the Christian must learn it nevertheless. Its acceptance in the life of an individual means nothing less than a revolution, a "turning round" and a going in a direction opposite from that in which the natural desires would take us. Unless there is evidence that such has been the case in our lives our professions are meaningless and we become the laughnig stock of the enemies of Christ. And unless our inner life corresponds with our outward professions the results will be the same. Good works and outward deeds cannot save us. "The whole man for God" must be our motto.

How much of discord, and strife, and jealously would be done away with if only we realized this more fully! In our zeal for a cause we may stoop to methods and attitudes of mind that in themselves are inconsistent with our profession. God cannot bless such methods or attitudes. "The whole man for God" means that heart, soul, mind, and strength *all* move and act in accord with His will.

A VETERAN'S TESTIMONY

PERHAPS most of us have at times found ourselves wondering whether after all our belief in the Bible as the Inspired Word of God could stand the test of scholarly and scientific research, or whether it would have to remain a mere dogma in our thinking, unsupported by the verdict of those who have devoted life-long study and scholarly effort to the understanding, and the question of the origin of the sacred book. But if we have been diligent and thoughtful in our consideration of the question, we have not failed in having our faith renewed and strengthened by the testimony of those who have made these questions matters of years of study and research and who have given clear and ringing testimonies on the very points on which we were tempted to to doubt.

Supported by our own faith and experience, these testimonies of eminent scholars help us to retain our beliefs and convictions in spite of the spirit of criticism and skepticism with which we come in contact. There has

recently come to our notice the testimony of Mr. Thomas Newberry, an Englishman who died some twenty years ago at the age of ninety years. For more than sixty years he gave himself to the study and diligent searching into the whole of the Scriptures in the original Hebrew and Greek languages. His work has been highly commended by competent scholars. They express admiration at the immense amount of labor bestowed upon his book, and the valuable and reliable information contained in the marginal notes. And this is his testimony written in his old age: "As a result of the careful examination of the entire Scriptures in the originals, noticing and marking where necessary every variation of tense, preposition, and the significance of words, the impression left upon my mind is this, not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it. The godliness of the translators, the superiority of their scholarship, and the manifest assistance and control afforded these by the Holy Spirit in their work is such that the ordinary reader can rely upon the whole being the Word of God."

Such a testimony from such an authority proves a comfort to our faith and far outweighs the numerous doubts on the inspiration of the Bible that are frequently passed on to us by those whose lives have evidently not been gripped by the great truths and principles which it teaches.

"PERPLEXED BUT NOT IN DESPAIR"

THAT this is an age of perplexing problems will no doubt be heartily affirmed by all of us. Forces are working and changes are coming which are inevitable, but which raise many disturbing questions and serious doubts as to their effect on future generations and their final results. This is true, not only in the religious field, but socially and economically as well. And because it is impossible for our finite minds to see into the future and to grasp the full significance and implications of all the forces that are working today, we are apt to become dismayed and discouraged, thereby allowing our efficiency in Christian service to be impaired or destroyed.

Paul had just such experiences as we are having today. They are nothing new. Each age is apt to be looked upon as a crucial and a critical one by those who are living through it. But the difference between Paul's attitude and what is so often our own is that Paul did not allow these things to disturb his faith. He was perplexed but not dismayed. Hear his courageous words: "We are troubled on every side, yet not distressed: We are perplexed but not in despair." He was undaunted in spite of difficulties, persecutions, and perplexing problems. Faith remained, even when reason could no longer pierce the gloom.

The example of Paul is pertinent in our situation today. Faith in a living Christ and an all-wise and all-knowing Heavenly Father will not only sustain us in every trial but will relieve us from all dismay and despair concerning the final outcome. We may be troubled on every side, but let us not be distressed. We may be perplexed, but let us not yield to despair.

THE STUDENT VOLUNTEER CONVENTION

THE Student Volunteer Movement, which has been a significant and a potent force in student life since its inception thirty-seven years ago, recently held its ninth quadrennial Convention at Indianapolis, Indiana. About 7,500 delegates were present, over 6,000 of them being students from the colleges of the United States and Canada. There were about a thousand returned missionaries, members of mission Boards, and student pastors present, with about 500 foreign delegates who are at the present time students in this country. During the four day session the greatest student and Christian leaders in the world brought their stirring messages to the delegates, while representatives from every nation not yet evangelized brought vivid pictures of conditions in their countries and emphasized the great need for more missionaries to carry the message of the Cross. Altogether it was one of the most significant and important religious gatherings ever held in this country.

Since the beginning of this movement more than ten thousand foreign missionaries have been sent out through the various denominational boards and with whom it has kept in constant touch. It has likewise kept in touch with the students during the course of their college preparation, in many cases helping them to make decisions and getting them in touch with the boards of their respective denominations. Traveling secretaries visit the colleges during the school year, establish mission study classes, hold personal interviews, make public addresses, and in every way seek to keep before the minds of Christian students the great needs and opportunities open to those who are willing to fully consecrate their lives to the Master and go as His representatives to foreign lands. A number of our own missionaries now on the field first seriously faced the question of life service on the mission fields as a result of the influence of this movement.

A new departure in the Convention this year provided for a large number of group discussions, led by student leaders, and in which only students could take part. In this way the leaders of the Movement hoped to ascertain the trend of thought and the points of emphasis in this present student generation. Nor were they disappointed in this, for the enthusiastic way in which students entered into the discussions and the similarity of the discussions in the various groups were most surprising. Chief among the topics of discussion in these groups were the race question and the war question. Pacifism and non-resistance are popular subjects of discussion in many colleges as a result of the growing conviction of all honest thinkers as to the utter futility and sinfulness of war which have become so especially evident since the world war, and at this convention about 500 delegates openly expressed their decision not to take part or to participate

in any way in any future wars. Such an expression would have been inconceivable at the Des Moines convention four years ago.

One of the outstanding impressions of the Convention is the growing need for Christian missionaries in practically every backward nation. We are sometimes tempted to think that with the development of native workers in these countries it will soon be unnecessary to support foreign missions on such a large scale. At this Convention there were present representatives from pratically every nation in the world outside of the great European powers who stood up and emphasized the great need for educated and competent Christian workers in their respective countries. No signs of a decline or a lessening need, but rather the needs, as well as the opportunities, are greater than ever. We cannot rest on past achievements, but must educate and prepare the best of our young people for the task, as well as give unstintingly of our means in order that the good Gospel of Jesus Christ may be spread throughout the earth and that we may rise to the great opportunities and responsibilities confronting the Church.

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AN INTERESTING MEETING

BY no means the least interesting session at the Indianapolis Convention, so far as Mennonites were concerned, was the meeting of all Mennonite delegates on Sunday afternoon, December 30, in the basement of the First Baptist Church, Indianapolis. The Convention officials had set aside this period for denominational meetings, and as is usual in such conventions, most of us supposed at the beginning of this one that our number would be so small as to make it scarcely worth while to call a separate meeting. As one session of the Convention after another passed, however, it became evident that our number was larger than we had supposed, so the meeting was called. All of us were surprised when a total of forty-five persons responded and presented themselves at the appointed place of meeting. Of this number, two had severed their Mennonite connections some years ago, but still felt enough of a unity of spirit to meet with us instead of meeting with their adopted group. Needless to say, quite a number of different branches of Mennonites were represented in our group, and this gave us an excellent opportunity for getting acquainted and talking over our common ideals and purposes, and so understanding each other better.

Pres. J. H. Langenwalter of Bethel College presided. After an opening song a season of prayer was enjoyed in which quite a number took part. Pres. Langenwalter then threw open the meeting for general discussion on the subject "What this Convention should mean to us as Mennonites." A large number took part, and it was only because the time was too short that not all responded. Special emphasis was placed by the speakers on the fact that many Christian leaders are beginning to look upon war much as the Mennonites have done for hundreds of years, and that as a result of this awakening consciousness on the part of leaders and students everywhere as to the incompatibility of war with the teachings of Jesus we have a particular and an important part to play. We need to find our place in the program to which the religious leaders are just awakening and which is new to them, but old to us. If we are to contribute our message in all of its vital and far-reaching effects we must take our place in the world, and yet not be "of the world." We cannot withdraw ourselves into our own little circle and try to keep our principles to ourselves. We have a responsibility for giving them to the world. It was also emphasized that we must not disbelieve in war simply because the Church is opposed to it, but because Jesus, our Lord and Master, taught against it.

The meeting closed with prayer, and all felt that the time had been very profitably spent. Old acquaintances were renewed, new ones formed, and a spirit of unity and love prevailed which is but fitting and proper for those who serve the same Master and work for common ideals and purposes.

—o—

THE UNIVERSAL REIGN OF CHRIST

NO one who knows of what he speaks would be so bold as to assert that the reign of Christ has become univerasl. Jesus rules the lives of some individuals. Others give him no place. In some communities he rules in a fuller degree than in others. Some institutions are pervaded by His Spirit while others have repudiated Him. Some groups of individuals seem to be following Him closely while others follow afar off.

About us is a great world nervous with life. What a noisy scrambling world it is! What is ruling this teeming world? We are profoundly thankful for the measure of goodwill which today is effective in the world. We may thank God for the virtuous, right minded men and women who are influential in the affairs of church, school, and state. But greed, hate, force, selfishness, love of ease, pleasure, display, are ruling so largely. Where these rule ruin follows. The chaos of today is the product of them. What a stupendous failure a diplomacy based upon national selfishness has wrought. Greedy commercialism will eventually undermine the peace and order of any people. The easy-going morals, the attitude of indifference towards things virtuous is alarming. The degree with which many within the church are concerned with trivial matters is shocking.

Against this black background—the background of pleasure, prosperity, smartness, weariness and wickedness stands the One upon whom the Spirit of the Lord rests. Jesus stands crying aloud, "I am the Way". Why not follow Him? He did not live for pleasure, ease or wealth. He lived to love. One master-motive ruled and impelled Him. He loved. The measure of His love is the Cross. His love is as high as Calvary. This explains why He went from village to village, preaching, teaching, healing, helping. He loved.

If the reign of Christ means anything it must mean love. There is an efficacy in love. Where hate, re-

venge, suspicion fail, love wins. Love has won. The argument is unanswerable. The evidence is manifold. In our hearts Jesus reigns not by coercion but by the compulsion of love. Jesus does not drive. He draws with the bands of love. The rule of Christ is the rule of love. The home in which Christ reigns is ruled by love. The Church in which Christ lives is ruled by love, not coercion. The nations will dwell together in amity only if the Spirit of Jesus Christ prevails.

May we consider seriously Jesus' words. He challenges us to adopt love. No venture will require more faith. After reading Isaiah 11:1-10 remember that He of whom the prophet speaks conquered through love. There is only one cure for the sin, the despair,the lawlessness of our day. The cure does not lie in more wisdom or more wealth. The cure is Jseus Christ. His gospel his love works wonders among men. We pray that He may reign and that increasingly His will may be done here upon earth. —A. E. K.

The "Faith of Our Fathers"

J. E. Hartzler

FEBRUARY 7th., 1525, almost 400 years ago, marks the birthday of the Mennonite Church. This was the date when the new church was born, and the particular event which marks the birth was the insitution of "believer's baptism", baptism on confession of faith, in a private house near Zurich, in Switzerland. This was the historic beginning of the Mennonite Church, though Menno Simons did not join until 1535.

When I speak of the "faith of our fathers" I mean our fathers of 400 years ago; the faith which inspired the founding of the Church. The roots of American Mennonitism lie very deep in the history and movements of the Reformation period. Any other approach to the ideals and faith of Mennonitism than that of four centuries ago in Europe will lead to gross misunderstandings and a serious lack of appreciation.

Among other things in the faith of our fathers there were four fundamental principles which inspired them to action and which led finally to the establishment of the Church, namely, (1) That the Bible was an open Book, with spiritual interpretation, fully authoritative as the divinely inspired and revealed Word of God, a Book for all men—king, pope, priest and peasant alike. (2) The right of any person, under the guidance of the Holy Spirit, to freely interpret this Book for him or herself. (3) The right of every person to an individual conscience in matters of religious belief and conduct, and the personal right of dissent in matters political, social or religious. This item gave us the "Conscientious Objector" during the Great War. (4) Religious toleration; in other words, the right of men to differ on matters nonessential to vital faith, and yet maintain a brotherly attitude toward each other, knowing that Christianity was not a religion which imposed dogmatic *uniformity* in matters of creed, but a religion of *harmony* in spiritual fellowship with God and man.

These principles were innate in the early movements and were vital parts of it. In these four principles are implied the Christian Doctrine concerning God, the Holy Spirit, Jesus Christ as the divine Son of God, his historic life, death and resurrection; the place and necessity of the Church, and the freedom and right of all men to choose freely to enter the Church through faith in Christ. repentance of sin, and water baptism. It was confidence in these principles that led our fathers to suffer severest persecutions and death of every description. It was the determination to hold and maintain this faith which brought the Mennonites, in 1683, to America, the land of freedom, the first group consisting of thirteen families, landing at Philadelphia, Penna., coming as they did without King, Pope, Priest or Bishop, not even a preacher or deacon among them. They were strictly individualistic and "congregational" in their ideas of Church government. Every man was his own king, pope, priest, or otherwise, with none but Jesus Christ between them and God.

There can be no question concerning the validity and value of such faith. It is founded upon the Gospel of Jesus Christ. They fully accepted Paul: "Other foundations can no man lay than that is laid, even Jesus Christ". That such faith is valuable can not be successfully contradicted for the reason that it is vital and dynamic; it is life, and life means a future. It is valuable because it is workable and brings the desired results. It is necessary, being just what the world needs and is dying for. It is universal in its appeal and right in its finished product. After all the final and supreme test of any faith is the answer to the question: What does it make of men? The faith of our fathers made the right kind of men.

There are two enemies at work today with the express purpose of eliminating this faith from the earth. The first is an unreasonable and unwise liberalism; and the second is an unreasonable and unchristian conservatism. In the latter case the chick dies in the shell; in the former, while the chick may come out, yet it never develops sufficient strength to walk.

This vital faith which has lived through 400 years can be maintained and continued only through *education*, *consecration* and *propagation*.

By *education* I mean to include that knowledge of our own history which will inspire loyalty to the denomination as nothing else can. By education we mean the development of intellectual, moral and religious capacity. Mennonites who do not have a working knowledge of their own history lack that much in their education. The thing that the Mennonite Church needs today is an introduction to herself. Perhaps not more than one Mennonite in every hundred knows who they are and from whence they came. They apologize for being a Mennonite when they ought to be presenting their case intelligently to the world. No denomination has a more wonderful, a more interesting and more exciting history and through a longer period of years than has the Mennonite. No amount of law can make a man patriotic

and loyal to his country. It is a knowledge of the past history, the struggles, the sufferings and victories of his country that makes him loyal and patriotic. The same thing is true in the Church.

By *consecration* I mean appropriation. Education is the development of talent; consecration is the appropriation of that talent. There are young men and women by the hundreds in the Mennonite Church who are ready and willing to make the appropriation if the rest of us will make it possible for them to do so. Instead of making it impossible for them to stay in the Church and to appropriate their lives to Kingdom service we must set in motion forces that will make it practically impossible for them to leave the Church and difficult for them to avoid entrance into direct religious service. There is history, there is wealth, there is brain, ethical and religious capacity enough in American Mennonitism to shake the foundations of the world if we would give God a chance. If we don't do it its not because we can't; it is because we simply will not.

By *propagation* I mean the intelligent, sane and efficient presentation of our faith. I mean building schools and promoting Christian education; building missions and promoting the Christian evangel; build publishing plants and broadcasting dynamic literature in the promotion of the faith which we claim to hold. God, in our generation, has given to the world the greatest and most efficient system of communication and transmission of information that humanity has ever known. Why don't we use it?

In conclusion may I say, that the faith of our fathers is worth while; that it can and must and will be maintained; that it will be maintained not by writing it in books or in conference resolutions, but by planting it into the lives and hearts of men by efficient teaching, effective preaching, and consistent Christian living. If the rising generation of Mennonites will proceed in the faith of our fathers, proceed with confidence, charity and toleration, with a united front, and with the Spirit of Jesus Christ as an inner dynamic, the world can be shaken for God, tombstones will tumble down, and the dead will rise. (Jno. 11:25)

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Prayer and Foreign Missions

Hettie Shoup

THE foreign mission movement was born in prayer and prayer is the vital breath by which it lives.

Two thousand years ago when Christ, the first great missionary beheld the suffering multitudes who were "scattered abroad as sheep, having no shepherd," His heart was moved with compassion, and He turned to His disciples and said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The disciples first received a call to prayer, and then a call to service. It was after Christ had spent a busy day among the crowds that He withdrew to the mountain, and called His twelve disciples unto Himself; there on the mountain in the quietness of the evening He gave them definite instructions concerning their work. And I am led to believe that they spent much of that evening in prayer for the Master so frequently went to the mountain to pray. From that mountain-top experience the disciples went forth with power.

Can we not attribute Paul's courage and boldness to undertake great things for his Master, to the fact that he did not hesitate to petition his Master for great things, and his petitions were always accompanied by faith and trust? Paul spoke so frequently with his Lord that when the voice called him to carry the Gospel into Macedonia he did not hesiate and wonder whether or not he had misunderstood. The voice was a familiar one and his only desire was to obey. Christ has called us His friends and we have an equal opportunity with Paul to speak to Him and to hear His voice. He will prepare us for our particular field and mission, and will instruct us for each occasion if through prayer our ears are tuned to hear His voice.

About one hundred and eighteen years ago on a warm Saturday afternoon in July, five young men, who were students at Williams College, Williamstown, Massachusetts, met in a green meadow near a haystack for prayer. The young men in their conversation that afternoon spoke of the moral darkness of Asia, whereupon one of the young men proposed to send the Gospel to that dark continent. A great task indeed, but, one young man who had learned the secret of the power of prayer, had the courage to say, "We can if we only will," and his companions agreed with him. From that hour the little group made foreign missions a subject of prayer. As they continued their prayer meetings in the meadow at regular intervals, they sought to enlist others in the cause and soon found that there were those who were ready with them to attempt great things for God.

It was through the earnest prayers and sincere efforts of these young men that the Church in America first was awakened to her responsibility and opportunity, and the modern missionary movement in America may truthfully be said to have had its birth upon the spot where was held the haystack prayer meeting. We see then that ever since the days of Christ, prayer has had a vital place in the development of missions work. There has been more prayer than we know of, and more things accomplished on the field by prayer then either the church or the world recognize.

Are we then justified to draw the conclusion that the purposes of God concerning the salvation of the world are accomplished chiefly through prayer. But, you say, we need money and men and women to carry on the work. True enough, but let us consider how closely prayer and giving are linked together. In order to be convinced that prayer inspires the gift of human souls we need only to read and listen to testimonies of multitudes of men and women who have labored for years among heathen, and who received their conviction or call to service while talking with God. The history of mission boards reveals the fact that back of the small as

well as the large gifts have been days of prayer and fasting. So that out of intercessory prayer and waiting before God has come the sacrifice,—the consecrated giving of self and property. Prayer not only inspires giving but it multiplies the gift. This is true from the time the little boy gave a few small loaves and fishes into the hands of the Master to bless so that they might be multiplied a thousand fold.

If we are inclined to think that our mission boards have not progressed as they should, or that our mission stations have not accomplished enough, let us ask ourself, Have I prayed earnestly, sincerely, and trustfully for the work, or have my prayers been shallow? Perhaps our prayers have been too general to accomplish the greatest good. Let us bear in mind that each mission station has its particular needs, and each individual missionary has his and her particular problems to meet. Would our prayers not count for more if we would keep in closer touch with our workers on the field, and know about their definite needs and problems? We could then pray intelligently for specific needs of the various stations and individuals. Some one has said, "Nothing but continuous prayer will solve the missionary problem of our day."

"Continue in prayer, watch in the same:" also, "Ye have not because ye ask not," are words of our Master.

The world is an open field, the doors of nations are wide open for missionary work, men and women are eager to be sent forth, but a great problem seems to be how to secure adequate funds. Oh! that we might pray more sincerely and trust more completely in the power of prayer.

Some years ago Hudson Taylor and some of his associates in the China Inland Mission were led through a great need to pray that one hundred more missionaries might be added to that organization in the course of one year. They trusted completely and as they waited before God He somehow revealed unto them that He would answer their prayer. They did not wait to thank Him until the answer came, but immediately following the prayer meeting they had a praise meeting to thank God for the answer they knew would be sent. In due time the workers were sent, and many more than they had asked for.

"I waited patiently before the Lord and he inclined unto me and heard my cry," are the words of the Psalmist. I like to think of how God inclines to listen to our prayers, as one who tunes his instrument inclines to listen for the right tune and refuses to be satisfied until he has heard it. What is the deepest ring and the the strongest note in our prayer? Is it a desire to do something that will be noticed or is it simply "Thy Kingdom Come."

The spiritual life of every Christian, and that of the whole church should be so deepened, instructed, and inspired by the Holy Ghost that it should become as easy and natural to pray daily for foreign missions as to pray for daily bread. "Whosoever prays most helps most'.

OUR BI-WEEKLY SERMON

Freedom Through the Truth

W. B. Weaver

"And ye shall know the truth, and the truth shall make you free."

THIS text suggests three things of vital importance to the life of the individual: education, truth, and freedom. The history of freedom is one of the most interesting chapters in the history of the human race. Man instinctively is individualistic and loves freedom. This is illustrated both in the life of the child and in the life of primitive man.

We live in a significant age. There never was a time when the spirit of individualism and the love for freedom were as strong as they are today. We have come to the serious problem, not as to whether the world can be made safe for democracy, but whether democracy is safe for the world. Was the world ready for such a wave of agitation and enthusiasm and individualism as we find today? There is no nation to which this question comes as forcibly as to our own, and to no people in our nation as to our youth who are to guide the ship of state in the future. Anyone who has intelligently studied conditions of society today would agree that we are facing serious porblems concerning law and order. This is manifest in our country in the home, school, community, and church. The Master teacher said in our text that men shall be free but under the condition that man shall receive freedom through the truth. We come to ask ourselves the question, "has man sufficient truth abiding in his life to control his actions and to make his conduct such that shall mean the most for himself and for society?"

We believe as we study the masses that there is a great deal of ignorance and error and superstition which is binding man and bringing him to abject slavery. Man is still a slave to his appetites and selfishness and his prejudiced mind. He needs the truth to make him free. This brings us to the question Pilate asked of Jesus when he asked Jesus whether He was King of the Jews. Jesus said, "To this end was I born and for this cause came I into the world that I should bear witness to the truth. Everyone that is of the truth heareth my voice." And then Pilate asked the significant question, "What is truth?" Truth because of its nature relates itself to the mind, to knowledge. The most significant thing about man is not that he has a body and hands to work, and feet to walk, and senses to receive knowledge, but

rather that with the mind he leads, guides, and controls his body which is to be his servant. We come naturally then to the question "What does man know, and does man's knowledge function properly for the best of society?" Man's life throughout the history of the world has been an attempt to answer the ever present questions as to who we are, what is the world, what are we here for, and where are we going?

It might be well at this place to interpret the text in the environment in which it is given. The gospel of St. John was written for the purpose stated in the prologue, that God revealed His eternal purpose in His relation to the world through Jesus Christ. When Jesus came among His countrymen he found there a system of thought, an established creed, and a way of living. He saw that the interpretation of life and its meaning as given by the educated Jews was enslaving men rather than giving them that freedom which is necessary for efficient service. The gospel proclaims the profoundest truths in the very simplest terms, such as light, life, love, and truth. In this chapter from which my text is taken Jesus is trying to convince the Jews that they are in bondage to their own traditions and creed, and need to be liberated by the real truth. They place the emphasis on an established system of thought. Jesus says, "Ye shall know the truth, and the truth shall make you free."

This same bondage of wrong thinking and traditional creeds has held man in bondage since the days of Christ. This is true today in the economic, social and religious world. There is perhaps no field in which there has been as much progress in thinking in real search for the truth as in the field of education. It is because of wrong thinking in relation to capital and labor and goods that we have our economic poblems today. It is because of wrong thinking on sex and social relationships that we have the great social evil and hatred between nations and individuals. It is wrong thinking in the church that has kept her from performing her largest service in the world. In all of these fields Jesus would say, "Ye shall know the truth and the truth shall make you free." We need to lead men and women into the truth in these various fields.

Society has not yet learned how to control the thinking and the feeling and the willingness of men. We have not yet learned what are the real and ultimate values of life. After all, houses and lands and money and business are secondary to the great spiritual reality of life. We need to learn what is our relation to these material things that we might use them for the greatest efficiency.

It is my conviction that all truth, whether concerning the world or man, centers itself in God. Jesus believed that man in all of his relations must have a religious motive. This grows out of the fact that man in the nature of his being is a part of God. The Bible tells us that man is made in the image of God. Men like Gary and Babson are convinced that in the economic field we need the principles of Jesus. Men in the educational world are recognizing the same fact. Scientists come to the conclusion that there is somewhere a power much greater than themselves. Man thinks and can make progress in thinking, and yet he feels that there is a God in whom thinking is unlimited Man can love and make progress in love, and yet feels that there is a God in whom is unlimited love.

This necessarily leads us to the problem of religious truth. Throughout the ages, as is recorded in the Old Testament, this God who is a creator and has a purpose in the creation, attempted to reveal himself through various methods such as law, prophets, precepts and institutions, but it was in Jesus, His Son, full of grace and truth, that He could reveal himself perfectly, and it is because of this that He can say to His brethren, "Ye shall know the truth, and the truth shall make you free." Jesus is the incarnation of truth concerning the ultimate values of life. In Him is the truth about man, his origin, purpose and end. Whether in the economic, the social, or the educational world, we need to sit at the feet of Jesus and learn this truth of which He is the incarnation. God knew that men could not comprehend truth in the abstract as it was in philosophy, and so He put truth in flesh in the form of a man and Jesus as a man in His work and in His teachings is the truth, and history has already impressed this fact on our minds that only as man is willing to accept this truth and obey it is he able to reach his greatest efficiency.

One of the fundamental things that Jesus taught and lived was the fatherhood of God. The Hebrews knew God as a Lord and King omnipotent, but Jesus taught and lived God as a living eternal heavenly Father. Stating it more clearly, Jesus taught that God the creator is a person, has a purpose in the world and that we can live in his presence, a father that is holy and good and hates evil. It was Jesus who said, "I am the way, the truth and the life, and no man cometh to the Father but by me."

The second phase of truth that Jesus taught was the infinite worth of personality. Jesus in all of His teachings emphasized the life of man as primary and *things* as secondary. He believed enough in man that he came in the form of man to live and to die for man.—Jesus then, as the son of God, brings us the truth about God and the Son of man brings this truth about man. He is not only unique in his relationship to God but also unique in the ideal sinless man. These two truths are very essential as they relate themselves to the solution of our problems economic, educational, social, and religious. No one believing in the Fatherhood of God could ignore God and worship of him, and no one believing in human life and the value of it as Jesus believed in it could keep any other part of humanity in bondage or slavery. In the economic world He would look upon the laboring man not as a tool for the production of goods, but as a man whose life is important and dare not be crushed. In the educational world it is only when we look upon the child and the young person as human beings of infinite worth that we are willing to support our schools and our educational work and to give our children an opportunity of

developing their minds in searching for truth in its fullest extent.

The next phase of truth that Jesus taught was the fact that sin is real and alienates man from God, and that true righteousness is essential for abiding in the truth. Jesus was not concerned primarily with the origin of sin or the theological problem involved in it, but He knew that it was taking men from the Father's home into the far country and that it is an abnormal life. It might be said then that Jesus taught that man needed to have fellowship with God in order to have power and that as he goes forth in this power he has a message that is really worth while. In the second place, if man lives in the presence of God and loves God he will live a life of brotherly love in relation to his fellowmen. This would solve all our problems of racial hatred and international difficulties and decay of family life and church quarrels, and would bring about a reign of love and joy and peace.

Finally, man's relation to the world consists of a stewardship. God is the giver of all man's possessions whether it be his body to engage in physical toil or his goods that he possesses. He is a steward to use his physical strength and his possessions or service to humanity. May the day hasten when men and women in every occupation or profession shall look upon their talents and abilities and possessions, as a stewardship from God and for the needs of humanity. These are the fundamental truths that are needed in the life of society today. These fundamental truths must be taught youth in the home, the school, and the church.

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Our First Venture into Russia

(From the Diary of a Relief Worker)

April 6, 1921. A. J. Miller and I are off for Russia—Novorossisk, this time—after several months of trying to get there. There is little reason for ships to go from Constantinople to the Black Seaports, because business with Russia is "dead"—the Bolsheviks seem to have little inclination to buy goods from the outside just now, and less money. The Constantinople warehouses are all overflowing with shipments that were sent there for the Russian trade, but the trade doesn't exist. Anatolia, the only other outlet for Constantinople business, is also shut off by the Graeco-Turkish war. The merchants are simply getting desperate to do something—there are about a score of them making the venture into Russia on this ship—which finally gives us the opportunity to go there.

Our ship—if one may call it that—the S. S. Albatross, is a converted packet-boat that has seen a score or more years of English Channel service, and now, no longer fit for that, has been bought by some Greeks and repaired for such ventures as this one. The two small holds are filled with the merchants' goods, and the half dozen cabins, as well as every corner of the dining saloon, are crowded with the merchants and their baggage. Mr. Miller and I are so fortunate as to have a cabin to ourselves.

We finished going through the Allied port control at four oclock, and started up the Bosphorus. We stayed on deck until dark, watching the ever interesting hillsides slip by—first Pera, with its skyscrapers, then Ortakeuy, Arnautkeuy, with the Girls College, almost hidden away, Bebek, with Robert College and the famous walls built by Mohammed the Conquerer, spelling out his name in Turkish, and the many other villages, with their lights gradually coming on, and the stars coming out in the never to be forgotten Constantinople sky, until the steward called us to supper.

In the dining saloon we had the first good look at our traveling companions—the business-men, Greeks and Armenians, every one of them. There were no ladies at the table; the only ones on board, the Greek wife of the English captain and her sister, took their meals with the captain. And so the men wasted no time on ceremonies, but each one helped himself to as much as his plate would hold of what was nearest him, and proceeded to stow it away, emptying dishes and wine-bottles with a celerity only an expert at the process can achieve. We were not used to doing things with quite their speed, and might have fared badly, had it not been that several of the merchants, who spoke English, and knew that we were Americans, helped us out.

After the table and floor were cleared—they both needed it—a conference was called to discuss plans for capturing the Russian trade. And such a hubbub of voices! They tried it first in French, but when that went too slowly they dropped into Turkish or Greek or Armenian, every man quite sure that his ideas were the best, and saying so, regardless of who had the floor They finally managed to compromise on a committee, which was to work out plans. We decided that if they went at it with the same avidity when they were in Russia, this venture of theirs ought to be a great success.

April 9. This morning we sighted the shore of Caucasus, and at six this evening we reached Gelenik. After some delay, signalling for instructions, and hoisting a white flag to indicte the peaceful nature of our mission, a pilot came out to conduct us into Gelendjik Bay, where it seemed we must spend the night, and wait for the pilot from Novorossisk.

April 10. A big "Nordost" was blowing down from the mountains this morning, making the water in the bay very choppy. The poor old Albatross was tugging at her two anchor chains, bobbing like a fishing cork We had to wait until noon for the pilot. In the morning we saw the Black Sea Navy of the Bolshevik government go by at the entrance of the Bay—an old side-wheeler, with three inch guns mounted forward and aft, and with even less speed than our Albatross.

That trip out of Gelendjik Bay, across the stretch of open sea and Novorossisk Bay, was a rough one The whitecaps were dancing all about us, and the waves constantly breaking over the low windward side of our vessel. The crew was busy keeping things from going overboard. We stood on the lee side of the wheel-house, watching the whole proceedings. Finally, just at dusk,

after an all afternoon struggle, the Albatross scudded into the Novorossisk harbor, was warped over to one of the old grain piers, and the Bolshevik officials came on board—the port officer; a representative of the "Checka" as the "Cherzvechaiki" or extraordinary, police are called—but always in an undertone; a representative of the "Vneschtorg" or Foreign Trade Office; and soldiers to guard the ship and see that no one went ashore The ship's officers and a committee representing the merchants were asked scores of questions—who they were, what they wanted, what they had done, what they had brought with them, what was going on in the rest of the world, what Wrangel was doing (they still feared he might try to come back), and scores of other things only a Soviet official could think of asking.

April 1 The officials came back this morning to ask more questions. They sealed the baggage and the ship's holds. They examined our documents, but did not seem to know how to classify us. At any rate we might go ashore as soon as passes could be prepared for us. These came this afternoon, and we went to take a look at Novorossisk, which didn't make much of an impression on us. The grain-loading piers in the harbor indicate that most of the business was grain exporting. The ruins of numerous grain warehouses are still to be seen We walked along the cobble-stone harbor road, a mile or more, to the business section, but there was little to be seen. A display of things manufactured here, especially clothing and shoes, was interesting to us.

April 16. We learned that we must go to Rostov to get permission to do any work in Russia. We spent the day visiting hospitals and kitchens. Everyone in Novorossisk gets one cooked meal a day in one of the community kitchens, after the day's work, at about four o'clock. This meal often consists only of rye cooked whole, salted a little, not a very appetizing dish, as we found out by sampling it. In addition to this meal the food ration consists of about a pound of heavy, black bread, made of a mixture of grains. The people surely cannot be very enthusiastic about their communistic method, if that is the way it is going to work out, but they must give it a proper trial now that they have adopted it. And what a tremendous experiment it is! Will it work? Will there be enough unselfish common interest to keep the people working in a discouraging time like this, enough honesty, enough incentive to effort? Just now it doesn't look like anything to become enthusiastic about.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank.

AT a Meeting of the Executive Committee of the Mennonite Board of Missions and Charities held Dec. 20, Amos Swartzendruber and wife of St. Agatha, Ont., formerly of the Youngstown Mission were appointed as missionaries to South America. They are to sail for Buenos Aires as soon as possible.

Beatrice, eighteen year old daughter of T. K. Hershey of Pehuajo, Argentine, accompanied by the Yoder family, missionaries of the Brethren Church in Argentine recently arrived in U. S. She will be joined some months later by her parents and brother.

Dispatches report that three Lutheran missionaries from a small station in a rugged, out of the way territory of one of the worst sections in China have been captured by followers of the notorious bandit leader who for weeks has been terrorizing the frontier country in several inland provinces. It was his band which last November raided the town of Likwankia and killed or wounded approximately 2000, some of whom were put to death with horrible tortures. At that time the missionaries in a town about 50 miles from this most recently raided missionary station abandoned their establishment and sought safety in a larger community.

Another American medical missionary in charge of a hospital of the Reformed Church who was kidnapped by these bandits last November has just been released.

"Christianity to the Chinese means freedom from sin, and Jesus Christ to them means a wonderful friend. It takes the greatest courage and zeal of a Christian to become a missionary in China but the work of the men and women who have gone there to labor has accomplished great results", declares a teacher in the Christian College of Foochow, China.

In a letter just received by relatives of one who has been a missionary in China about 20 years he tells that he and his associates have not yet been molested by bandits, while missionaries elsewhere have been robbed and held for ransom, and adds: "Political conditions here grow ever worse. God alone knows what lies ahead of us."

With such chaos in China and a ringing challenge from every mission field, it is fitting that the efforts to plant Christianity in the hearts of those who know Him not should have stirred the emotions, and more than the emotions, of those present during the five days of the recent Ninth Quadrennial International Student Volunteer Convention held at Indianapolis, Ind. More than 6000 delegates registered, of whom 124 were colored students, 368 were foreign students of many nations, and 200 were missionaries home on furloughs.

Nine years ago a certain man was a penniless outcaste, but by the grace of God in answer to his mother's prayers was saved. As a memorial of his mother's prayers for him he has erected a tabernacle with a seating capacity of 10,000 in which way he provides every Sunday for the proclamation to others of the Good News which saved him. This is the Cadle Tabernacle in

which the general meetings of the Student Volunteer Convention were held December 29—January 1 and in which the missionary zeal of many received and shall continue to receive an added inspiration.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE FAILURE AT KADESH

February 10, 1924

Lesson Text: Numbers 14:1-10

TODAY we study the crisis at Kadesh. It is full of meaning for our own time. The people of Israel were at the very border of the promised land. But they were disheartened. They were weeping, murmuring and lamenting their lot. The people were in despair when they should have been inspired with hope. This is a dark picture. The promised land was before them but the people were not ready. The only light which appears in the gloom of this picture is the courage and faith of Joshua and Caleb. Joshua and Caleb saw things aright. They were ready to venture forth. The secret of their courage and faith, is found in their words, "The Lord is with us"; "If God be for us who can be against us". When Joshua and Caleb reckoned the strength of the giants and of the walled cities they took God into account.

Kadesh was Israel's opportunity. But Israel failed. Kadeh may stand for our day of opportunity. We all come to our Kadesh. It may be either success or failure. Israel made the day at Kadesh a day of failure. Timidity, weeping, bewailing misfortunes always lead to failure. When under the spell of our fears we too wish we were back in Egypt. We forget the lash of the Egyptian taskmaster. Fears unfit us for the day of opportunity. Not only do individuals come to their Kadesh but every good cause also. The church has come to its Kadesh. Was there ever a day of greater opportunity for the church? If we, the people of the Christian church shrink from our task and refuse to advance, the church will fail. Israel refused to advance and a generation of time was lost. If the church refuses to go forward, a generation of time will be lost again. Why such loss? It is due to our timidity, our lack of faith and courage

Israel was on the border of "an exceeding good land". We all stand there again and again. Every good land has its giants and walled cities. If we would enter the "good land" of the abundant life we will have to overcome the giants of selfishness and slothfulness and take the walled cities of evil habit. If we would enter the "good land" of a trained and disciplined mind we will encounter difficulties. There are good lands ready for us. These good lands are awaiting our coming. We are not entering because we are not ready. Israel was not ready. How sad! We are not entering because we lack courage and faith. What good time is lost! What rare opportunities pass by!

Is it not strange that men looking at the same situation differ so widely in their conclusions? Two of the twelve spies counselled Israel to advance. The ten said, "We are not able to go up against the people". In this case the majority was wrong; the minority was right. Joshua and Caleb, although representing a minority, declared that Israel, was able to take the country. "The Lord is with us". Joshua and Caleb were leaders of vision and faith. They stood in spite of complaint and weeping. At Kadesh they were rejected. And Israel was doomed to suffer the hardships of a generation of wilderness wandering. This is always the fate when a Joshua or Caleb are rejected. In the course of the world's history it has often been a fact that the true leader has been refused and despised. The Pharisees withstood Jesus. What a sin it is to stand against those who would lead us forward. God forbid that we should discourage or withstand the leader of faith and vision.

JOSHUA AND THE CONQUEST OF CANAAN

February 17, 1924

Joshua 1:1-9; 23:1-3

MOSES' work was finished. He was an illustrious leader and had accomplished a great work for his people. No one has left a more distinct and definite impression upon Hebrew history. This man of God is characterized as the servant of the Lord. Moses the great leader, was in reality a servant. "The greatest of all is servant of all." True greatness is measured in terms of service. Moses, Paul, Jesus—what splendid illustrations!

In our way of thinking it would be difficult to find a successor for Moses. At once the Lord had another to take his place. Joshua had been in training and was ready for the task of leadership. The Lord said unto him "Now therefore arise". One leader falls; another is ready to step in his place and carry the burden on. The death of Moses did not interrupt God's plan. The Lord's work goes on generation after generation although death removes one great leader after another. We all are in training these days, and some day, probably not far in the future, we will have to take up and carry the burden born by those who have gone before.

Joshua proved to be a strong, courageous leader. He led Israel across the Jordan. Under his leadership Israel enjoyed successive victories. He was a strong leader because he had been a faithful disciple of a great master. He was imbued with the spirit and the faith of Moses. The God of Moses was his God. He who aspires to true leadership let him first become a devoted disciple of Jesus the Master.

The land of promise lay across the Jordan. The length and breadth was awaiting possession. The whole was for the people of Israel. One circumstance conditioned their possession of the land. "Every place that the sole of your foot shall tread upon, that have I given unto you".

Of the promised land only that could be claimed upon which the soles of their feet trod. This is true of every promised land. Those who enter the promised land of a trained, cultivated mind, of a stalwart Christian character, of abiding spiritual convictions soon learn that they can possess only that which has been won by conquest,—every place (no more, no less) than that which the sole of your foot treads upon. The good, the best in every field of life must be personally won to be possessed.

Joshua entered upon his career confident that the Lord would be with him as He had been with Moses. We have no reason to believe that God has His favorites, to whom He gives power and guidance, and denies others who are worthy. We need to remind ourselves that he who undertakes a task that is in accord with the Father's will may confidently rely upon the Father for power and guidance. God's manifestations of power and guidance may be just as definite today as in the days of the past. He whose cause is right may be strong and of good courage for God is with him.

Strength and courage were essential to Joshua. The conquests would have failed without these qualities of character. Indecision and fickleness have lost many a good cause. It takes a strong, brave heart to face the world, to champion an unpopular but godly cause, to be upright when the currents of the day oppose, to adopt and live the Jesus-way of life.

Joshua was urged to meditate upon the book of the law. Meditation is essential to the training of a leader. Through meditation an understanding of the deep principles is possible. Meditation leads to mastery. Those who meditate assimilate and absorb the truth. He would be strong and of good courage, let him learn the value and the part of meditation.

Joshua the aged said, "Not one thing hath failed of all the good things which the Lord your God spoke concerning you". What weighty words coming from a tried veteran of many conquests!

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

THE TRUST COMMITTED TO US
(Topic for Feb. 10)

Things to think about:

1. *What good ancestors mean to us.*
2. *The trust that is given to us through good teachers.*
3. *The Gospel message that we are to carry to others.*
4. *The courage that will be required to discharge our trust.*

WHAT *Good Ancestors Mean To* Us. It seems the committee intends that we infer the trustthat is committed to us from the life of Timothy. This is quite fortunate, for the trust that was committed to him is suggestive of sound meditation for us. In the first place Paul calls Timothy's attention to the good family from which he comes and to the fact that these traits are seen in Timothy himself. The very fact that he came from such a good family gave him added responsibility. It was not a talent to be digged in the earth or to boast about, but it was to be used and developed. It is a very good thing for young people to stop and consider the heritage they have received. In these days of change some people are inclined to discard all traditions. It is true that some are not worthy of continuing but we must take care lest when we tear up the tares we root up the wheat also. The subject of heredity might be a profitable subject to study for at the present time men are scientifically investigating its effects and no doubt there will be laws passed controling some of the lines of heredity. If we know the science back of it, we can appreciate why Paul made mention of the fact in the life of Timothy and it would help us to appreciate the heritage that has come to us. Goddard gives a very interesting discussion on this subject in his book, "The Kallikak Family".

The Trust That Comes To Us Through Good Teachers. This might be an interesting topic for round table discussion for those who are teachers in Sunday School or day school, superintendents or ministers. Could we refer those who have been under our influence to our instruction with the same confidence as did Paul? But for this discussion we must assume that the young people have had much worthy instruction. Thinking back to some of the teaching we had in our earlier days gives us sufficient proof that those who have attended Sunday School have had much good teaching, so all we can do here is to encourage one and all to make the best use possible of that trust that has been committed to us that it may passed on to the generations to follow with renewed possibilities.

The Gospel Message That We Are Trusted To Carry To Others. Timothy had good parents but it was not enough that he recognize that fact. He had received a great fund of spiritual truth through a wonderful teacher but he would not have been justified in being satisfied in enjoying this all to himself. Paul gives him a charge that he pass this message on to others. We can easily apply this to our own lives. There are many who need the message and the best way in which we can discharge this trust is to send the message on. It can be done as a Sunday School teacher, minister, missionary or by living Christian principles in whatever occupation we may be engaged. For example, the farmer that lives Christian ideals in his community may be imparting a message to the community that is making deeper impressions than even the teacher or the minister.

The Courage That Will Be Required To Discharge Our Trust. To some this last topic may not seem like a trust but to others it may seem more than a trust,—to those it might even be a challenge. Paul had been a devout Jew so he was in a position to know through what kind of eyes a Jew is sure to look at the message he is trusting to Timothy. This again is very applicable at the present time, for today we have the same two classes of people to meet as did Paul and Timothy—those who make no profession of godliness and those who having a form of godliness but deny the power thereof; and it takes no less tact or courage than it did in their day. May the young people accept the trust that is committed to them and as Timothy go forth in the name of Jehovah discharging that trust to to the best of their ability.

BIBLE TEACHINGS ON SIN
(Topic for Feb. 17)

Things to think about:

1. *Destructiveness of Sin.*
2. *The Hopeless Struggle against Sin.*
3. *The Victory over Sin.*

THE *Destructiveness of Sin.* Webster says that sin is a violation of God's laws. The more we study His laws the more we are convinced that they were created for man's welfare and the more we come to realize that not one of His laws are broken without a great sacrifice, even though it might appear to be gain at the time it is broken. This brings in the subject of self control or the ability to look into the future and forsee the outcome of an act before the act is committed.

Observation brings abundant proof that the individual who has developed this farsightedness is not only the most valuable member of society but has a much keener appreciation of God's laws and because of this insight or self control he enjoys a much fuller life. On the other hand the individual who lacks this quality is continually closing the door to this fuller life and thus is approaching death. The Bible says the wages of sin is death. Webster says, sin is violating God's laws, hence the great advantage in living the fuller life as compared with the life that is continually violating God's laws and because of it is paying the awful price, even though he may not realize it at the time.

The Hopeless Struggle Against Sin. Then we have the class of people who know God's laws and appreciate the ideals they contain and would gladly live up to them if they could. The individual speaking in the seventh chapter of Romans, from the fourteenth to the twenty-fifth verse, illustrates this point very nicely. His efforts to keep the law are useless because of the power of sin. He says the things he would like to do are the very things that he does not do and the things that he does not want to do are the things that he is sure to do. Can we imagine the slavery of such an one? How does it compare with our experiences, past or present? Then he discovers that within himself there is ceaseless warfare between two forces or laws. The one is the law of his mind. He appreciates the laws of God and would like to obey them, but the other law, that of his members or the law of sin, is present and continually wins the victory till finally he gives up in despair and says, "O wretched man that I am! Who shall deliver me from the body of this death." If we know the horrible custom that used to be practiced on the battlefield of tying a living captive to a dead decaying body and letting him lie there to die in those awful surroundings we can get a faint idea of the feeling of the man who is trying to live up to the ideals of God's laws but who has not had the victory over sin.

The Victory Over Sin. Thus we can see that if our experience could go no further than the seventh chapter of Romans we would be of all men most miserable. But in the eighth chapter we see that with the Christian the whole process is changed. In chapter seven the individual sees the higher ideals, is making a desperate effort to attain them but he is making a vain attempt because he is trying it himself. But to them who have found Jesus Christ there is no condemnation because the law of the spirit of life in Him has freed them from the law of sin and death, because through Christ there is a way opened that makes it possible for us to live up to those ideals that we see in God's laws without discouraging defeat from the laws of our bodies.

OUR BOOK REVIEW

"THE MENNONITES"

C. H. Smith

WHENCE came the Mennonites? Have we a history that is worth reviewing? Will a careful study of the origin and growth of the Mennonite faith and churches give us any useful information for modern life? These and similar questions come to the mind of every conscientious Mennonite as he faces the rapidly changing conditions within his church, and as he tries to practice his faith in a world of conflicting ideas. Whence came our faith? our institutions, our churches and Sunday Schools, our colleges and missions, our literature and hymnology, our doctrine and practice? They have not always been handed from preceding to succeeding generations: there was a time when they did not exist. For centuries our ancestors practised infant baptism universally; separation of church and state was, for generations, considered a doctrine of the Devil; for many years the western Christian world had substituted the voice of conferences, bishops, and popes for the Bible as the supreme guide to faith and practice. Through long and dark ages the bleeding world waited in anxiety till the Mennonites should take up the healing message of peace and love, and she is still wading in blood because we have not proclaimed this message. Yes, our history is a glorious one, It will pay any one to study our antecedents, and become acquainted with the heritage which comes to us out of four centuries of restless wandering in quest of religious liberty, and which has been made so precious by the blood of a multitude of martyrs. One of the best places to find this history is in Dr. Smith's small book entitled "The Mennonites." It is a piece of work which condenses into 340 pages all the most interesting and valuable facts of Mennonite history, and presents them in a readable—yes, a fascinating way.

There is a good and a bad method in doing everything, even in studying history. It is very interesting, and sometimes profitable, to hear our grandmothers tell the stories that their grandmothers received from folks of still greater antiquity, but such a method cannot lead us to a satisfying knowledge of our church origins. History can be preserved for a few years in the way just mentioned, but if it is to be of permanent use it must sooner or later be committed to writing in a systematic and organized way. Mennonite people have, for the greater part, been content to rely upon the traditions of "the fathers", but when we consider that we have a distinct history reaching back for four hundred years we can realize, in some small measure at least, the value of Dr. Smith's book. In the preparation of this volume Prof. Smith has collected all the written records of the Mennonites that remain to us from these centuries which are now so nearly forgotten in our grandmothers' traditions. He has used personal correspondence, official documents, conference reports, and other literaturre including certain histories which deal with the subject in a partial way. He has condensed this wealth of material into a small book which can be obtained from the Christian Exponent Co., Wooster, Ohio.

Professor Smith's book was written with a definite purpose in view. Several excellent treatises on Mennonite history had been published previous to 1920, but such as appear in the English language cover only a special or limited field of the subject. To quote from Smith's preface to his book: "The recent war also not only added a new chapter to Mennonitism, but aroused a greater interest than ever among the public at large in Mennonite principles and practices. Such is the excuse for this book. The aim of the writer has been to tell the entire story briefly and impartially, and in as readable a form as possible. It is hoped that the book may serve as a convenient text book in Mennonite Colleges and schools and that it may also be found useful as a brief compendium of Mennonite history for the general reader."

More particularly, what can be derived from such a study as is made possible by Dr. Smith's book? In reviewing this volume three great departments of practical knowledge have impressed themselves upon my mind. First there is the origin of our doctrines and conceptions, our customs and institutions. Secondly, there is the expansion and propogation of the Mennonite faith in Europe, and its varying fortunes under these hostile governments. The third part of the book is of more immediate concern to us. It deals with the various streams of immigration of European Mennonites to America, and their subsequent history here, and the more recent developments of our present conditions.

At the present time we have, a special call to study the beginnings of our faith and to interpret present day conceptions and movements in the light of their origin and development. If we knew what gave rise to our distinctive beliefs and practices we should be better able to defend and apply them in an intelligible and practical way. Ignorance of the conditions which gave birth to certain institutions frequently give rise to misleading conceptions of the meaning lying behind the external form. Our church is at the present time in a transition period. Things are changing. We are learning new truths and are finding new methods of applying the old, but along with this there is danger of losing some of the characteristics which make our faith worth defending. Without a fair understanding of our early history we are in danger of sacrificing certain doctrines and practices which have come to us because they were tested out under very trying circumstances and were found true and practical. All our important doctrines and customs have been traced back, in Dr. Smith's book to their origins and much light has been thrown upon their real significance,

Some of these things presented fully in this book might be referred to here very briefly. How many of us know, for example, the real significance of our conception of church membership? Before the Anabaptists protested, baptism was compulsory in much the same way as a small-pox quarantine is now, or as circumcision was in the Jewish Church. All the other, reformers insisted on infant baptism. Various groups who become known as Anabaptists insisted on a church made up of an independent voluntary group of Christians who were united for fellowship worship. They required the rebaptism of those baptized in infancy. Separation of church and state was also a new idea with the Anabaptist groups which gave rise directly to the Mennonites and Baptists of our day. These reformers saw the evils due to the union of civil and religious authority in one great machine, and paved the way for all modern religious development. Again, before the Anabaptists won religious toleration for all succeeding centuries, all who disagreed with the decisions of the established church were branded heretics, and were excommunicated, put to death, or even worse. Our modern liberty to think and believe for ourselves and to act according to our faith without being condemned by the church is a thing of comparatively recent origin.

A few words should be added here about the spread of the Mennonites throughout the various countries of Europe and North America. During the recent war peoples of Non-resistant faith received considerable publicity. Because of the war we have heard frequently about Mennonites in Russia, Germany, Poland, Switzerland, Holland, and various other parts. We have heard of many variations of belief and as many conferences of Mennonites: there are the Old, New, General Conference, Central Illinois Conference, Russian, Defenceless, Mennonite Brethren in Christ, Mennonite Brethren of North America and a number more. I shall not attempt to tell where these all came from, or to compare their beliefs and practices. I merely wish to recommend Dr. Smith's book, "The Mennonites", for a full and authoritative discussion of these and related subjects.

Ivan Groh.

The Mennonites, by C. H. Smith, Ph. D., Professor of History in Bluffton College, Bluffton, Ohio. Price 2.25 Sent postpaid on receipt of price by The Christian Exponent Co., Wooster, Ohio.

Philosophy stands on the shore, peers out into the darkness, and thinks there is a continent. Christianity brings back the message that there is one—a land not unknown, though too glorious for description—*Selected*

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian Spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor nor the editorial board must be held responsible for them.

WHAT'S IN A NAME?

The new paper has appeared. Preliminaries were published. First impressions have been discussed. But not a word about its name. What does it signify?

Primarily, a name is a means of reference.

Simplicity is requisite to a good name. An elaborate name delays the story. However extravagant the christening, usage inclines to brevity. Benjamin will be reduced to Ben, and William will be Bill. A bicycle is simply a wheel, while a costly limousine may be just an auto. But radio remains radio. Its brevity and easy rhythm make it an exceptionally good name. It takes!

A name should always be appropriate. Although it may not adequately describe, it should very definitely suggest the thing it names. Good art requires that the apparent form should harmonize with the use. A soft bright yellow would not be a suitable color for a locomotive, nor would one think of upholstering a sofa with marble. Such combinations would be more ludicrous than elegant. And yet we associate both yellow and marble with art. While the one makes us think of pleasing pictures, the other suggests the superlative in architecture.

Aiming at simplicity and suggestiveness, "*The Exponent*" was proposed as a name for the new paper, and finally it emerged as "*The Christian Exponent*". It is a good name. It suggests enough, and is modestly straightforward. It has good vocal qualities, presenting a graceful and well-timed rhythm. This free movement compensates for much of what it lacks in brevity.

The word "Christian" defines the field and "Exponent" declares the mission of the journal. It has to do with Christian truth, life and service. An exponent is one who, or that which, is an index or representative of something. An advocate may plead the case of another, but an exponent is identified with the issue. A messenger may run for hire, but an exponent is impelled by personal convictions. He declares that which his attitude and life support. An exponent propagates that which he has espoused as his own.

While this term is not so popularly familiar, it has several advantages. It is a present day word. As a name, it is not overworked, and is therefore distinctive. As a word, it is definite, being limited in its range of uses, and yet is very suggestive in its implications.

Now may this New Journal, through its messages of inspiration and instruction, impel its readers to become Effective Exponents of the Principles of Jesus Christ,—Faithful Witnesses through Word, Life and Service.

Goshen, Indiana. Rudy Senger.

ON THE FIRST NUMBER

The Editor has received a large number of letters of commendation for the first number of The Christian Exponent which he appreciates greatly. The following is a fair sample:

Dear Editor:—

We have on hand the first number of The Christian Exponent.

I read, I think every word in it, perhaps for several reasons. One, because I have been anxiously awaiting its arrival, and the other because of its context; it was interesting and inspiring. My judgment of the paper is that it is very wholesome and thoroughly Christian.

I like your attitude in the editorials, as well as the article promising "occasional fresh presentations of the current problems pertaining to our religious life."

The paper looks very satisfactory, and certainly merits success.

Yours in His name,

Walter E. Oswald

Burghill, Ohio.

HE TAKES ISSUE

Dear Editor:

We received the first issue of The Christian Exponent and think that the paper has made a good start though we feel like taking exception to one phase of its editorial policy.

We do not agree that "Of course there are certain classes of arguments and opinions that should not be admitted into the Open Forum" especially when you mean such controversial generalities as "The Deity of Christ" and "Inspiration of the Bible".

These indisputable verities necessarily have a thousand and one meanings for as many different individuals and for as many different stages in the development of Christianity. Many of these facts can become indisputable to the individual only through individual experience which means honest doubt and unlimited investigation. This individual experience is exactly what Jesus taught and lived—then it must be the backbone of any Christian society. It is the indispensable education in a democratic society. It was the source of the Law of Moses, the Vision of the Prophets, the Teachings of Jesus, the Teachings of Luther, the Teachings of Menno Simons, and today it is our only promise of additional light on the great issues of Life. (John 14:12; 16:12-16;17:19-23)

And this individual experience is exactly what we want, at least in the Open Forum of any magazine.

Of course "The Deity of Christ" does not have the same meaning for any two of us. There are two ways of more nearly approaching a common meaning. One is the dogmatic indoctrination of a Catholic uniformity based upon the assumption that all truth has been revealed at some time in the past. The other consists in a continued free and democratic exchange of ideas through which exchange alone the fullest possible statement of the truth can be accomplished and through which alone such statement can continue to expand and to represent all of mankind's experience rather than one stage of his experience or merely one section of one stage.

These suggestions are given only with the idea of helping to make the magazine a success.

Yours very sincerely,

O. Ray Liechty.

Freeman, South Dakota

BOOKS

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Notes From Here and There

The annual meeting of the Mennonite Board of Missions and Charities is scheduled for May 2, at Sterling, Ill.

The holiday season and since has seen a large number of revival meetings in progress throughout various parts of the Church. A number of conversions are reported.

The Bethel Church at West Liberty, Ohio, was dedicated on New Years Day, with a morning and evening program. A. J. Steiner preached the dedicatory sermon and gave the principal address at the evening service. The previous building, on the same foundation as the present structure, was struck by lightning and burned to the ground last summer.

W. B. Weaver, pastor of a church in Danvers, Illinois, under the Central Conference, is also editor of the official organ of that Conference—The Christian Evangel. In addition to the above duties he is at the present time doing some school work at Garret Biblical Institute, Evanston, Illinois.

Lewis A. Plate, assistant editor of the Gospel Messenger, the official organ of the Church of the Brethren, died recently at his home in Elgin, Illinois. He was aged 68 years.

John H. and Nellie Warye, missionaries to India, and child, have been compelled to return to this country on account of the ill health of Sister Warye. They are reported to have sailed from India on December 12th, and doubtless will have arrived in this country before this meets the eye of the reader.

The Mennonite Hospital Association met in the Mennonite Sanitarium at Bloomington, Illinois, on Friday, January 4th. Plans are being made for the building of a new hospital. The work there seems to be very successful.

Herman Kreider, returned Near East Relief Worker, is spending some time with congregations in Ohio and adjoining states explaining the work and the needs of The Near East Relief.

The Mennonite Publishing House at Scottdale, Pa. prints the advanced and teachers' Sunday School quarterlies for the Central Conference of Mennonites. The Central Conference furnishes its own covers and advertising matter for the quarterlies.

Bethel College, Newton, Kansas, is planning for the erection of a new Science Hall during this coming summer. An encouraging response to its appeal for funds is reported.

The General Conference branch of the Mennonite Church is using the budget system for the handling of its finances. Their budget for 1924 calls for the following:

Foreign Missions	$ 88,781.00
Home Missions	28,210.00
Conference Treasury	2,200.00
Board of Education	500.00
Total	$118,691.00

The above amount represents an average of $5.73 for each member of the Conference.

A program has been arranged for a ministers' meeting for the eastern part of the Ohio Conference district to be held in the early part of February at Orrville, O.

Tabor College, Hillsboro, Kansas, has recently purchased an additional five-acre plot to be added to its campus. The lot is to be devoted to athletics.

The congregation at the West Church, Nappanee, Indiana, has chosen E. S. Mullet for their pastor for the coming year. A series of revival meetings is scheduled for the second week in February.

The annual Bible lectures at Bluffton College will be held from February 3 to 8. Dr. Henry E. Dosker, of Louisville, Ky., will be the principal speaker.

The world Sunday School Convention will be held at Glasgow, Scotland next June. It is expected that about 2,000 delegates will go from North America. Exclusive passenger space has been secured by the transportation committee on three steamers sailing direct for Glasgow on June 7. Other delegates will go earlier for the purpose of making pre-convention tours through Europe, and even as far as Egypt and the Holy Land.

The Bluffton College Glee Club, on its holiday tour, gave concerts at the following places: Wadsworth, Smithville, Sugar Creek and Dalton, in Ohio; Pittsburgh, Masontown, Belleville, Philadelphia, Souderton, Zionsville, Palm, Boyertown, Bally, West Swamp and Allentown, in Pennsylvania: and Clarence Center in New York. A cordial reception is reported at all of these places. Concerts were broadcasted by radio in Pittsburg and Philadelphia.

The Christian Workers Conference of the Central Conference of Mennonites met at the Danvers church on Wednesday, Jan. 16th. On the day preceding this there was a Mission Board meeting at the same place, and on the 17th a ministers' meeting.

J. W. Shank gave a very interesting and detailed report of our mission work in South America to the College congregation at Goshen, Indiana, a short time ago. The meeting was greatly appreciated.

Plans are on foot for the establishment of an Old People's Home in connection with the Bethel Hospital in Newton, Kansas. A considerable sum of money has already been raised and it is proposed to erect the first unit of the institution, which is to be 124 feet by 38 feet, as soon as possible. This front wing which is planned to accomodate 24 of the 70 inmates that the furnished building will care for will cost $60,000 to $70,000. Provision will be made for the admittance of others as well as Mennonites.

—*The Mennonite*

Because of a twelve degree below zero temperature, high wind, and the College building being closed all week, the College congregation at Goshen, Indiana, found it impossible to heat the building sufficiently on the 6th of January, and services had to be abandoned.

Another Mennonite Young People's Conference is in contemplation for the coming year. The Committee in charge is not yet ready to make definite announcements concerning exact time and place.

An ordination service recently held with the congregation near New Wilmington under the auspices of Bishops J. S. Gerig and A. J. Steiner resulted in the calling to the office of deacon of Edward Zook.

Paul E. Whitmer spent Sunday, January 13th with the congregation at Orrville, Ohio, in two much appreciated services.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

FEBRUARY 15, 1924.

The Young Man and His Ideals

Economics from the Christian Standpoint

The Indianapolis Convention

Fellowship

Our Bi-weekly Sermon

The Gelendjik Pilot

From the Diary of a Relief Worker

The Editor's Chat.

The editor wishes it were possible to share with his readers all of the letters of appreciation that have reached him since the first number of the The Christian Exponent was issued. They make an interesting and a highly prized collection, for they prove that there is a real need and place for such a periodical as The Christian Exponent proposes to be. Here are a few, selected almost at random:

"Dear Editor:—We feel like sending in a few words of appreciation for the new paper. We enjoy reading it very much.

The only criticism we have to make, we wish it were twice as large, and wish it would be weekly instead of bi-weekly, but we feel all that can be remedied when the proper time comes.

We shall always be anxiously awaiting the next issue."

Here is an extract:—

"I am very much pleased with the Christian Exponent. It is just the kind of a paper I was hoping it would be. I hope it finds its way into the number of homes it deserves."

This brother is enthusiastic:

"Dear brother:—The Christian Exponent came and has been read from page 1-16 with the greatest of interest. I am more than simply pleased with it; I am delighted. There is a freedom about the whole paper that is stimulating. I am sure that the paper will be a real success. It is a reassuringly sane, free from radicalism, riding no hobbies; simply a paper that proposes to specialize in the Jesus type of religion, I am with you to the limit. I am getting all the subscribers that I can."

And so we might go on, filling this page several times over. The above are fair samples of a large number. We thank each and every one who has written to us.

The last letter quoted above contains a suggestion which the editor wishes to call to the attention of each one of our well-wishers and friends. It is in the last sentence of the letter, where the writer speaks of getting all the subscribers he can. Many others of our friends have been doing this, voluntarily, without any suggestions from anyone. We appreciate it very highly. But if still others do this it will help us to increase and to grow in a way surpassing even our fondest hopes. Send for sample copies to hand to those who might be interested but who may not know anything about the new paper. Speak a good word to them about it, and ask them if they do not wish you to send in their subscription. The number on our list is already most encouraging, and more are being added daily. Ask your friends to join us.

Again referring to the letters that have been received concerning the first issues, the editor's concern and prayer now is that he may be able to do his part in keeping the paper up to the standard of the first impressions that have been received from the first two issues by the readers. It is a difficult task, and your continued help and co-operation are kindly requested.

Several individuals have remarked personally to the editor that the only objection they have to the new paper is that it "gets all too quick." Our own feeling just now is somewhat similar, for in editing the material for this issue we find that we have room for only one-half of what we had expected to use this week. There is a great deal of material in reserve besides, and more coming daily. But we welcome and seek it all, for from it we believe we shall be able to select and arrange the kind of matter that our readers will appreciate.

We are still anxious to receive criticisms and suggestions for the new paper. Tell us what departments or features you like especially, and how it could be improved. It all helps us to know what should be continued, or discontinued, or added. For instance, it was our intention a week or two ago to drop out the Editor's Chat from future issues in favor of material that we considered more important but quite a number of people have mentioned in their letters that this department is one which they consider especially interesting. So, if it is continued in future issues it will be because readers have expressed an interest in it. One brother said, "Reading your editorials is like listening to you making speeches in public, but reading the Editor's Chat is like pulling the rocking chairs out on the porch on a summer day, making ourselves comfortable, and just talking."

But we have a decided feeling that we have talked too much about ourselves already, so let us change the subject rather abruptly. Most of us know that last summer a group of more than a thousand Russian Mennonites arrived in Canada through the efforts of the Canadian Colonization Committee. The following is an extract from a touching article in a recent issue of The Mennonite which describes the arrival of these immigrants in Western Canada where they are now being cared for gratuitously through the long winter by their brethren in the faith.

All day the streets of Rosthern were packed with Mennonites by the thousand, some of whom had left their Russian homes years before, many who were Canadian born. They were present from all the Mennonite districts of Northern Saskatchewan to welcome relatives and friends, and to convey them to their various homes. They had no definite knowledge as to the personnel of the party. They only knew that a certain number of their countrymen were coming from the same Russian provinces which they had left so many years before. Then, shortly after five o'clock, under a cloudless sky, with the warm, bright sunlight playing over the fields, the train rolled slowly down the long grade from the south and into the station.

The Mennonites in their thousands who had been curbing their impatience throughout the long day, surged in a huge wave through the streets to the train. The scene which followed requires the deft magic of poetry; prose cannot describe it. Here a greyheaded woman, seeking her mother or sisters, there an old man searching through the mazes of the crowd for his children, who had preceded him to Canada, crying, laughing all the joy and tragedy of the exiles from time immemorial. Relatives long thought to be dead burst through the throng to greet father or mother, brother or sister. Canadian Mennonites searched everywhere for some relative, from whom they had parted so long ago, only to be told that the object of their search had fallen a victim to famine, or had died of a broken heart when everything had been swept away before the onrush of the contending armies. A great happiness, and some sadness, such was the reunion of the Mennonites.

When the first wave of emotion had passed, and calmness began to reassert itself, the newcomers massed in a body. Gerhard Ens mounted a small platform and introduced the Rev. David Toews to the immigrants as the spiritual head of the Mennonites in Western Canada, and as the chairman of the Mennonite Board of Colonization. Rev. Toews addressed the newcomers briefly, assuring them of his sympathy and understanding of their years of sorrow and privation, and welcoming them on behalf of the Canadian Mennonites. He told them that the people of Canada were eager to receive them as fellow Canadians, and that, although the years immediately ahead of them might impose some hardship and poverty, by the exhibition of their former industry and good-citizenship they could recover, in some measure, the prosperity and comfort which had once been theirs. At the conclusion of his address the newcomers burst into a song of greeting,—"Gott grues ze dich",—"May God greet thee. This was followed by a hymn of thanksgiving, —"Nun danket alle Gott."—"Now all be thankful to God."

Then a venerable old man rose and replied to the address of welcome. This was the Rev. Abram Hamm, the spiritual leader of the party of newcomers. He expressed his appreciation of the splendid welcome accored his people, and assured the Canadians that the one ambition of the immigrant Mennonites was to adjust themselves to Canadian conditions, and to become, not an alien race with the privileges of Canadians, but Canadians worthy of the name.

A great hush fell upon the assembled thousands, and to the ears of the Canadians came a soft slow chant, "Lobe den Herren den Konig der Ehren",—which is the German equivalent of our own "Praise God from whom all blessings flow." Besides being a favorite hymn of the Mennonites, it is their nearest approach to a National Anthem. Softly the chant rose and fell, seeming to be a musical expression of the great tragedy and heartbreak of the Mennonites. Then the Canadian Mennonites took up the song, and the tone increased in volume, growing deeper and fuller, until the melody was pouring forth from several thousand throats. When the first note of the song burst upon the air, every Mennonite removed his hat, and the others present paid like tribute. There were many in the crowd who had sprung from other races, but the significance of the song was manifest to them when they saw their Mennonite friends bare their heads, when they saw grown men, whom they had known for years burst into tears.

THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE BOK PEACE AWARD

A great deal of interest has been aroused during the past months over the $100,000 prize that has been offered by Mr. Edward Bok for the best workable plan to promote the cause of peace in the world. Several thousand plans were submitted in the contest, and the jury of awards has now announced the winning plan, although the name of the author has been withheld until it has been possible to take a sort of referendum vote as to the acceptability of the plan to the American people in general. One half of the prize money has been paid, and the other half is to be paid, according to the terms of the contest, when the plan either has been adopted by the Senate of the United States, or given general approval by the people of this country in some such manner as is now being used in conducting the referendum. Present plans are that the referendum shall be concluded some time in February.

Whether Mr. Bok's effort to promote the cause will be successful or not so far as its immediate working out is concerned may well be a question of some doubt. Let us hope that it will. But whether it does or not, we believe that a great deal of good has been accomplished indirectly by the interest that has been aroused over the problem. People are *talking* and *thinking* about the possibility of doing away with war, and are beginning to realize that war is not as inevitable as we may have believed in the past. This is no small part of the problem.

Preparedness for peace is as necessary as the preparedness for war according to the old ideas which militarists advocate, otherwise the old impulses and passions will be given sway when the crucial and testing time comes, as it surely must come in the history of any nation. But where there is an aroused national consciousness against war and a concerted desire for peace with a willingness to "pay the price" if necessary, it will be impossible for that government to declare war.

Mr. Bok himself states in a recent magazine article that if there should be no other result from the prize contest than that people be started to talk and think about ending war he will consider the money to have been very well spent. This much has already been accomplished, but let us hope that even greater good will eventually result.

THE SOURCE OF REAL PEACE

Of course, real peace on earth will never come until men and nations accept the principles of Jesus, the Prince of Peace, in their dealings with other individuals and nations. It may however, be possible to abolish war before the causes for war are entirely removed, just as the practice of dueling was abolished although the causes which led to it still obtain. One would think that it would not require a great deal more of enlightenment and common sense than we at present possess to see the utter futility and senselessness of war and that as a result of the experiences of the past would agree to abolish such a ruthless, barbaric and cruel method of settling disputes. Such a step is devoutly to be wished for and ought to be encouraged by all Christian people.

But the Christian must not stop here. He must aim at the more fundamental and underlying causes that

bring about not only war, but every form of trouble, dispute, unpleasantness, misery, and sorrow, due to the monster Sin. Expecially as nonresistant people who have held and cherished the ideals of love and peace for centuries, we have an opportunity and a duty at this hour of the world's need and dissatisfaction, for we can uphold and demonstrate not only the negative ideal of nonresistance, but the positive and constructive ideals of Love and real lasting peace and Christian service. Whether or not we believe that these ideals will ever be universally accepted in the world does not absolve us from the duty of doing all in our power to bring them about. We are responsible for the sowing of the seed and not for the harvest.

The trouble with the world at the present time is Sin. Some of its worst forms may be alleviated through the awakening of national consciousness by proper legislation and control. For this we should be glad and thankful. But the real difficulty will never be removed, or the problems confronting mankind be properly solved, until the Prince of Peace finds His proper place in the hearts of mankind.

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THE YOUTH MOVEMENT

WHAT is technically known as the Youth Movement is in evidence today in many of the countries of the world,—in most of them in fact. Sherwood Eddy in his recent speech at Indianapolis stated that on his recent trips abroad he discovered indications of it everywhere. In several of the European countries it is well organized and is aiming at very definite ends. In this country it has not yet been so organized, although the spirit of it is easily discernible and recognizable, and it will doubtless be only a short time until a definite movement is on foot.

Generally speaking, the Youth Movement is a movement of questioning or criticism of established customs, practices, or authority. Nothing is too sacred to escape its attack. It is essentially the spirit of revolt against all that is false and unjust in our present social, economical and religious order. In order to find out what is right and what is wrong *everything* is questioned and subjected to a cold critical analysis and scrutiny. That which fails to stand the test is discarded and given no further consideration, no matter how much it may have become a part of human society and life. In Europe it has struck specifically against autocracy, militarism, and materialism. It is a search for truth and reality, and nothing less than that will satisfy it.

Already the spirit of the Youth Movement is felt in the Church in this country. There is a tendency to go to extremes in the matter of revolt from authority. Customs and traditions as such are being disregarded with an ease and a nonchalance that seem nothing short of sacreligious to those whose beliefs and habits are fixed and who are not at the inquiring stage. That there is serious danger in the movement cannot be doubted for a moment. It is apt to be immature, inexperienced, lacking in appreciation of the past, and therefore lacking in balance and good judgment. It is a revolt from an extreme. It is bound to be a menace unless the spirit of Christ dominates it completely.

Our own church has not escaped the influence of this same spirit of restlessness and inquiry,—this demand for reality and truth. And herein lies our opportunity,—that we direct the movement instead of seeking to crush it. There are reasons for its appearance, and it cannot be ignored. At the same time it has many possibilities for good. It is much to be preferred to the spirit of indifference, unconcern, and passive submission to existing standards without thought or inquiry. Youthful enthusiasm, the spirit of inquiry, and the search for truth and reality, are always valuable, but they need to be tempered with the wisdom and experience of maturity and the established order. Neither one can do effective work alone, without the other. There must be a disposition to use love, co-operation, and fellowship on both sides, and the result will be a combination that can do effective work for the Master.

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NONRESISTANCE AND FUNDAMENTALISM

WE have been warned repeatedly from certain quarters that any attempt to defend or show sympathy for those who have come to be known as modernists or liberalists is a sure indication that one belongs in the same category. Without discussing at this time the justice of such a broad statement, we believe that all thinking people will reserve for themselves the right to approve or disprove of the positions taken on various questions of Christian living and conduct by leaders of thought today, regardless of whether they be moderatists or extremists, in one camp or the other. We believe furthermore that it should be an occasion of real rejoicing when leaders of thought, regardless again of the camp with which they may be classified, boldly champion Gospel principles with an interpretation and an application which seems to have been the very spirit of the lessons which Christ meant to teach. We refer specifically in this case, to the stand which Harry Emerson Fosdick and others have recently taken on the question of war. One of Mr. Fosdick's recent utterances in this connection is given in another column, and while it leaves a few things to be desired in the minds of those of us who are absolutely opposed to war under any circumstances, yet it is so different from the stand which he, and others, took during the last war, and so far in advance of the position taken by a great many Christian leaders today, that one cannot do otherwise than thoroughly believe in the sincerity and the conviction which prompts these utterances. Their courage, moreover, in taking a stand which as yet has found no more popular support than this has, and which involves the repudiation of positions previously taken, argues for an intellectual sincerity and a moral integrity and courage which is scarcely deserving of the terms that are frequently applied to these men by those who disagree with

them on other points,—terms such as "traitors," "cowards," "wolves," "lepers," and so forth. As followers of the "whole Gospel" of Christ we do well to exercise care and judgment in these matters instead of accepting blanket indictments which make it practically impossible to recognize any good thing as coming from those whose interpretations of certain principles differ from our own.

One wonders sometimes how it is possible for so many people who claim to be believers in the whole Gospel and to take literally the teachings of Christ, to throw themselves so whole-heartedly and unreservedly with a group which so utterly repudiates this principle of nonresistance as does the militant group which styles itself "Fundamentalists", and "Literalists" in Biblical interpretation. We venture to suggest that these terms are really misnomers, for we remember that in the late war they spoke of Jesus Christ as walking up and down through the trenches on the battlefield blessing the war and those who fought in it, and we further recall that even now they plead for armies and navies to protect our national sovereignty and picture war as a necessary duty on the part of the Christian when the occasion arises. They claim to be literalists, but apparently their literalism is confined only to certain subjects and parts of the Bible, for they refuse to accept literally the plain teachings of Jesus with reference to nonresistance, and on the efficacy of love as compared with the method mo e common'y accepted and pract ced. On this 'atter point especially they seem to be strangely incons stent with the Gospel of the Master, for instead of loving those hom they consider to be in error and tryi g Christ's method of winning them, they give evidence of a fierce hatred and hurl anathemas and vile invectives upon their heads that show anything but a Christian spirit and that Christians are nowhere justified in using, even with reference to their bitterest enemies. No doubt this is but another chapter in human experience which has often proven that it is possible for individuals to champion one phase of religious truth, or their own conception of that truth, so ardently that other phases and truths are entirely forgotten, thereby doing great harm to the Cause of Christ and even discrediting Christianity in the minds of those who have not yet accepted it.

The Editor believes in the fundamentals,but let us be sure that those who style themselves "Fundamentalists" really accept the fundamentals before we throw ourselves enthusiastically into their program.

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The Young Man and His Ideals

R. L. Hartzler

IT were indeed a waste of time at the outset to argue that a young man should have ideals; for what profit could there be in trying to establish the proposition that he ought to have ideals when it goes almost without saying that every young man of normal training and experience (using the term in a general sense to include both sexes) has his ideals. They may be high, they may be low; but ideals they are just the same; for an ideal is the embodiment of the ideas and principles which command the admiration and resolution of the individual. Furthermore, it is the quality of one's ideal which more than anything else determines the level of his character, the significance of his life for good or evil, and the final destiny of his soul. Accordingly it is of the utmost necessity that every young man be encouraged to entertain in life not only good ideals but rather the best ideals; not merely high ideals but rather the highest ideals.

These meditations are based upon and herewith set forth in the conviction that right ideals, yea the ideals of Jesus Himself, once established in the hearts and minds of men, constitute the most effective, most fruitful, and most permanent guides to right life and conduct. Men have sought by ritual and statute to promote right living on the part of others and so far as they go these means are good; but the standards thus set are necessarily static and sooner or later must suffer amendment or give way to others. Ideals, on the other hand, stand like light-houses above the shifting sands and varying tides of life and continually point out the way to the higher life.

Coming to the question of what a young man's ideals should be let us agree that first of all he should have the highest ideal of character. It is to be hoped that the historian of tomorrow will characterize our century by the revival of the love of beauty. It is true we are not producing works of art in literature, sculpture, painting and architecture that rival the works of the masters of old; but these have now become the possible possession and enjoyment of all. Modern science and invention have brought the world's masterpieces with their refining influence within the reach of the laborer. Time was when rich nobles at great expense secured reproductions of the world's masterpieces, but today they may be had for a factional part of a day's wage.

We have, withal, gone a step further in that with us beauty has become spiritualized. We have come to feel that its presence must be accompanied by a dignity and refinement in character and truly it is but a vain show unless it does thus contribute to virtue and nobleness. We now look upon truth, purity, humility and love in human hearts as fairer than any lily, more fragrant than any rose. Well may the young man breathe his prayer in the words of the Psalmist—"And let the beauty of the Lord our God be upon us." (Psa. 90:17a)

The young man should, moreover, entertain the right ideal of life. Here he can do no better than to accept the emphasis where the church fathers placed it, viz: the simple life. Simplicity is that inward quality or disposition, unconsciously manifested in one's looks, conversation, carriage or appearance, which enables men of all walks and stations in life to sit down in one's presence and be comfortable. Here, as ever, Jesus is the great example. Rulers of the Jews, officials in the imperial military regime of Rome, fishermen, publicans, and sinners sought His presence at their will, and found a friend. Simplicity is not the enemy of dignity, culture,

self-respect, or good taste; but it is the irreconcilable enemy of pride. The young man should seek to live a useful life, which means that he must live the simple life for pride continually raises barriers between an individual and those whom he might help.

A third ideal which is worthy of the esteem of a young man is the ideal of home. It is often said, and we are forced to believe it is true, that the American home is decadent. The same might be said of the homes in many other countries. The home has long been forced to stand against the disintegrating influences of the fraternity, club, card table, and kindred forms of society and amusement, but today it is called upon to stand against the most formidable enemy that has ever risen against it, the modern moving picture business. It were bad enough if the movies merely took the members of the family out night after night, seldom to the same place, thus disrupting the family circle; but they do not stop there. Worst of all is the fact that they set for the youth unworthy social standards and implant into his mind unwholesome ideas of love and marriage. There is a tremendous need today for young men and women of pure minds and unimpeachable standards of life to establish exemplary homes in which are reconstructed the time-honored, God-blessed institutions of the family altar and the school of mother's knee.

As time and space will not permit a consideration of every worthy ideal a young man might have, let us conclude by saying that he should set before himself the highest ideal of service. He should look to 'Jesus the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God' (Heb. 12:2) He should listen to the words of the Master, the greatest authority on the subject of life that the world ever knew, when He says that true greatness is in serving (Mt. 20:26, 27). He should be imbued with the Spirit of Him who left all the good that the soul of man may hope to know hereafter, and came into the world, not to be served but to serve, and to give His life that He might help others. (Mt. 20:28)

Young man, should you find, as you doubtless will that between the world of your ideals and the world of existing things, there is a wide margin, do not be discouraged. If after years of earnest effort in the direction of your ideals you still find it necessary to modify what you should like to do and be what you can do or can be, do not think that your dream was a delusion, your vision a phantom, and your resolution vain. A certain English poet on recovering from a bitter, youthful experience, said,

'Tis better to have loved and lost
Than never to have loved at all.

Likewise, the soul that has once seen and embraced the things of the higher life will by virtue of that vision and resolution be never quite the same again. So listen again to the poet's summons as he says,

O young mariner, down to the haven
Call your companions;
And e'er it vanishes over the margin,
After it, follow it,
Follow the gleam.

Economics from the Christian Standpoint

O. B. Gerig

Thomas Carlyle called economics "the dismal science." His view was the result of a very current notion one hundred years ago that the population was increasing so much faster than the means of subsistence that unless positive checks, like war and famine, or preventive checks in the form of moral restraints were practised, the future of the race was sure to be one of distress, poverty and hoplessness. It was also based on the utenable theory that laborers' wages can never be more than enough to keep them and their families alive. That as soon as more wages were paid them, they tended to multiply faster, and soon more competing laborers in the labor market would bring wages back to the subsistence level. This made labor a "commodity" subject to the general laws of supply and demand just like wheat and cattle and was indeed a dismal prospect. This came to be known as the "iron law of wages" and became the cause of the activities of Karl Marx, founder of Marxian Socialism in 1848, which today is the heart of socialist movements in all parts of the world.

Since one hundred years ago, two things have tended to avert temporarily this dismal result, and have given some basis for optimism. First, the industrial revolution brought about a machine era which has greatly multiplied the means of subsistence beyond the highest hopes of men like Adam Smith, Thomas Malthus and David Ricardo early in the 19th century. Second, population has not increased proportionately as rapidly owing to later marriages, and desire for a higher standard of living.

But the machine era has not been an unmixed blessing. Though in itself a subject for extended study, it may be observed here that the passing from the simpler household and domestic economy to the highly complex machine economy of our day has brought with it the difficult problems of capital and labor, strikes and lockouts, wage slavery, occupational disease and accidents, trusts and labor unions, social and economic classes, industrial unrest and all the modern programs of social reform aiming at amelioration and solution of the problem.

In the midst of such a maze of complicated problems which we in our modern world are compelled to face, people have tended toward two positions. First, there are those who attempt to follow the ascetic ideal of the Middle Ages and withdraw in isolation where they will have no contacts with the world of affairs. Were such a course possible, it would offer an easy and pleasant way of living, albeit a selfish and unsocial way. But where in industry and even in agriculture can one go today and

avoid in some measure contact and responsibility in the system? Because of the complexity of modern society the business of living together (political economy) raises wide social and industrial problems never dreamed of one and two centuries ago. Any individual act in the business world today may set up a series of consequences which no one could possibly foresee. The isolationist nevertheless shrinks from his enforced participation and proclaims a gospel of consolation in this world with justice in the world to come.

The second position, which an increasingly larger group is taking, is one of *adaptation*. This adaptation is of two kinds. In the first instance it is passive and "accepts the universe," for what else is there to do? In the second instance, a form of active adaptation is launched upon which aims to extend the underlying harmony of the universe throughout the industrial and social activities of men as they are engaged in making a living. This group frowns upon social injustices, twelve-hour days, miserable working conditions, inadequate incomes, industrial autocracy, child labor and all forms of exploitation. It does more. It attempts to apply the principles of Jesus to our collective social relationships as well as to personal individual lives. It seeks to establish the Kingdom of God among men now. It concerns itself with the problem of making this world a nobler and happier place in which to live. It believes in personal rebirth plus social rebirth though its opponents often remark that the latter is unnecessary if the former is genuine, forgetting that many men who appear to be individually converted are not born again in their social relationships. Many men who are compelled to live in and through our present economic system do not hesitate to point out its unchristian phases. All this is sometimes called "the social gospel" which has been appropriately defined as a gospel for individuals in social relationships.

It is here then that Christianity touches the problem of economics in its wider meaning. The economist, however, who attempts to establish this relationship is apt to be called "unorthodox" by certain groups on either side. Not only does the isolationist Christian condemn him as an untrue keeper of the faith, but there are isolationist economists who condemn him just as vehemently for departing from purely statistical and "price" considerations and calling attention to the human factor in industry. Happily, both these groups of isolationists are rapidly waning in power and influence while the present generation is seeing most of its developing leaders accepting the applications of a more penetrating Christianity in our social and industrial life.

It is unnecessary to state that the problem of world-confusion and world-distress is a moral problem and cannot be solved by financiers and economists alone, certainly not by any strictly isolationist school of economics or religion. By charging our economic life with Christian principles and giving some attention in our religious life to economic principles it should be possible to make more definite advances toward solving the problem of living together both industrially and internationally.

A Methodist circuit rider in the pioneer days of the west was attempting to swim over the Ohio River to get to his meeting on a Sunday morning. When about half way across he felt his strength giving way, and after a fervent prayer commended his soul to God and his life into the hands of the Eternal. Just then the thought occurred to him that perhaps he had better let down and see how deep the water was. Finding the water only waist deep he walked out to the other side and continued his mission. It is possible that we could generally solve our problems more adequately by combining our supplications with some very practical measures, thus making our hopes and prayers effective. We might also find if we "let down" that the program of Jesus applied today is not only practicable but is, in fact, the only safe and certain way of solving our economic and industrial problems.

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The Indianapolis Convention

Eva Geiger

DELEGATES from more than nine hundred Colleges and Seminaries in the United States and Canada were present at the ninth quadrennial Convention of the Student Volunteer Movement, which met in Indianapolis December 28 to January 1. Students, professors, Missionaries and members of Missionary and Church Boards were there. White men, black men, yellow and brown, met together in the spirit of brotherhood to exchange ideas on the questions of the day and if possible, reach some definite conclusions, in a Christian way. The majority of delegates were serious-minded and sensible-looking. The prevailing spirit was friendliness, for the mere sight of the Convention hymn book and delegates' handbook was enough to start a conversation on the street, in a street car or at the exhibit with the bearer of the books.

The vastness of the audience in the general meetings was most vividly realized when the immense tabernacle was filled with their songs. It was indeed inspiring to hear over seven thousand Christians singing together such old and beloved hymns as "All Hail the power of Jesus Name", "Come Thou Almighty King" and "Faith of Our Fathers." One hymn expressed especially well the spirit of the Convention and it was sung with appreciation by all. The last stanza is as follows:

"In Christ now meet both East and West,
In Him meet South and North.
All Christly souls are one in Him
Throughout the whole wide earth."

We had the golden opportunity to see as well as hear some of the greastest leaders in the Christian world today. Speakers from Mexico, China, Japan, Africa, India, Canada, England, middle Europe and the Near East, each made his contribution to the whole. One of these was Doctor Paul Harrison, medical missionary of Arabia. He is called by many "The Apostle of the Des-

ert." He says, "Racial relationships are absolutely simple for they are the way of Christ. The trouble with us is, that we're too fond of confessing other people's sins. Anyone who can't eat with a negro helps to burn or lynch him.—Let's confess our own sins. The missionary who goes out giving newcomers into Christ's kingdom the right hand of fellowship rightfully expects us to really welcome those newcomers into the family of God." In a later speech he said, "If you really want to "get along" with the natives of Arabia or any other country you must do four things (1) You must recognize the good in their religion (2) you must recognize the equality of man, that is, you must be ready and willing to really associate with the people, even to eating what they eat. (3) You must allow them complete voluntary surrender to the Christian religion. If we have to force our religion upon anyone by mental or moral coercion, then our religion is weaker than the one we try to supplant. (4) We must carry a vital spiritual message to them—not an intellectual or "civilized" one. Let's take them the simple story of the life of Christ. We're fond of making our religion so complicated—philosophers couldn't make it more so. It's fatal to try to impose our civilization on other peoples. Let's take them our Christ."

And that was the appeal coming from all the countries of the globe. A professor from China said, "We need the Christ man". Professor Andres Osuna of Mexico pleaded, "Our religion is a dead religion with the image of a dead Christ. Give us the knowledge of the living Christ." Dr. J. E. K. Aggrey, a native of the West Coast of Africa, ended his brilliant address by the plea, "It's Jesus we want—Jesus with the heart of love to bring us to God. Send us missionaries, black and white, that will help us learn to know Jesus. Come over and help us." From the uttermost parts of the earth came the plea, "Give us the knowledge of Christ. Share that which has been given to you. How dare you keep it for yourself?"

Many other excellent addresses were given by such noted men as John R. Mott, Robert E. Speer, Edward S. Woods and Reverend Studdert Kennedy of England, and Professor Yohan Mahsih of India, but the keynote of the Convention was struck by Sherwood Eddy. "There are signs of revolt among the young people of every land except our own—revolt against materialism, autocrasy and militarism. Some people have discouraged criticism of America, for (they say) America is 98% all right. Is America ninety-eight per cent all right?"

A very interesting and inspiring part of the Convention was the discussion groups held by the students. The body of delegates was divided into fifty discussion groups and each group met twice during the convention. Each group was under the leadership of an under-graduate or a recent graduate and only students were allowed to participate in the discussions. The presence of many colored and foreign students added a great deal of interest to the discussions. Each group chose the questions it wanted to discuss. The majority of groups chose the racial and war questions. The interchange of ideas and experiences was very valuable to all, even though the contributions may not have been particularly profound. There was a great deal of feeling manifested, however. On the last day, four representatives of each question gave their conclusions in the general meeting.

A vote was taken on the best ways to prevent war after each phase had been presented.

The attitude that aroused the most interest, though only about 300 votes, was that presented by Rev. Allan A. Hunter, who is now completing his theological studies at the Union Theological Seminary. He very bravely defended the following view: "We believe that henceforth war is an utter denial of Jesus' way of life, ineffective as a means of settling differences between nations and therefore we declare our resolve not to sanction or participate directly in any future war." Several very prominent men voted "Yes" on this question. The fact that this question received the attention it did, is full of significance for Mennonites.

The last few moments of the Convention will long stand out in the memory of all those who were present. As the great crowd broke up to leave the tabernacle, the organist began playing, "Blessed be the tie that binds," and "God be with you till we meet again." As the multitude was moving slowly out, groups here and there began singing the words, and all finally passed out in the Christian fellowship thus expressed.

OUR BI-WEEKLY SERMON

Fellowship

W. W. Oesch

"And truly our fellowship is with the Father, and with his Son, Jesus Christ, I John 1:3.

IT is fitting that these words should come from the Apostle John. He had experienced the closest intimacy with Jesus during his earthly ministry. In later life he finds this friendship widening into an all-embracing fellowship of Father, Son and fellow Christians.

At a time when the Christian world is in turmoil, it is well that we should ask ourselves, "What is of permanent worth? Where should preachers and teachers place the greatest emphasis? What are the primary needs of the soul?

A leading musical magazine recently conducted an extensive poll to ascertain what were the most popular religious songs. More than thirty thousand ballots were sent to representative persons. "'Abide with me" was at the head of the list; then followed the other great Christian hymns, "Nearer my God to thee", "Lead Kindly Light," "Rock of Ages, "and "Jesus Lover of

my Soul." An analysis of these hymns reveals that the theme running through them all is that of a passionate longing for God. They express the universal desire of the heart of man. Sabatier once said that man is incurably religious. At the heart of this religious instinct is an insatiable desire for God.

We are in constant danger of shallow and superficial conceptions as to how this native desire of our souls can be met. Some place great stress on the value of correct doctrinal statements as expressed in creeds. To others, the keeping of ordinances, commands, and proper forms are supreme. Still others place their hopes in some past act of Christ.

Christians usually desire to keep the commands of the Master and derive much help therefrom. Doctrinal statements have value and should be stated as correctly as the limitations of human knowledge and language permit. But what our souls demand is the God whom the creed sets forth. We need the presence of the Master who gave the command. Our souls will be content with nothing less than a conscious fellowship of the Christ who died for us.

When the Old Testament prophet rose to his highest conception of God and man's relation to Him, he speaks of that relation as consisting in direct communion and fellowship with Him. Offerings and sacrifices were condemned as inadequate. "And what doth Jehovah require of thee, but to do justly and to love mercy and to walk humbly with thy God?" The biographer of an earlier period can no more fittingly sum up a career than to assert that "Enoch walked with God." Of another it is said he "talked with God face to face." But we cannot be content with the knowledge of what God has been to other men. Even in our own lives, past experiences with God suffice for the present only as they deepen our consciousness of Him and make our relation with Him more vital.

Now, this was not intended to be the experience of only a few choice souls. God reveals himself more perfectly to men today than he could to Enoch or Moses. Each one of us possesses the possibilities of a vital and constant fellowship with Him. True, we are not always conscious of it in the measure our souls demand. That is commensurate with the sensitiveness of our souls, our hatred of sin, our love of righteousness. But it is always we—not God—that determine the limits and bounds of our fellowship with Him. It is not due to the evils of our times, not to the unwholesomeness of our environments, or anything external to ourselves, that the Divine Presence is not real to us.

It was to aid us in meeting this primary need of our souls for fellowship with the Invisible, the Eternal, that the "Word was made flesh and dwelt among us." The disciples first learned to know Jesus as a man. But as they followed him through His earthly ministry, hearing His words, beholding His deeds; and above all, unconsciously imbibing the influence and Spirit of His life there gradually dawned upon them the great truth—that He was the Emanuel. Most of us go through just about the same experience. In life, as in the Bible, Genesis comes before Revelation. We first learn to know Christ historically and biographically before we learn to know of Him as a conscious personal Presence.

It is alone through Christ that we can enter into this intimate relation with the Father. "I am the Way, the Truth and the Life; no man cometh unto the Father but by me", said Jesus. The words he spake were the Father's words. His life was the Life of God, revealed in flesh. His character was a revelation of the character of God. The disciples needed more than the truth expressed in words; they needed the Truth, incarnate. He seemed quite heedless of the preservation of the sermons he preached. The Gospel writers have given us only fragmentary accounts of what he said and did. His great concern was that they should be conscious of His presence with them after he had taken His departure.

The closing hours of His pre-resurrection life were replete with assurances of His abiding Presence with them. He would not leave them comfortless. He would pray the Father that the Spirit be sent to them who should comfort, guide, empower, in fact be unto them all he had been. "Lo, I am with you alway, even unto the end of the world" was part of his final message.

The disciples were energized and urged on to their great work after Pentecost; not, primarily, by the memory of the commands he gave, but by the consciousness of His living Presence with them. To this Presence they attributed their success in carrying forth the Gospel. It was on this basis that Peter explained to the wondering multitudes at Pentecost, the strange phenomena they had witnessed.

Not only in the work of the Kingdom do we need this Invisible Presence, but our greatest felicity and joy in the Christian life emanate from it. Few things in life give one a more elevated sense of joy than the assurance that even in the common toil of life, we may carry with us a consciousness of this Invisible Friend.

That Christ may be with us as a Conscious Presence, comforting us in our sorrows; forgiving us when we err; giving us strength for our weakness; giving us power for service; constantly unfolding to us the larger possibilities of our spiritual natures, opening unto us the treasures of His illimitable grace and love—this, briefly, is the simple Christian faith. Stripped of a hundred difficulties, perplexities, bewilderments, divested of the theological accretions of centuries—this is the faith by which the Christian lives.

The highest fruitage of this is fellowship—fellowship with God through His Son. The most exacting test of our Faith is not, whether the language we use when we attempt to state it in words corresponds with that which other men or groups of men have used but—does He live in us and do we live in Him? The language men use when they attempt to state their faith differs with each group of believers. The final issue of the Faith, by which just men live, is Life—not words. The Faith "which was once delivered unto the saints" is that which enables us to lay hold on the Invisible, and make it an abiding fact, an indwelling Presence.

The Gelendjik Pilot

(From the Diary of a Relief Worker)

April 9, 1921. We reached Gelendjik this evening, and, according to the custom at nearly all ports, we had to anchor near the shore and signal for a pilot. It is even more necessary than usual here at these Russian Black Sea ports, because there are still large unexploded mine fields guarding all of the harbors, and the safe channel through them is known only to the Russian pilots. After some delay and signaling, a launch came out, the crew was taken on board, and one of the number steered the S. S. Albatross to a safe anchoring place in the Bay.

The pilot, a big, weather-beaten old man of about sixty, and the nearest living resemblance to Michaelangelo's Moses I have ever seen, with his well-proportioned face, massive brow, and long flowing hair and beard, stayed with us for several hours. Our merchant passengers were eager to get all the news they could from this first representative of the Bolshevik government they had met, so they invited him and his crew down to the dining saloon and began to ply them with food to get them into good humor,—bread, butter, cheese, sardines, oranges, Turkish delight, with wine, absinthe and cognac to wash it down. These men had been living on the only food the Communistic regime could furnish, and they were ravenously hungry—especially the old pilot. The passengers tried to ask him questions, but his mouth was so full most of the time that he could say little. I never knew that one man could stow away as much food and drink as he did tonight. But even the hungriest man must eventually stop. They gave him as much more as he could cram into his pockets. Then the questions. No he wasn't enthusiastic about Communism. "Such bread they give us!"—He brought forth a sample from his pocket—"and not enough of that!"—as we had already concluded—"I like yours 'better,'" and he fondled a big loaf of it they had given him. "Its very bad in Gelendjik. Nothing to eat. Times were better when we still had our "little father" (as they often call the Czar).

The rest of us, who were not busy entertaining the guests, were also eager for all the news we could get about Russia, because the success of our respective missions depended pretty largely on conditions in Russia and on the attitude of the government officials. We were interested in that phase of it more than we were in the mere hilarity of the occasion, but we couldn't help observing the latter. Finally the pilot and his crew had to take their reluctant leave, and go back to shore.

April 10. Our friends of the day before came back this morning and the old pilot with them. They were entertained again, not as elaborately as the day before, the cognac being omitted entirely, which fact was very disappointing to the old pilot. He kept calling some of those who spoke Russian aside and telling them of the severe pain he had in his side, which the cognac had helped so much yesterday.

I suppose one could duplicate this old pilot in a thousand other ports in the world. But to me he was a novelty. He had no doubt weathered many a storm on the Black Sea—they have severe ones there—and he was evidently a brave man or he would never have stayed by it all these years. For his enormous appetite one could not blame him entirely—perhaps I would not blame him at all if I had gone through his experiences. Hunger and hardship readily take off the thin veneer of civilization we have—one realizes how thin it really is only when he lives among men who are suffering from hunger and hardship. I was disappointed especially that a man who from his appearance might have passed for a Tolstoi was so much less. And then I tried to picture the circumstances in which he had lived. No doubt he had never gone to school—the sailor-folk over there seldom had such privileges, especially not in his day. Perhaps neither his home, nor his boyhood companions, nor his church, nor his country, had ever done a thing to lift him above the sordid things in life. Or even if they had, the last few years he has gone through have been black and discouraging enough to destroy any earlier good influences he may have had, and as far as morals are concerned, he, like millions of his countrymen, is simply floating, like a bit of cork, in the great maelstrom of Russian political and social life, with no one to help, no constructive leadership, no inspiring religious thought to awaken the best in life. Russia surely needs the help of the Christian Church, and until she gets that she will be what she is today, or worse.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank.

TWELVE CHURCH MEMBERS DO NOT STUDY MISSIONS

1. Disloyal member.
2. Cowardly member.
3. Materialistic member
4. Easy Going member.
5. Indolent member
6. Narrow member.
7. Unreasonable member.
8. Prejudiced member.
9. Selfish member.
10. Short Sighted member.
11. Unambitious member.
12. Back Number member.

MISSION STUDY

"Lift up your eyes, and look on the fields; for they are white already to harvest."—Jesus.

"There are three reasons why the study of missions should be encouraged:

1. It gives one a better knowledge of the field.
2. It awakens an interest in the great work of bringing the Gospel to all men.
3. It encourages faithful preparation for the work."

—Mission Committee of Mennonite Board of Missions and Charities.

"Regardless of how well a man is informed on other subjects, if he is ignorant on the subject of missions, his education is incomplete." —V. E. Reiff.

"The need and the opportunity throughout the entire world today are so urgent as to call for widespread missionary education." —B. C. Milliken.

"There is no more important work than that of missionary education before the Church at this time." —E. D. Soper.

"The real objective in missionary education is 'not to teach Missions, but to stir lives' into action."—

—Gertrude Schultz.

"The study of the great world fields, of the heroism of those who have not counted their lives dear unto themselves, of the triumphs of the Cross and the trophies won from rocky soil, together with the realization of the fact that God is at work in Oriental and pagan lands today no less than in Christendom, gives great stimulus to the Church in the homeland." —Mrs. Noble C. King.

"A dozen well-heated radiators will keep a whole house warm. The mission study class is the furnace that heats the radiators." —T. H. P. Sailer.

"No one other thing will help a pastor more than a mission study class in carrying out a large and fruitful missionary policy." —John R. Mott.

Is there a Mission Study Class in your Congregation?

Above is what a few have to say of Mission Study. Will not you who read these messages consider the opportunity for your congregation? Can you afford to miss it? The first thing needed to secure a Mission Study Class is an individual who believes that it ought to be organized and who can and is willing to take some trouble to secure it. It will require weekly meetings for only about a month and a half. You can complete a course before Summer and its special tasks if you undertake it with the right spirit.

Something to Think About

J. W. Shank, missionary to South America, in a short message for Missionary Day asks a typical congregation in the U. S. to think of its own town and let the imagination work a bit. The population of this congregation's home town is about 10,000. Excluding the Catholics, Jewish, Christian Scientists and International Bible School, there are sixteen Churches which belong to the generally recognized group of Protestant denominations. "Is this town properly cared for by its sixteen preachers?" he asks. This he compares with a town in his district in Argentine where there is a population of 10,000. There is one mission, one missionary preacher being in charge of this big parish. This one man must take care of all of the services at the mission hall besides looking after two other Sunday Schools and two weekly night services in other halls. The rural community around the town is not even touched, though there are hundreds of homes scattered about.

Making the most conservative estimates possible as he looks over his field (and our field in South America) and sees the pressing need, he says:

1. That an average of one missionary preacher with his wife should be sent to this field each year for at least the next five years.

2. That besides the support for all missionaries and their work, at least $10,000 a year should be raised for extension work, buying property and putting up churches."

With the above force of workers and the proper support for them along with the extension, it should be possible within the next ten years to bring some Gospel influence to every one of the towns and villages in the district and to thoroughly evangelize a great number of them. Approximately 40,000 people are within reach of the Gospel in the towns where the missions are located at present. 95 towns, a population of approximately 210,000, are not touched.

With these things to think about, he asks, Should this be done? Are we too extravagant in our hopes? If your congregation were located in that town and district, would you want to see any less undertaken? Is your religion worth sending to South America? How big a risk could you dare to take for the sake of bringing Christ to one Argentine soul a year? How big a risk did Paul and Peter take? Have we reasons to take as big risks as they did? Counting the total expense for the keeping up of the South American mission last year, and dividing it by the number of members received into the Church last year, the average cost per member was was $251.00. This is a small amount compared to the cost per new member in our city missions at home.

His plea is that our church at home double her efforts for world evangelization. Nothing less ought to satisfy us. All consecrated Christians should not rest at ease until ours has become a truly missionary church. We lack much of being that yet. Shall we not pledge ourselves to raise our standard much higher?

After Two Years

J. N. Kaufman, of Dhamtari, C. P. India, under date of Dec. 5, writes, "The cost of the church buildings (Balodgahan and Sundarganj) will be rather more instead of less than the estimate formerly given. We hope it will not be necessary again to stop building operations. There is enough in India to complete the Sankra church. That building is ready for roof."

In April 1922 the work was first closed down on the church buildings at Balodgahan and Sundarganj on account of running out of funds. In June of that year the Mission Board Budget called for $13,000.00 for the three church buildings. They were all sorely needed at that time. Those in charge of the Girls' Orphanage never took more than half of the 250 in that institution to Church at a time as there was no room for them.

Again in the Spring of 1923 when the Sundarganj Church Building work was at a standstill the Secretary wrote home that it would remain in that state until sufficient funds came to justify them in gathering to-

gether a staff of workmen whom it would not be necessary to dismiss until more funds arrived.

In May 1923 the foundation for the Sankra Church was in, ready for the walls and by August the walls were up to the tops of the window frames. It took only about two and one-half months actual working time to complete the walls ready for the roof.

Due to our failure at home in sending money the building of these three churches in India has been delayed practically two years. And these, with the leper Church, are the only four houses dedicated to the worship of the living God in a district larger than the State of West Virginia, with a population greater than that State.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE PERIOD OF THE JUDGES

February, 24, 1924.

Lesson Text: Judges 2:16-18; 7:2-8

"In those days there was no king in Israel; every man did that which was right in his own eyes." The writer of the book of the Judges further characterizes the period in the words, "There arose another generation after them that knew not the Lord nor yet the work which he had wrought for Israel." This was a period of lawlessness and disorder. Moses and Joshua were dead. The new generation had forgotten the faith-inspiring events of the past. The deliverance at the Sea, the manifestations at Sinai, the early victories of the conquest were forgotten. These victories achieved by Jehovah for his people had inspired faith. While in the midst of these works of power and might, Israel was at high tide. But after these triumphs were over the new generation settled down to a more quiet life. The loyalty and fidelity of Israel began to wane. The truth is obvious: one generation cannot bequeath its faith to the next. It is further quite apparent that each generation builds its faith in the midst of changed conditions. That which creates faith in one generation may not be the most adequate means for the creation of faith in the next generation. Israel in our lesson today is settled in a new environment and is living under changed conditions. The changed conditions were almost too much for her. The temptations were great. How perilously near overwhelmed was Israel in those days. God- inspired leaders in the person of the judges arose and led Israel through the crises of this period.

Gideon was probably the greatest of the judges. He came to deliver his people at a critical hour. It was a grave situation. The hosts of Midian were prepared for an advance. The enemy was about to overrun the country. Jehovah called Gideon to lead in this emergency. It was necessary that someone should lead who would take prompt and strong action. Gideon was such a man. Israel was saved from the Midianites.

Emergencies always call for prompt and strong action. Indecision is fatal to success and victory. Indecision is fatal to character. He who wastes his time in indecision is not the man to act promptly and decisively when confronted by an emergency. The man who is strong for the unexpected is the man who is strong all the time.

We are all impressed with the fact that Gideon did not care very much for numbers. Three hundred picked men were enough. The Lord can accomplish more with three hundred who are consecrated and full of faith than he can with thirty-two thousand who are trembling with fear. Numbers and crowds are not the essentials. "Not by might not by power but by my Spirit, saith he Lord." The Lord's Work is not done by the faint-hearted, the frivolous, the indifferent. The Lord's work is done by picked workmen. The ardous task is undertaken and the first assault is made by the consecrated, courageous man of faith. Important spiritual movements in the Church have been inaugurated by consecrated minorities.

Father forgive us for trembling with fear when we should be strong in thy strength. May we never be among those who run in fear when confronted with a great task.

THE REVIVAL UNDER SAMUEL.

March, 2, 1924.

Lesson Text; 1 Samuel 7:5-13.

"It is what we think and what we do that makes us what we are." Does Samuel's character and career illustrate this statement? A noble character and a useful career are not the products of chance. Samuel was a "tower of strength" in Israel. He was a man of unquestioned rectitude, sound judgment and prophetic vision. He is sometimes spoken of as the last of the judges and the first of the prophets. In this discussion we are interested in the factors, the elements which entered into the building of Samuel's character and career of worthy achievements.

1. Godly parentage is worth much. Samuel's family were God-fearing people. Hannah was a devout woman and mother. The quality of the mother often explains the greatness of the son.

2. Samuel went to school to the godly priest Eli. Although Eli was weak willed and his sons were given to selfseeking yet Samuel in the sanctuary learned to think clearly and soberly upon the matters vital to Israel. Education when of the right kind is of inestimable value in shaping character and fitting an individual for a useful career. "Samuel grew and the Lord was with him."

3. Samuel won the confidence of his people. He wins and holds confidence who is truly worthy of such confidence. What people would not esteem and follow a leader who approaches them with the words, "I will pray for you unto the Lord.". We are always ready to trust ourselves to leaders who come in the spirit of Samuel.

4. Samuel was truly great as a leader because he urged penitence. Those who are spiritually and morally strong invariably a e the ones who are most conscious of weakness and imperfection. He who thinks he is without sin is in great danger. He who thinks he stands let him take heed lest he fall. It was needful for Israel to confess. "We have sinned against the Lord." The disposition and spirit of these words is the basis of unity in these days of confusion and controversy. Faction and strife are due to a dearth of pure, living religion. The beginning is found in a return of all "to Mizpeh" and there make confession.

5. When Israel gathered for prayer, the Philistines came out to do battle. Those who pray sincerely and live consistently and courageously may anticipate opposition. The powers of evil alw ys resist the advances of the forces of righteousness. The life of Jesus, the life of Paul verifies this point. But remember if God be for us who can be against us.

6. Samuel set up a memorial stone for his people. Ebenezer stood as a memorial of the Lord's help an victory over Philistia. There are experiences in the lives of all which should serve as memorials of the Lord's help.

We thank thee, Father, for parents, teachers, friends, pastors, who have prayed so sincerely in our behalf. And Lord teach us to honestly acknowledge all our sins.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

REQUISITES FOR GOOD CONGREGATIONAL SINGING

(Topic for February 24)

John Thut

Congregational singing serves to unite the thoughts and sentiments of a group of worshippers on one central theme, to direct the several and more or less scattered ideas of a number of people into a common channel of thinking, to create as it were a group sentiment in order that the group may worship and think as a unit. Such unification is not always easy. It requires leadership, interest on the part of every member of the congregation, and a certain amount of technical knowledge of music coupled with a deep sense of appreciation for the sentiments expressed and implied in words and music and a sincere desire for the best and loftiest in the field of music.

The song leader is an important figure in every religious service where singing is done. He, perhaps more than any other is a co-worker with the minister for the success of the service. He must be able, by careful selection of music and by his own personal attitude, to control the emotional state of the congregation. If he selects his own hymns, they should always be in keeping with the theme of the sermon. Songs before the sermon should serve to prepare the minds of the hearers to receive the message. Songs after the sermon should not repeat the actual content of the discourse but should serve to drive home the truths presented by projecting them definitely into the actual experience of each individual. Mental impressions are fixed in mind by an attempt at expression. Such ideal selection of music is of course not always a wide range of human experience.

In many instances it may devolve upon the leader to supply the instruction whereby the necessary technical knowledge for good singing may be secured. He can organize singing classes in which drill in the rudiments of music holds a prominent place. There should also be drill and practice in the interpretation and singing of hymns. As a rule such instruction should not be made incidental to the service. Nothing should detract from the song during the service.

Something should be said at this point regarding the type of songs and hymns that are best suited for securing the ends listed above. Much use has been made in recent years of a class of song whose sole characteristic is its light, skipping melody and syncopated, catchy rythm. The words are usually of some shallow character as the music. These songs have been popularized in the great evangelistic campaigns of the Billy Sunday type. Their strong rythmic qualities appeal to the feet and call out the most primitive instincts in man which respond to music. They serve to stir up a quick response to a highly emotional appeal, a response which dies as quickly. The results sought after in church music should be more lasting. For this reason the hymns that are more dignified in thought and style are better for church use. It may require more effort to learn to appreciate their use, but the ultimate result is always more gratifying. Songs such as "Lead Kindly Light" and "Abide With Me" will probably be sung long after songs such as, "Since Jesus Came Into My Heart" are forgotten. Popular songs may have their place but songs of a more dignified style are to be preferred in ordinary congregational singing.

Congregational music then, to be effective must depend on interest and willingness to participate, on the part of every individual in the congregation. Much depends on the leader. Does he have the required techincal knowledge and deep appreciation for music and the feelings and emotions it may call forth? Above all does he have the personality that will enable him to lead the congregation to a higher place of religious and moral thinking through the medium of song, and do the congregation and leader have a real sincere, heart felt desire to serve God and to worship Him in a way befitting His goodness and Majesty? These elements taken together will give rise to a spontaneity of expression in song that is highly gratifying to all concerned.

FORGIVING ONE ANOTHER.

Junior

(Topic for March 2)

IT sometimes seems that there is no topic that is more discussed these days than the topic of peace, whose foundation stone is forgiveness, but on the other hand it seems that no discussion is so little heeded. We see results of the lack of forgiveness in the home, in the church, in the nation, and throughout the world. One is almost forced to conclude that one of the reasons for this condition is the fact that it is always discussed so abstractly that people read through it without thinking that it might be applied to every day life and be a potent factor in solving some of our every day problems and alleviating many of our daily cares and worries.

To see how practical this principle can be made let us notice the experiences of a single family whose experiences may be duplicated in thousands of homes. When the father and mother were first married they were as happy as it was possible for them to be, but for some reason their happiness began to decline till they reached the point where they seemed only to tire one another. Father would come home in a dissatisfied mood, that was not hard to detect. Mary would come back from school with a disposition that was anything but kind and little John had problems that had every appearance of being the worst of their kind. Mother, who had to meet all of them at their worst, had allowed herself to degenerate to a plane that was far below the sweet, lovable woman she had once been, and so things continued until they reached the point where further endurance seemed impossible. The mother, for relief, in the spring took an occasional stroll to the woods and along the creek. One day while she was sitting on the grass among some trees thinking of her troubles and trying to locate the cause of it all, her eyes suddenly fell on a pair of birds that were building a nest near by. They were so happy and so attentive to one another, they reminded her of the time of her own nest building and how happy they had been. This set her to thinking so seriously she almost forgot where she was. Suddenly she became conscious of the supper she must prepare. She started for home but there was a new light in her eye; something within her seemed to say that her prayers and wishes were soon to be answered.

With this glow in her heart she prepared a more inviting supper than usual, had herself and the home in a more pleasing atmosphere than they had been for years but the rest of the family had not been watching the birds and possibly had not been praying so they did not notice the changes at once and consequently continued the usual program of gloom and bickering. During the evening meal mother left a few words drop at just the right time to call father's attention, gently, to some things that he had not thought of for some time but John and Mary did not seem to notice. They had no way of knowing of the former happiness that mother and father had enjoyed. When the meal was over and each was about to settle down to his work for the evening mother noticed that father was absentmindedly staring into space. This seemed to be his attitude most of the evening. After the children went to bed mother and father began to discuss the situation in a frank but kindly way. The admirable feature about the conclusion of the discussion was that both insisted they were the fault of the existing conditions and each was begging forgiveness of the other. It need hardly be mentioned that they fully and truly forgave one another and that things were entirely changed in the home, a change which John and Mary noticed and too saw how they had been, at least in part, the cause of the unfriendly condition. They too were forgiven and the joy the entire family experienced after that is only typical of what could be experienced in thousands of homes, churches, the nation or even the world if people would be only willing to admit their mistakes and FORGIVE ONE ANOTHER.

Fosdick on War

Being an Introduction, by Harry Emerson Fosdick, to the new book entitled "War, its Causes, Consequences and Cure," by Kirby Page. Published by the George H. Doran Company. Reprinted by special permission from the publishers.

MR. PAGE has written for us one of the most challenging books that has appeared for many a year. Whether the reader agree with all his opinions or not, there is no better opportunity that this book affords for the Christians of American to face squarely the most crucial issue of our day. Even though a man were to differ violently with Mr. Page, he would better read this book. He will find here a way of thinking that is disturbing the conscience and challenging the devotion of many of the best characters in the younger generation.

This warm commendation does not mean that I myself agree with everything that Mr. Page says. Entire agreement of that kind is rare, even when a man reads again books which he himself has written, much more rare when one independent mind reads what another has written. I probably would qualify, more than Mr. Page would, the absolutist pledge to which in his last chapter he calls the churches. But this I do see clearly; that war is the most colossal and ruinous social sin that afflicts mankind today; that it is utterly and irremediably unchristian that however armed conflict in the past may have served an evolutionary purpose it has now become not only futile but suicidal, and that recognition of this fact is necessary to the continuance of civilization; that the war system means everything which Jesus did not mean nothing that he did mean; and that it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth ever could devise. What I do see is that the quarrels between fundamentalists and liberals, high churchmen, broad churchmen, and low churchmen, are tithing, mint, anise, and cummin if the church does not deal with this supreme moral issue of our time; Christ against war.

For myself, while I recognize as more weighty than Mr. Page feels it to be, the difference between calling war wicked, futile, unchristian and unnecessary, and saying that on the stroke of the clock any nation can forthwith close its war office, scrap its army and navy, and at once adopt an absolutely pacifist policy, I must say that the more I consider war, its sources, methods, and results, its debasing welter of lies and brutality, its unspeakable horror while it is here and its utter futility in the end to achieve any good thing that mankind could wish, the more difficult I find it to imagine any situation in which I shall feel justified in sanctioning or participating in another war.

When the Great War broke, the churches were unprepared to take a well-considered Christian attitude. We, too, had been hypnotized by nationalism, had taken patriotism at its current values and had understood it in its ordinary meaning. We, too, had regarded as a sacred duty the loyal support of the country's army and navy in almost any task to which the government might put them. We, too, vaguely looking forward to a warless world, sometime, somewhere, nevertheless and looked on war as an easily imaginable, highly probable necessity of national action. In a word, behind the thin disguise of pious hopes for a day of peace and brotherhood, we had shared those social attitudes which made war seem at times an imperious call to duty, a summons to self-sacrifice, a solemn challenge to devotion and if need be, martyrdom.

When, therefore, the war broke and the nations, acting on the old premises, did the inevitable thing which the old premises involved, we found ourselves, as Christians, powerless to lift effective protest against the oncoming perdition. We had made ourselves part and parcel of social attitudes, from whose inevitable consequence we felt it immoral to withdraw. We had consented to the necessity of war and the righteousness of war too long to be conscience-clear in refusing to bear the brunt of it when it came.

For my part, I never will be caught that way again. I hope the churches never will be caught that way. If however,, when the next crisis comes, we are going to protest effectively against war, we must win the right to make that protest and we must win it now. Today we must make unmistakably clear our position against war, against competitive preparation for war, against reliance on war. We must make clear our certain conviction that, save for our corporate senselessness, war in the modern world is as needless as it is suicidal, that only the folly and selfishness of diplomats and the stupid willingness of the people to be led like beasts to the shambles, make it seem necessary. Against foolish chauvinism, competitive armaments, secret diplomacy, imperialistic experiments, against endeavors to play lone hands, when, by co-operation international agencies could be set up to solve the problems which war never solves but only makes the worse, we now must lift our protest and launch our crusade.

When, then, new war threatens, sprung from insensate refusal to substitute reason for violence, we can wash our hands of complicity in the foul business. We can tell the diplomats who lead us to it that we will not follow them. We can refuse to hold our conscience at the beck and call of any government that happens to be in the saddle. We can put Christ above Caesar and dare Caesar to do his worst to us while we follow Christ.

For my part I propose to win the right to do that. I hope that the outlawry of war and the substitution of law for violence may make it unnecessary to do that. I hope that, by facing the issue now, we may save civilization from the death-shock of another convulsion of brutal carnage. But at any rate, I never expect to bless another war.

Let a man read this book with an independent mind. No one would wish that more than Mr. Page himself. But let him not dodge its challenge. Mr Page is engaged here in the high business of taking Jesus in earnest, and a more earnest Christian procedure just now it is impossible to imagine.

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Report of Peace Conference

HELD AT JUNIATA, PA.

December 28-30, 1923.

Payson Miller.

Social psychologists say that discussion is one of the most effective methods for sifting the elements of any problem so that only those which are really essential shall finally have weight in our thinking toward a solution of the problem. Discussion as such an instrument, is coming to be used more and more by groups of people who are interested in more adequate adjustments of certain relationships which are at the present time causing great problems in our religious, national and international life. The use of discussion leads to conferences where any particular problem may be thoroughly thrashed out.

Many conferences of importance met during the recent Christmas holiday season. Among these the Student Volunteer Convention at Indianapolis probably attracted the most attention. There were however other conferences which worked more quietly, but maybe no less effectively. In the last group may be placed the Peace Conference at Juniata College, Huntingdon, Pa. This conference discussed many of the problems which were debated in the larger convention at Indianapolis. The difference in the approaches of the two conferences to these problems, may be characterized by saying that the Juniata conference represented greater maturity of thought and fewer differences of opinion. The whole purpose of this Juniata conference was to endeavor to work out a logical and consistent program for the application of Jesus' teaching to all life. Since this is just what Mennonites have always professed to stand for, it seems that they should gain inspiration and help from the report of what took place at Huntingdon, during the Peace Conference.

The Juniata conference was the successor of the Peace Conference held at Bluffton, Ohio, in the summer of 1922. It is probably not generally known that the original motive for these conferences grew out of the "concern" of some Quakers that there should be greater fellowship between those bodies of Christians who have always definitely stood for a consistent interpretation of Jesus' peace teachings. A few men who had such a feeling promoted the Bluffton conference. At the Bluffton conference a continuation committee was appointed which promoted the Juniata Conference.

The personnel of the conference was composed of representatives

of the Friends, Dunkards, Fellowship of Reconciliation, and Mennonites. Others were there as invited speakers, and as individuals interested in the work under discussion.

The purpose of the meeting was not to plan any definite program of action. The conference proceeded on the assumption, that more definite action will result from a real spirit of fellowship and inspiration, than from a definitely planned program which may not be energized by the inner qualities just mentioned.

Prominent among the participants of the conference were the Presidents of Blue Ridge, Juniata, and Bluffton Colleges. William B. Harvey secretary of the Friends Peace Society was the chief sponser of the meeting. Gilbert Bowles, a Richmond Friend, spoke very interestingly and constructively out of his experience in Japan and China where he had worked in an effort to get the Christian groups of these two countries into closer fellowship. Bishop McConnell of the Pittsburgh District of the Methodist church gave a pointed discourse in which he outlined his views on the relationship of Christianity and war. John Fletcher, an English Conscientious objector during the war, told of his experience in lecutring to groups of conscentiôus objectors in Germany. L. Hollingworth Wood, a successful Wall Street Lawyer, Wilbur Thomas, Secretary of the Friends Service Committee, Paul Jones Secretary of the Fellowship of Reconciliation, Francis Taylor, a Philadelphia lawyer, and others also participated in the discussions.

The content of the conference may be indicated by the subjects discussed. Some of them were:

Is War Justifiable according to Christian Standards?
Internationalism based on the Teachings of Jesus.
American Race Problems and World Peace.
Christianity and Citizenship.
Human Relationships and World Problems.
The Unconquerableness of Jesus.

The most important benefits derived from such a conference cannot of course, be reported. There was much earnestness and sincerity manifested, consequently great inspiration came to those who were privileged to attend. Frequent reference was made to the seeming insignificance of anything such a small group might do. Courage was found in what might legitimately be attributed to the influence of the non-resistant sects in the past. The greatest disappointment expressed throughout the conference seemed to be that so many of those within the non-resistant bodies were not converted to what they professed in their creeds.

OUR BOOK REVIEW

Jesus Christ and the Modern Challenge, by Frederick C. Spurr. 205 *pages, price* $1.50.

Here is an excellent presentation of the doctrine of the divinity of Christ, a subject over which many controversies are being waged and one which is perplexing the minds of many people in our time. The author, who is an Englishman, and the president of the National Council of the Evangelical Free Churches of Great Britain, maintains that neither science, nor psychology, nor criticism have shaken in the least our cherished faith in the divinity of Christ. He shows an intelligent understanding of the various views which are current regarding the person of Christ, the virgin birth, the resurrection, the ascension, and the miracles. He refutes error not by a dry recital of proof-texts or by the use of invective and ridicule, but by a clear presentation of the facts in human experience which make the belief in Christ's divinity irrefutable. The spirit of the book is admirable. One wishes that more writers on theological subjects would pursue their callings in the same Christian spirit. The style is readable, much of the book having originally been given orally to large audiences in Great Britain. Lester Hostetler.

Sent postpaid on receipt of price by The Christian Exponent Company, Box 134, *Wooster, Ohio.*

Life of Esther Ebersole Lapp, Published under the auspices of the Indiana-Michigan branch of the Mennonite Woman's Missionary Society. 16 *pages, Price,* 5 *cents.*

A brief but interesting story of one of our own missionaries who gave her life in bringing the gospel story to benighted India. Her early life is passed over in a few short paragraphs and then comes a narration of her work in India by one who was her constant companion and helper and therefore in a position to write authoritatively. Several instances are given of her faithful and healing ministry made possible by her faithful and early training as a nurse in a hospital. There are also some quotations from her contribution to the annual report of the Mission, and a few choice gems copied from her diary and other writings. The short and simple account of her work in India gives the reader the distinct impression that here was a life beautiful for its heroic, self-sacrificing, and unassuming service in trying to win souls into the Kingdom of God. The booklet may be ordered from Crissie Y. Shank, 405 Mineral Spring St., Orrville, Ohio, or from any Branch Secretary of the Mennonite Woman's Missionary Society. Price, five cents each, or $1.00 for 25 copies.

MISSION NOTES

Crissie Shank

One of our Mennonite congregations of thirty-six members in India, rough, illiterate, superstitious villagers less than a dozen years before, in a season when the harvested rice was only half the amount of the seed sown, was so thankful for what Christ had done for them that they made a thank-offering of eighteen dollars to make Him known in a neighboring village. And when the Missionary in charge remarked about the offering, one brother whose income was less than five dollars a month said, "We are all willing to give if we have something to give."

A medical missionary, very tired and very hot, was one day performing an operation in India, when an urgent call came to her from a village. She rushed out to answer it and afterwards developed rheumatism in her left arm. But she was so thankful that it was not in her right arm and so did not prevent her from performing other operations, that she made a five hundred dollar thank-offering for it. Her allowance is only seven hundred dollars a year and she cannot give the entire amount in one year but that is the amount of the thank offering she will give.

A daughter had been ill and with much expense had been lovingly and skillfully brought back from death to life. The mother's heart was so full of joy that she wrote a large check to help the girls in Asia that wait and die for the lack of such skill and care as had restored her daughter, saying, "This is the first payment on the debt of gratitude that I owe."

Another mother supports her daughter on the foreign field as a thank offering for such a gifted daughter with a fine personality who has a part in making Christ known in China.

Notes From Here and There

Mr. Amos Swartzenruber and wife, missionaries under appointment to South America are to sail from New York harbor February 25th on the Lamport and Holt Line stramer Voltaire, bound for Buenos Aires. They are at present at home near St. Agatha, Ontario.

The minister's meeting for the Eastern Ohio district was held at Orrville, Ohio, on Thursday and Friday, Jan. 31 and Feb. 1. A number of important subjects were discussed and an interesting meeting is reported.

Behtel College, Newton, Kansas, has arranged for a special Bible Conference to be held February 10th to 17th, with Bro. H. J. Krehbiel of Reedley, California, as the principal speaker. Bro. Krehbeil is president of the General Conference of Mennonites of North America.

John H. and Nellie Warye, returned missionaries from India, report a pleasant and uneventful voyage to this country. Sister Warye, those ill health forced their return, stood the trip very well, as did also their two months old child. Their address for the present is West Liberty, Ohio.

A number of the Mennonites from the vicinity of Newton, Kansas, are purchasing land in Florida, near Port Pierce.

The Ontario Bible School, held annualy in the First Mennonite Church, Kitchener, Ontario, is now entering on its fifth week. Students enrolled number 21, with good attendance and interest reported. The entire course of study is designed to be covered in six years. This year's class is the third in the history of the school to take the first year's work, which means that the entire six year's course has been given twice and that this is the thirteenth year of the school. Bro. S. F. Coffman has charge of the Old Testament work, English Composition, Bible Geography and Vocal music, while Bro. Oscar Burkholder leads the classes in New Testament and Sunday School Normal Work. Studies in Genesis and Mark are the respective courses this year.

The Warren Street Mennonite Church, Middlebury, Indiana, S. S. Yoder pastor, has effected a complete organization for the work during this coming year. Six applicants for membership are reported.

Second Mennonite Church, Philadelphia, is planning to celebrate an anniversary week during 1924 which will mark its 25th year. Appropriate exercises will be held.

Three thousand Russia Mennonite immigrants are now under the care of the Canadian Mennonite Board of Colonization. They have been taken into the homes of the Canadian brethren for the winter, who are also helping them to settle in the spring. Most of these immigrants are penniless, their transportation to this country having been paid by the Canadian brethren with some help from this country. It will be necessary to advance additional funds before they can begin repaying what has already been loaned. Other immigrants are expected.

Sister Florence Cooprider Friesen, returning missionary to India, took sick with pneumonia while on the Red Sea enroute to India and passed the crisis of her illness at a hospital in Bombay. She was reported as recovering nicely.

"Camino Verdadero" the Mennonite missionary publication of the Argentine Mission, now has a monthly circulation of 10,000 copies. Excellent results are reported from its publication, and funds are solicited so that the work may be continued and enlarged.

eman College, Freeman, South Dakota had a narrow escape from fire a few weeks ago. Luckily the fire was brought under control before a great deal of damage was done. Ray Eschliman, a graduate of Goshen college is one of the instructors at Freeman.

P. C. Hiebert, one of the professors at Tabor College, Hillsboro, Kansas and Chairman of the Mennonite Central Committee, attended the Juniata Peace Conference, held at Juniata College, Huntingdon, Pa., during holiday week. An interesting report of the conference appears in another column.

Harvey Nunemaker of the Science Ridge congregation at Sterling, Illinois, has accepted a call to the Danvers Mennonite Church at Danvers, Illinois, as their pastor. He expects to take charge about March 1.

Several committees of the Mennonite Board of Education met in Chicago on January 26th to discuss and formulate more definite plans with reference to the opening of Goshen College next fall. The advisability of selling both Hesston and Goshen and starting a new central school was considered, but according to reports the final decision was to open Goshen next fall with a two year college course and at the same time cut down Hesston to a two year course also. Noah Oyer has been elected dean of Goshen College, and Chris Graber of Wayland, Iowa, business manager. It is reported that President Yoder much preferred to start Goshen with a full college course, as no doubt the Board does also. But was forced to report that teachers are not available and funds are problematical. This will leave Bluffton College the only Mennonite College east of the Mississippi now giving a full four year course.

BOOKS

The Life of Christ

By Giovani Papini

The life of Christ as it appears to the foremost man of letters in Italy, the confession of one who after years of turbulence and atheism has turned to the simple faith of Christ. The dignity and simple sincerity of the book are amazing. The book is not critical or theological, but impassioned, dramatic, and vivid, Probably the most talked of book published during the year. Price, $3.50.

From Alien to Citizen

By Edward A. Steiner

An engrossing narrative, pulsating with a real human interest from the first chapter to the last. In it we have faithfully presented the story of the Hungarian boy who became an American immigrant; of his early struggles against racial and other prejudices; of the heroic way in which he overcame them, and of the determined efforts he put forth to adjust himself to life as it confronted him in the country of his adoption. As interesting as any novel and a great deal more profitable than most of them. You will not regret an investment in this book.

Cloth, 332 pages, $1.50

In His Image

By William Jennings Bryan

This book has already gone through ten large editions and its popularity is undiminished. The arguments against evolution are presented in a persuasive, logical and most interesting manner. Everyone should be familiar with it.

Price, $1.75

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

FEBRUARY 29, 1924.

Educational Emphases Needed in Our Day

The Student Volunteer Movement in Our Colleges

The Present Call to Missionary Service

What Think Ye of Christ?

Our Bi-weekly Sermon

A Greek Refugee Village at Novorossisk

From the Diary of a Relief Worker

JUDGE NOT

By S. P. Yoder

Judge not that ye be not judged—Jesus.

Pronouncing condemnation sure
Upon our brother man
Is not in true accordance with
Our Savior's righteous plan.
With knowledge so imperfect still,
Short-sighted, faulty, frail,
As judges of each others lives
How sadly we must fail!

Our finite minds, preoccupied
With things known but in part,
Can not perceive all that controls
And moves the human heart.
Where prejudice does not prevent
Decisions just and fair
Self interest may turn the scales
Before we are aware.

Since we have different visions here,
With view-points wide apart,
We oft misjudge the purposes
That prompt another's heart.
Forbearance is a virtue true
Not only for the weak
But for the mighty and the strong
Who high positions seek.

Judge not in haste your brother man
Who sees not as you see
Since you may fail as well as he
To be what you should be.
The Judge of all the earth alone
Each thought and motive sees
And He alone is competent
To render just decrees.

HOW LONG, O LORD?

The quiet beauties of nature, made living by a consciousness of God, can speak louder to the soul than silver tongued orators. It is like strains from a great organ to a tuned ear.

A strenuous morning was passed, and the remaining hours of the day were awaiting our disposal. Our traveler's guide led us unwittingly through a very Paradise of God. We followed the valley of the Credit river, crossing and recrossing the stream and climbing to the top of its steep slopes at places. The view across the valley revealed the handiwork of God in a new way to me. The wooded skyline twelve miles in the distance was broken in a few places by strips of rounding hills which pushed high up into the blue sky. The rail fences divided the hills and slopes into a beautiful mosaic with fields of yellow grain, brown pasture lands, an occasional dark green field of corn or potatoes, and black areas of newly plowed meadows. Winding valleys, wooded on either side with luxuriant evergreens leading from the horizon downward, told of rippling streams meandering down to join the more slowly moving Credit. The whole scene lay in a holy quietness violated only by the whir of some three or four binders, and the shouting of the teamsters, as the faithful horse plodded onward in the sweltering heat of the midafternoon sun. The dull blue sky o'erhead seemed to hang low, drawing us apart into this new world of quiet beauty.

The slopes, the paths, the winding streams point in one direction to the celestial dome above, and in the other to the clear surface of the stream beneath mirroring the former in its depths where the waters run slowly. Is it inviting us to look up into the face of Him who made it? We can well do so, and say, "'Our Father, who art in heaven, hallowed be thy name." Or is there something sacred in the valley beneath this Garden of Paradise? Was it here that the poet king made melody on his harp? and are those his sheep on yonder hill? Was it here that Ruth and Boaz gleaned and talked of love? Or is this the Jordan valley where our Saviour walked?' Or in prayerful meditation can we retrace two thousand years and on yon high hill see three crosses silhoutted against the cloudless sky?

Yes, it means all this and more. All this is sacred story; the crosses have long since crumbled; the Prince of Peace now lives. This province of our risen King attests the glory of His rule divine, O Lord, how long? How long, O Lord, till fighting man shall see Thy face and know thy peace eternal and sublime? How long till cruel man shall know Thee King, and lions feed with peaceful lambs?

A Canadian Friend.

A POEM WITH A MESSAGE

I said, "Let me walk in the field."
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He sent me back.
"There is more," He said. "There is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

Then into His hand went mine;
And into my heart came He;
And I walk in the light divine,
The path I had feared to see.

—*George Macdonald.*

AN ASTOUNDING SURVEY

Surveying Sunday-school conditions in Indiana, believed to be a "typical" state, showed the standards of religious training to be very low. The survey was taken by Dean Walter S. Athearn of Boston University. He found that "Indiana churches spend twice as much for their janitors as they do for the religious education of their children. Forty-seven cents out of every municipal dollar in Indiana are expended on the public schools; only two cents out of every church dollar are expended on church schools." Failure to train children in Christian homes, in schools, and in Sunday-schools is responsible, Dr. Athearn thinks, for the facts that more than $4,000,000,000 worth of property is stolen every year in the United States; that there are 15,000 murders and homicides annually; that it costs the government $600,000 a year to guard the mail sacks on railroad trains. His survey discovers 27,000,000 children and youth under twenty-five years of age who are not receiving systematic religious and moral instruction from any church, and that seven out of every ten of the children and youth of America are not enrolled in any Sunday-school or parochial school. The situation is one that should cause God's children everywhere to pray that He may show the remedy. —From the S. S. Times.

DOES WAR PROTECT THE WEAK?

Sometimes when a man talks against war, he faces in rebuttal a question such as this, 'Wouldn't you go to war to protect the weak?' The answer seems plain. A modern war to protect the weak—that is a grim joke. Look at the facts of the last war. This is the way it protected the weak: 10,000,000 dead soldiers, 3,000,000 soldiers presumed to be dead, 13,000,000 dead civilians, 20,000,000 wounded, 3,000,000 prisoners, 9,000,000 war orphans, 5,000,000 war widows, 10,000,000 refugees. What do you mean—modern war protecting the weak? The Turks have slaughtered Armenians with an abandon and freedom not known before, since we fought a war to protect the weak. This is the conviction that grows in modern minds: war is no way to protect the weak.

A world Court might protect the weak. An international mind, backed by a Christian conscience that would stop the race for armaments and forbid the nations to resort to violence—that would protect the weak.

But there is no covering for the shame of a man who stands on the street corners today and talks about modern war protecting the weak. It is the weak who die by millions in every modern war.—Harry Emerson Fosdick in The Christian Century.

A CURE FOR DOUBTS

Sorely troubled with doubts in his school-days, the celebrated Swiss Christian, Dr. Merle D'Aubigne, the historian of the Reformation, determined to go to his old teacher for help. The wise old man refused to discuss the doubts, saying: "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you a perfect Saviour, the Omnipotent Son of God; His life will dispel the darkness, and His Spirit will lead you into all truth.' The veteran was right. He saw what a fatal habit young D'Aubigne was acquiring; and he knew that the glorious Sun of Righteousness alone could scatter the clouds that make so many Christian lives feeble and faint and unfruitful—*Theodore L. Cuyler.*

THE

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VERNON SMUCKER, EDITOR.

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EDITORIAL

THE CHRISTIAN'S JOY.

SOME people seem to be so constituted by nature that it is difficult for them to see anything but the dark side of things.

No matter how favorable a certain situation may be, these people can always find some things that are not as they should be, and these are the things that they dwell on and emphasize. No matter how many good qualities a certain individual may have, they are always sure to find some that are not so good, and they usually allow these to completely overshadow the good points. They spread gloom wherever they go. We usually call such people pessimists. It is not a very nice name, but it is an expressive one none the less.

Then of course we have the opposite type of people also.

These folks always see something good in a situation. They are always happy. They do not allow care or concern for any particular cause to make them unhappy, and they prefer to think of the bright and pleasant things, rather than of the evil and unpleasant possibilities. Where the first class of people sees mainly the mistakes and evils in individuals, these see mostly the good points. They radiate sunshine and good cheer wherever they go, and their presence is usually sought where the other class is avoided as much as possible. These are the optimists.

There is no question in our minds as to the general classification to which the Christian should belong. The Christian religion is essentially a religion of joy and of hope. The true follower of Jesus Christ recognizes that the temptation to be otherwise than joyful and optimistic comes from the evil one. Long-faced, sour-visaged Christians radiate an atmosphere that seems foreign to the real spirit of the Master and gives a wrong conception of the Christian religion to those who have not yet learned to know it from first hand experience. The life of the Christian should be the most beautiful, the most radiant, the most joyful and hopeful life which can be found anywhere. Anything else manifested in the life of an individual gives us reason to doubt the reality of the Christian experience which he professes.

Of course the Christian has his dark moments and his discouragements, but these are moments and periods of temptation usually. The Christian is not blind to the evil in the world, neither does he call that holy which is unholy. He recognizes the failures and shortcomings of individuals, and the proneness of men to do that which they should not do. But with all this, he has a radiant hope and a living faith and trust in one who is more powerful than evil, and who Himself will conquer evil, which buoys him, sustains him, and helps him to pass over what would otherwise be the dark moments of his life without giving way to the spirit of despair and discouragement. He trusts in one who is stronger than himself and who will eventually be victorious over sin, as He has already been victorious over death and the grave.

Such a faith and such a trust may be the priceless possession of every Christian. Without it our Christian experience leaves much to be desired. With it we can move on triumphantly in spite of discouragements and failures, knowing that God, who doeth all things well, will never leave nor forsake His children.

ARE WE ROBBING GOD?

A statistician has recently computed that if Protestant Church members in the United States had given a minimum of ten percent of their incomes to the Lord their gifts for a recent year would have amounted to the sum of $1,456,000,000.

The actual gifts for this same year, however amounted, only to $445, 626,000, leaving a shortage of *more than one billion dollars* in the Lord's treasury.

These facts are staggering, and should compel the attention of every serious minded Christian.

It is quite evident that a deeper sense of what it means to be a steward of the Lord is sadly needed, for stewards all of us are. The money that we call our own is only entrusted to us for wise use, and we are to be held accountable for the way in which we administer this trust.

A vivid conception of this fact would no doubt serve to easily overcome the present handicaps of mission boards and church institutions generally so far as finances are concerned.

But there are other ways, equally serious, in which most of us are guilty of robbing God.

How about our time? Are we devoting a due portion of it directly to God's service, and are we spending all of it to His glory?

How is it with the talents God has given us? Are we making use of them in ways that are acceptable to Him, or are we inclined to use them for our own selfish purposes?

How about the temporal blessings and comforts, the opportunities and possibilities which we enjoy in a free and enlightened country, the associations and fellowships of loved ones and kindred spirits? Are we making them all minister to our spiritual efficiency and fitness for service?

Stewardship applies not only to finances, but to all of these other things as well.

The business of being a steward is a serious one, and the responsibilities connected with it are very great. It behooves every Christian to study his own situation very carefully and to be wholly guided by the Spirit of Christ in this vital matter.

THE MOVING PICTURE MENACE.

THE moving picture business as it is being conducted today is one of the greatest moral and spiritual detriments which this country has to face, and one that is doing incalculable injury to the church and her influence through the hold which it has obtained upon the youth and manhood of our land.

That the church in many cases has not awakened to the situation does not make matters different, and is perhaps but an indication of the spiritual apathy which obtains in many places with reference to there serious and alarming evils which are being tolerated in the professed Church of Jesus Christ. The moving picture menace is so serious, however, and so evident to even the casual observer, that it strikes one as strange that no greater effort is being made to combat the evil and to warn those who are most susceptible to its influence.

So far as the Mennonite Church is concerned, of course, the issue has never been as acute as in those churches whose constituency has been less rural, but it is high time that we too take notice of the menace and faithfully and intelligently warn against it. We are no longer the isolationists we formerly were.

That the moving pictures today, as a whole, are detrimental in their influence on the minds of boys and girls is evident from the titles of many of the pictures, and from the character of the advertising which is so lavishly displayed on the bill boards and posters everywhere. That many of those who are considered star performers of the first rank, as well as the lesser lights of the business, have personal records of immorality and the most revolting debauchery is common knowledge to all who do any reading of current happenings. And that the business as a whole is inspired from first to last by the sordid motives of profit is evident from the fact that those in charge seek to appeal to whatever sentiments will draw the largest crowds, regardless of how sacred the themes or how serious the consequences.

Here and there are exceptions of course. A picture is not bad merely because it moves. There is an educational value to the right kind of pictures which cannot be disputed. But the general run of the business at the present time is quite innocent of any educational, moral, or spiritual values whatever.

Indeed how can it be otherwise than that an institution which is polluted from the very source by unholy purposes, carried on by unholy methods through the help of men and women of unholy characters, must have an unholy effect on all that is best and most sacred in life? It would be the height of folly to expect anything else.

What we need along this line is not merely exhortations about these present day evils which are making serious inroads on the spiritual life of the people, but careful, convincing, and well-substantiated facts and teachings given to our young people and others in a way that will banish doubt and idle curiosity, as well as make for positive and constructive efforts to remedy the conditions which make such evils possible in an enlightened and serious-minded community.

THE IMPORTANCE OF CO-OPERATION.

GOD hs left us a great work to do. We are responsible for its accomplishment. It is so great and so large that no one individual or no one organization in the Church can do or direct it satisfactorily. It requires the combined efforts and the combined activities of all of us together, for, "Many hands make light labor," and "In the multitude of counsellors there is safety." The only hope which the church can have for doing the task with which she is charged is for all of her members to work together harmoniously and with one accord, actuated by common ideals and purposes, with an earnest zeal for the truth and the right.

But since, as individuals, we are all different, have varying inclinations, abilities, and talents even though moved by a common purpose, it becomes absolutely necessary for us to co-operate, work together, so that there will be no wasted efforts, no neglected duties, no working at cross purposes, so that the work which has been given to us may be done effectively and expeditiously. A mob does not get much accomplished that is worth while, even though all are willing to help and have the same purpose in mind. It requires organization and co-operation. The work of Jesus must suffer unless each Christian renounces self and selfish ambitions, finds his particular work and sphere of influence in the great plan of God, and in harmony with his fellow Christians seeks to promulgate the Gospel of Jesus Christ and to bring it to all men in its fullness and completeness, extending the borders of the Kingdom beyond Jerusalem, beyond Samaria, into the uttermost parts of the earth.

But how shall this co-operation be attained? What qualities are necessary in the individual that make it possible for him to fit himself into the group and yet retain his own individuality and make his own contribution which he alone can make? For we must remember that co-operation is not an artificial thing which can be forced, or which can be brought about by the use of formulae and human manipulations. It is something which must come about as a natural result of the characteristics and the desires of the individuals who compose the group. It must be a "flowing together" because of a unity of purpose and ideals, rather than a mere mechanical grouping and arrangement made for the sake of efficiency.

What then, are the fundamental requisites, the necessary characteristics on the part of individuals to bring about effective co-operation in Christian service? Let us mention first, definite, individual conversion and Christian experience. The Christian experience, moreover, must not be a thing of the past, but a continual and constant communion with the source of all power and all good. We must have the Spirit of Christ as the ruling power in our lives. May it not be true that a great many of our misunderstandings, misinterpretations, and inability to work together smoothly and harmoniously, may be traced down to this one particular thing,—lack of a genuine experimental knowledge of Jesus Christ and the acceptance of His principles and His Spirit as the guiding forces of all our interests and activities? How can we have the Spirit of Christ in our lives and claim Him as our example and yet act uncharitably towards our neighbor and brother? How can we think ill of anyone, especially our brother, and how can we continually find fault and criticize, if His spirit rules our lives? Of course we can admit that our brother has faults, for who of us have none? But why must we continually speak and think of these rather than of the good things and the helpful things we might say about him? And how can we consistently block his efforts to do good and to advance the Cause of Christ and fail to co-operate and work together on the great and crying needs of the world? We all have our faults and peculiarities; none of us think just the same, or arrive at the same conclusions in just the same way. If we did, co-operation would be no problem. It would be automatic. But it takes the Grace of Jesus Christ in our hearts to work together and keep on working together as human beings, keeping in mind the fundamental issues and problems before us and not get lost in a maze of smaller issues, personal opinions, and differences, which cloud our horizon, cause us to lose sight of the great purposes of life,and wreck our lives on the shoals of selfishness and personal differences.

The Spirit of Christ in our lives will cause us to forget self in our eagerness to help others. It will cause us to overlook peculiarities and weaknesses in others and to see the great tasks before us. Effective co-operation demands absolutely that instead of continually demanding and seeking justice for ourselves, and insisting that our rights be respected, we place the emphasis the other way round and do our utmost to give justice to others and do all we can to protect *their* rights. We must be as energetic in our efforts to mete out justice to others as we usually are in demanding it for ourselves. We must try to co-operate with others and to get their viewpoint, just as we usually expect them to co-operate with us and see things our way. It is only the Spirit of Christ that enables us to do this effectively. What a change would be brought about in our church if this principle were adopted by each one of us! Certainly the question of co-operation would be much simpler, and our work would be effective to a much greater degree.

A second essential for effective co-operation is a crying conviction of the need of the world, and the realization that Christianity alone has the thing which can meet that great need, namely, the Gospel of Jesus Christ. This conviction comes with knowledge and realization of the real conditions obtaining in the world. This, coupled with the definite Christian experience mentioned before, ought to bring about the co-operation which is so essential for efficient work. Nothing is so effective in helping one to forget the little difficulties and problems which continually come up to us and which are so apt to absorb our interest and attention as a knowledge of the needs and conditions of men and women in other parts of the world. The stories of suffering and hunger and our consequent efforts to do relief work have been the means of drawing us closer together and making us forget some of our petty difficulties and differences. Our interest as a church in missionary activities have had a similar result. In the face of great needs as pictured through our publications and by those who have personally returned from the fields, our own selfish interests and differences look extremely narrow and mean,and the tendency is to forget them in the view of the larger things that occupy our attention.

Perhaps one more element should be mentioned as necessary for the right kind of co-operation. As Christians and followers of Jesus, our Master and Saviour, we must be completely and whole-heartedly consecrated to His service. Our every energy and effort must be in

accord with His will. Selfishness must find no place in our lives. We live for Him and to do His will only. If this be the case with all His followers co-operation must naturally follow. It cannot be otherwise for it is inconceivable that under the direction of one Mind and one Will there should be any serious differences of aim or of purpose, any working at cross purposes, any duplication of effort, any quarreling or leaving of work undone. There will be efficiency in the highest degree. Every part of whatever organization and machinery is necessary will work smoothly and without loss of power or friction.

Let each one examine himself to see whether he has had a definite experience with Christ, a vision of the needs of the world and the conviction that Christianity alone can meet that need, and whether he has thoroughly, definitely, and completely consecrated himself to the service of his Master. If these conditions are met on the part of all of us, co-operation will be no problem. It will be extremely simple. At the same time God's work will go along smoothly and efficiently and His Kingdom will be extended.

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Educational Emphases Needed In Our Day

N. E. Byers.

A study of the history of education shows us that different educational aims have received emphasis in accordance with the needs of each age. In the Middle Ages the one thing needed was to Christianize the barbarians from the North and so all effort was centered on religious teaching in preparation for church membership and for the future life. The Rennaisance revived the more liberal interests in the arts and in nature and found in the study of Greek and Latin literature the only sources for this culture.

During the early period of American history our forefathers were primarily concerned that their children should learn the three R's in school while in the home and church they were trained to perpetuate the type of life for which they came to this land of religious freedom. After the Civil war we needed to emphasize the teaching of the new sciences in order to more fully develop our great natural resources. With the more recent development of the factory system and the division of labor, vocational training has been considered important so that each one should be well fitted for his special task in our complex industrial system.

It is quite generally admitted that we are now at the beginning of a new epoch and it behooves us to stop and consider the peculiar needs of our own time and find the special task that now confronts our educators. No doubt, under the guidance of an all wise Providence, many forces are at work that will show us the way, but as some one has said, the leaders of each generation are those who quickly sense what God is doing in that age and consciously co-operate with Him.

There are four phases of our modern life that present problems that, it seems to me, must be solved by the aid of education. It was formerly true that it took hard labor during all the hours of the day and all the days of the year to earn the bare necessities of life; but with our eight hour day and numerous holidays and vacations and larger incomes, made possible by the use of machinery and improved methods, we have the problem of using our time and surplus means to the best advantage.

Before the introduction of the factory system practically every one worked on the farm or in the small shop where the proprietor and the hired man lived and worked together on the basis of social equality and in friendly co-operation. As our industrial organization has become more complex we have not been able to maintain the same personal and moral relationships between the capitalists and the laborers. They are now in most concerns lined up in opposite warring camps with the advantages usually in favor of the former. This results in degrading poverty for many and detrimental luxury for the few. Is not this a problem for education.

During the nineteenth century it seemed desirable in America to give special emphasis to the ideals of patriotism in order to assimilate the many types of foreigners that came to our shores and unite them into one strong nation that could take its place among the nations of the world and maintain its prestige and honor and defend its rights and interests. But we should realize now, if we did not before, that civilization can not be maintained on a competitive basis. Nations must learn how to co-operate on a peace basis. Schools have really succeeded exceedingly well in teaching national patriotism, but we must do as well in teaching a patriotism as wide as God's humanity.

A further reason why we must depend largely on education in attaining ideals is because of the breaking down of tradition and authority. The youth of today are not inclined to do things simply because they have been done or because some one says they must. They must be taught the true way of life in such a way that it will appeal to them as being plausible and desirable. And, after all, is it not better so, for Christ's kingdom is for free men and not for bond servants.

Having these conditions and needs in mind what then, in a word, should we primarily emphasize in our education today? All of these problems call for judgments of values. What is worth while? What is right? What is essential for the best living of individuals, society and nations? And furthermore, right judgment must be accompanied by motives that will lead to right attitudes —to know the best and desire it. We must train up a generation having worthy ideals and strong characters. But is not this the work of the church and specifically of religious education? So it is—and would that the church might reach more people and do her work more efficiently, but our educational system must reach all the children and in its own indirect way work in harmony with the church for the promotion of the same ends.

Today it is evident that the masses of people spend

their leisure time and surplus money to satisfy primitive instinctive emotions. It requires no education or culture to enjoy the average motion picture or vaudeville show, the modern dance, auto speeding, prize fighting or gambling. If this is a satisfactory life why not limit the schools to teaching a vocation in the forenoon and turn the pupils over to the dancing masters and movie stars in the afternoon? What the schools should attempt to do in the twelve years of training is to cultivate some of the higher sentiments so that all the people could enjoy such ennobling and refined pleasures as those of literature, music, art, scientific studies, political and philanthropic interests, and the fellowship of refined folks. This requires real education and is much needed today in this good land of ours.

If ethical, personal relations shall be maintained in our complex industrial system, the rising generation must be taught that every person with whom we have dealings is our neighbor and we must love him as ourselves. As society integrates into larger groups it must be shot through with social and altruistic interests and the selfish and combative instincts must be restrained. Capital and labor must learn to co-operate. The producer and merchant must make service rather than profit their chief aim. This is the task of the school. History, social sciences, practical ethics must be taught with these ends in mind. The activities of the playground, athletic field, social life, literary society, shop, laboratory, and classroom must minister to these higher ends. Democracy in the school will lead to industrial democracy.

The success in recent years in cultivating patriotism shows what schools can do in training young people in unselfish attitudes that really function in practical life. But now by these same methods these social altruistic interests must be extended to humanity. During the world war America seemed to be united to support such interests in striving to make the "World safe for democracy." But as soon as the armistice was signed a strong reaction followed, each striving only for self or his own class and we elected the next president on the platform of "America First"! We now understand why this happened. Men were rallied to a high sounding slogan at the time of a crisis, under the stress of a great excitement, by mass movement. Individuals, by themselves had never been educated to such high and all inclusive sympathies and when the excitement was over each one dropped to his own level of character. A forced revival of international good will is no more permanent than a forced revival of religion, and the second condition is always worse than the first.

But how can we develop these value judgments, ideals and attitudes? First of all we must remember that pupils are persons, and that a person is one whose experiences are bound together with reference to some end or aim. We must strive therefore to enlarge and extend the pupil's own purposes rather than have him merely learn new ideas. We can lead them into worth-while projects into which they will enter whole heartedly instead of merely learning lessons in a perfunctory manner. We need teachers who not only teach and test and measure but who also love and inspire and direct. Schools must enlarge, ennoble and beautify life, rather than merely teach knowledge and train in skill.

To some this may seem too idealistic but we must educate for the future and not the present. We need educators with prophetic vision who will study history and present conditions not for the purpose of holding us to the past but for finding the direction of the lines of progress and then projecting those lines forward and upward and so train the youth of today for that better future. A superintendent of an Indian school whom I knew personally was asked whether his school raised the standard of living of his pupils. He answered that he could not expect much of the first generation but while they would be pulled down to the standards of their parents, they know enough to help their children of the next generation to live up to the higher standards of the school. So we should teach now the ideals that society will be ready for in the future, so that when some great prophet-statesman comes along many will be ready to appreciate and support a higher social order that may seem unpractical to the hard-headed man of affairs today.

The Student Volunteer Movement In Our Colleges

Esther Smucker.

What is the Student Volunteer Movement? What is its purpose? Who are the Student Volunteers? Believing that many readers would be glad for an authentic answer to such questions as these the editor asked Esther Smucker for this article.

IT was in 1884 that there was formed at Princeton a group of students who had decided upon their life work, and who adopted as their declaration the words, "We are willing and desirous, God permitting, to become foreign missionaries." They met regularly to study conditions in non-Christian lands, and to pray for other students who should volunteer to enter missionary service. It was two years later that D. L. Moody called together the first student conference at Mt. Herman, Massachusetts. Among the two hundred fifty-one student delegates at this conference was that small group of less than half a dozen from Princeton; daily this group met to pray, until a missionary awakening of great significance arose. By the last day of the conference ninety-nine had decided to become foreign missionaries, God permitting. These ninety-nine met for a farewell meeting of prayer, and in that closing period the one hundredth man came and knelt with them.

Thus began that movement among the students which in the thirty-seven years of its official existence has grown until it now touches practically every college and institution of higher learning in the United States and Canada In regard to its work and function four points are worthy of emphasis.

First, it is limited in its field. It exists for the specific purpose of furthering one aspect of the life of the Church, namely, its work in those parts of the world where there is little or no Christian thought and life; where the followers of Christ are the fewest, or where there are as yet no Christians in the Community. *Second*, those who become Student Volunteers go out under the regular missionary boards of the churches; the movement is in no sense a Missionary Board, and it does not send our people. It works through and with each missionary organization. *Third*, it is primarily a movement of students and largely controlled by students. *Fourth*, it is not a highly organized body, either nationally or locally, but seeks to be a fellowship rather than an organization. The most tangible evidence of the movement's work in relation to its objective is found in the number of volunteer who have reached the mission field. The list numbers 10,250 student volunteers who have been accepted by the North American missionary boards and sent to the foreign field.

The movement, then, is composed of individuals who have formally declared,—"It is my purpose, if God permit, to become a foreign missionary." That middle phrase, "If God permit" is the most important part, for this purpose does not imply that under no circumstances could one's direction of life be changed; on the contrary, it recognizes and allows for the future guidance of God. It is, however, more than an expression of mere willingness or desire to become a foreign missionary. It is the statement of a definite life purpose, formed under the direction of God, and it means that so far as the student is able to interpret God's will for his life, he believes the vocation of a foreign missionary to be God's plan for him. When a student has reached this decision he has come to it not as the result of special grace given him by God or because of his own inherent goodness; neither has he reached it because God in some spectacular way singled him out and set him apart from the rest of the people. If he has done honest thinking, he arrived at this purpose as the result of an intelligent life work decision. Indeed, such is the case of anyone who has thought seriously of his individual place in God's plan. He has felt the impelling love of Christ in his own life and as in any normal experience, has committed his life to God for service. He has thoughtfully considered the world and its problems with a view to finding the place where he can best serve. And if, in studying the conditions and needs in relation to his own circumstances and capacities, never once forgetting that he is discovering God's will for himself,—if then, he has come to the conclusion that, as far as he can see, the will of God is that he shall eventually enter missionary service abroad, he then makes this purpose his very own. Just so do some find their largest purpose on the farm, some in work among young children, and yet others as teachers among the North American Indians, or among the mountaineers. There is no difference between student volunteers and any other Christians, for the emphasis must be not upon the mere incident of geographical location of one's life service, but rather upon a devotion to the will of God which prompts students to place their lives at the point of the world's greatest need open to them to meet.

The Student Volunteer Movement is thus a great fellowship of those individuals who have indicated it to be their purpose to give their lives to foreign missionary service, aiming through this fellowship to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions. For in helping all intending missionaries to prepare for their life work the movement seeks likewise to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home. All are but co-laborers with Him in living for Christ and his Kingdom.

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The Present Call To Missionary Service

Elva Schrock.

IT is essential that every Christian seriously consider the cause of foreign missions both in relation to the Christian church and in relation to his own life. But to all of us recur several real questions —Is there longer any real need of foreign missionary work? How can Christianity be presented to reach non-Christian lands? And what place is there for me in the missionary enterprise?

A little study of the first question cannot fail to reveal the truth that the opportunities today are greater and the need today is more staggering than ever before in Christian history. We sometimes hear it intimated that there are about enough missionaries, and that the task of the evangelization of the world is nearly accomplished. We hear of country after country being entered by missionary workers. We hear that the hostile and hitherto inaccessible places of the world such as Tibet and the interior of equatorial Africa are being entered by Christian missionaries. There is sometimes a tendency to feel that the church can rest in satisfaction for her task is done. We hear of the vast numbers of people entering the native church, and we hear of their missionary zeal among their own people, and we think we no longer have any responsibility for the Christianization of the world beyond our shore. 'Tis true that countries that were hitherto untouched are now being claimed for Christianity, and that the work everywhere is growing rapidly, these things are but the wider opening of "the great door and effectual that is opened unto us."

We all realize that America is far from Christianized, we know that much Christian work is needed, but the need is many times greater in foreign lands. But half the world has been given an opportunity to know Christ, the other half has hardly heard of him. While the masses of great countries are untouched by the Christian message is it a time for us to think of the victory as, won?

The need for Christian teachers is especially great just

now for the rapid progress Christianity has made endangers it of becoming confused with heathen religions. An ever increasing number of people hear of Christ without learning to know Him. Through the press and through the incoming of western civilization they hear of a religion that is gaining in popularity. It is then of supreme importance that they learn to understand Christianity by being brought into personal contact with the living Christ. In countries such as India where people are coming in masses, by whole districts, they must be taught. If they are not taught they will nominally embrace this religion of which they have heard, but which they do not know. In their attempt to live Christianity they may mix with it heathen customs and beliefs and entirely miss the true heart of Christianity, the heart of Jesus. Without exception the representatives of non-Christian lands who spoke at the Student Volunteer Convention at Indianapolis urged that more real help be extended to their people. All of them termed this the golden age of opportunity for Christian missionary work in their countries. All of them presented the task as great enough to challenge the very best help that American Christians have to give. The Macedonian call was sounded again and again, from Africa, India, China, and Japan, from Latin America and European countries.

How can Christianity be presented to reach non-Christian lands? The attractiveness of Jesus is one of the marvels of history. Whenever men have loved Him not, it was because they knew Him not. In the words of Alexander Mackey of Formosa, "It is for me to lift high the cross, He will draw all men unto Himself." The key to men's hearts the world over is love, and it is the only key that will unlock the heart of the non-Christian of Asia or Africa. Christian missions cannot impose a religion, Christian missionaries cannot go to other lands with a program of reform, with the idea of giving a superior civilization to inferior peoples and races. The present call to missionary service is not for western civilization but for Jesus. "There is not a single thing that the west has that the east needs except Christ," says a missionary who has spent twenty years in China. Dr. Aggrey brings the call from Africa by saying, "All religions know God, but they know Him to fear Him. What non-Christians need is to know Jesus for He alone reveals a God of love, and it is love for which the heart of Africa hungers."

Sometimes volunteers for missionary service have made the fatal mistake of thinking that people must be taught only about Christianity. While they need teachers who will interpret in teaching the true meaning of Christianity, they need much more, men and women who will interpret Christ by their lives. A student from Japan said, "We are convinced when we see God in you, not when you merely tell us of Him. "Missionaries have succeeded best, not by attacking their religion, neither by praising ours, but by giving them Christ. Dr. Paul Harrison defines missionary service as the simplest thing in the world. "Christ lives in you; you live with another man; you love Christ, and you love the man by your side; through you the life of Christ flows into that life."

What place is there for me in the missionary enterprise of today? To this question each of us must bring our own individual answer. But of one thing we are assured, there is a place for each one of us, and it is a place we alone can fill. When we bring our answer to this question let us remember that we are bringing it to our brother Christians in all parts of the world who are pleading with us to come over and help them; and let us remember we are bringing it to Christ whose great commission was "Go ye into all the world."

The supreme call is for Christ filled lives, and this call comes to all, whether or not we go to a foreign land. It is a solemn thought but nevertheless 'tis true, that the life I live here and now, the way in which I interpret Christ in the commonplace round of today, will have its effect on the cause of Christ on the other side of the world. If we live a Christ-filled life our prayers will be definite and believing; we will pray for *all* the world and we will pray with power. If Christ lives in us our means will go to help the cause of missions If His love dwells in us our love will be widened to include all acres and nations. Our lives with other nations within our own borders will present Christ to them. How many golden opportunities for foreign missionary service do Christians of America pass by, blinded by custom and prejudice! How often we send the Syrian peddler away from our door with an attitude that does not suggest Christ! We live in daily contact with Chinese, negros, and people from southern Europe; does our life interpret Christ to them?

The present call to missionary service is challenging the very best in each one of us. To youth it comes with an insistence that demands an answer. The field is wide enough for talents and training of every sort. Men and women of all professions are needed. Medical work, educational work, agriculture, homemaking, and literary work of varied sorts are all means of opening doors to service. The need is so great it is evident that not all whom God is calling are responding to His call. There is hardly a need in America that is not greater many times over, in China, India, or Africa. "If you young people are deciding to live your lives at home, it is for you to prove your call to stay at home, for you are investing your life in the place of least need," Dr. Florence Gribble said during her recent furlough.

The present call to missionary service is not answered by a sufficient number of men nor by a sufficient amount of money. Am I finding my place in that cause which was the last great concern of Jesus, and which has been His concern during the centuries since? There is a work for you, there is a work for me, are we givng our lives unreservedly to God, letting Him use us to do that work which we alone can do?

The call to missionary service is more urgent now than ever before; and it is a call for Christ Who makes men free. The only way the non-Christians of the world

can learn to know Him is through us who call ourselves His followers. This urgent, insistent call passes no Christian by. Truly today "a great door and effectual is opened unto us." Yes, "there are many adversaries" but "Lo, I am with you alway, even unto the end of the world."

OUR BI-WEEKLY SERMON

What Think Ye Of Christ?

Lester Hostetler.

"What think ye of Christ?" Matthew 22:42.

THE central question of the Christian religion pertains to the person of Christ. There are many questions which claim our attention but none can be of greater importance than the question of Christ. "What think ye of Christ?" It is not a theoretical or theological question but a personal one. The Christian minister can set himself no greater task than to get people to think in practical and vital terms about Christ. That was the task of Jesus Himself. His chief question of the disciples was not what they believed regarding the Sermon on the Mount or the Old Testament Scriptures or even the existence of God; the important question was concerning their belief about Christ Himself. And when Peter at Caesarea Philippi answered "Thou art the Christ, the Son of God," Jesus answered, "Upon this rock will I build my church.' The rock upon which the church is built is not Peter but Peter's confession, his affirmation regarding Christ that He is not merely man or a great prophet but that He is the Son of God. At the foundation of the church lies the conviction that Christ is divine. That conviction was the bond of fellowship in the early church. It is the one sure foundation upon which the church may build today.

Let us think together upon a few of the reasons why we may believe that Jesus is divine, that He was the Son of God in a different sense than any other man that ever lived.

1. In the first place Jesus is the unique figure in history in His sinlessness. The world has seen many great men but none were without sin save Jesus of Nazareth. Moses the great Lawgiver and Deliverer of Israel was not permitted to set his foot on the promised land because he had sinned. David, though a man after God's heart, committed a wrong that blotted his memory to the end of his days. "My sin is ever before me." Isaiah the greatest of Judah's prophets, when he saw the Lord in the temple became conscious of sin—that he was a man of unclean lips. Peter the apostle at whose preaching on one occasion three thousand souls were converted, had not lived the perfect life. "When he thought thereon he wept." His thought about his sin, the denial of the Master, mellowed his heart and brought tears of repentance. Paul, the chosen vessel and apostle to the Gentiles, called himself the chief of sinners for he had persecuted the church of Christ.

Among all the great men of the race, Jesus is the stainless one, the one sinless being. We have record of what He said and did under all manner of circumstances, in public and in private, in time of success and in time of failure, in the face of His enemies as well as in the houses of his friends, in life and in the last great trial of death. The Gospels give us a detailed picture of one who never said anything that He should not have said, and who never did anything that was not pleasing to the Father. It is the record of a perfect life. He taught others to say "Forgive us our debts"—but the prayer for forgiveness never was, nor ever needed to be, on His own lips.

2. In the second place we may think of Jesus as being more than human because of His influence on civilization. With the birth of Jesus began a new era; and men began to reckon time by going back to the manger of Bethlehem. The world writes 1924 today because it is approximately that many years since the shepherds announced the birth of the Saviour. Whereas He began His life in a humble Jewish home, and spent the days of his youth in his father's workshop, fashioning yokes for oxen, or building houses or repairing roofs and walls of houses, He is today enthroned as King in the lives of millions of His followers. "Is he not the carpenter's son?" asked the Jews in derision. When the fullness of time had come the carpenter of Nazareth left his shop and entered upon His work of fashioning the lives of men, and repairing damaged characters. While civilization even in Christian countries is far from measuring up to the standards of Christ, it remains true that the things in our civilization that we value most highly have come through the influence of Christ. The backward nations of the earth are non-Christian. Wherever Christianity has gone, nations have made progress—progress in the material comforts of life, progress in freedom, and in their ideals of justice and righteousness. A noted historian has written: "The three short years of the active life of Jesus have done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." The unparalleled impression which Jesus has made on life and history places Him above all human persons.

3. The greatest reason why any of us may believe that Jesus is divine lies in the fact that in Him we have a dynamic for living. In Jesus we have a source of power. I can do all things through Him that strengtheneth me. It is more than the power of a great example; it is the power of a living presence. The theme of the New Testament is that Jesus is alive. He is not dead but is risen. He Himself said, "Lo, I am with you even unto the end of the world." The road to character is the road of persistent personal association with the living Christ.

The greatest miracles in the New Testament are not the walking on the sea or the turning of water into wine but the changes that were effected in the character of the men and women with whom Jesus came in contact. Uncouth fishermen, lacking in spiritual insight and selfish in their ambitions were changed under the presence of Christ into fearless, self-sacrificing apostles that obeyed God rather than men even at the cost of their lives. The miracle of the regeneration of men has been repeated thousands of times since the days of His flesh. When Charles Darwin visited the island of Tierra del Fuego for the first time he found the natives living on a lower plane that he supposed human beings could live. When he made his second visit to the island it was after a group of Christian missionaries had preached the living Christ to the natives. Darwin said that the change in the people was unbelievable. It was as if a magic wand had passed over them. The changes which foreign missions everywhere are working upon the character of backward peoples are a colossal testimony to the power of the living Christ.

In Jesus we see God. He that hath seen Jesus hath seen the Father, for He and the Father are one. If we would know what God is like, what character is, His purpose and plan in the world, then we must study Jesus.

If, as we believe, Jesus is truly the Son of God, then we must take Him in earnest. His words are life. When nations prepare for war it is because statesmen do not take seriously the words of Jesus, Love thine enemies. When men burn the fiery cross, the cross of hatred and class prejudice, it is because they do not understand the cross on Golgotha, the cross that forever symbolizes the redemptive love of God, the cross on which the blood was shed not for one nation or one race or one class, but for the whole world. When in our personal relations we seek advantage and self aggrandizement it is because we do not take seriously the words of Jesus, He that is greatest among you is servant of all. Our belief in the divinity of Jesus is attested best of all not by the vehemence of theological argument but by the degreee in which we take Jesus in earnest.

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A Greek Refugee Village At Novorossisk

(From the Diary of a Relief Worker)

April 11, 1921. From our ship in the harbor we had noticed a strange-looking hillside back of Novorossisk, and we decided to go and have a look at it. Everything in Russia was still so new to us, and we were eager to learn all we could, while waiting for something to develop along the line of our particular mission. The hillside in question was covered with odd mounds, which we suspected might be homes where people lived. We walked up through the town and out on the other side. As we approached the hill we saw that our surmise had been correct—the mounds were peopled; there was smoke coming out of many of them.

It was really a pretty good sized colony, as we discovered after we were in it. The people were busy at various things when we got there. We took a good look at them from the hill higher up before we ventured among them, and then went down to see who they were, and how they happened to be living here. The dugouts—for that is what they actually were—were all made very much alike. First a hole had been dug on the hillside, then a wall of flat stones loosely built up on the inside and extended somewhat higher than the hole, this wall covered with rough planking, and the whole covered over with the dirt that had been removed from the hole. A small opening was left in the roof for the smoke to escape. It was a shelter, to be sure, but a very damp, unhealthful one at best.

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A. W. S.

can learn to know Him is through us who call ourselves His followers. This urgent, insistent call passes no Christian by. Truly today "a great door and effectual is opened unto us." Yes, "there are many adversaries" but "Lo, I am with you alway, even unto the end of the world."

OUR BI-WEEKLY SERMON

What Think Ye Of Christ?

Lester Hostetler.

"What think ye of Christ?" Matthew 22:42.

THE central question of the Christian religion pertains to the person of Christ. There are many questions which claim our attention but none can be of greater importance than the question of Christ. "What think ye of Christ?" It is not a theoretical or theological question but a personal one. The Christian minister can set himself no greater task than to get people to think in practical and vital terms about Christ. That was the task of Jesus Himself. His chief question of the disciples was not what they believed regarding the Sermon on the Mount or the Old Testament Scriptures or even the existence of God; the important question was concerning their belief about Christ Himself. And when Peter at Caesarea Philippi answered "Thou art the Christ, the Son of God," Jesus answered, "Upon this rock will I build my church.' The rock upon which the church is built is not Peter but Peter's confession, his affirmation regarding Christ that He is not merely man or a great prophet but that He is the Son of God. At the foundation of the church lies the conviction that Christ is divine. That conviction was the bond of fellowship in the early church. It is the one sure foundation upon which the church may build today.

Let us think together upon a few of the reasons why we may believe that Jesus is divine, that He was the Son of God in a different sense than any other man that ever lived.

1. In the first place Jesus is the unique figure in history in His sinlessness. The world has seen many great men but none were without sin save Jesus of Nazareth. Moses the great Lawgiver and Deliverer of Israel was not permitted to set his foot on the promised land because he had sinned. David, though a man after God's heart, committed a wrong that blotted his memory to the end of his days. "My sin is ever before me." Isaiah the greatest of Judah's prophets, when he saw the Lord in the temple became conscious of sin—that he was a man of unclean lips. Peter the apostle at whose preaching on one occasion three thousand souls were converted, had not lived the perfect life. "When he thought thereon he wept." His thought about his sin, the denial of the Master, mellowed his heart and brought tears of repentance. Paul, the chosen vessel and apostle to the Gentiles, called himself the chief of sinners for he had persecuted the church of Christ.

Among all the great men of the race, Jesus is the stainless one, the one sinless being. We have record of what He said and did under all manner of circumstances, in public and in private, in time of success and in time of failure, in the face of His enemies as well as in the houses of his friends, in life and in the last great trial of death. The Gospels give us a detailed picture of one who never said anything that He should not have said, and who never did anything that was not pleasing to the Father. It is the record of a perfect life. He taught others to say "Forgive us our debts"—but the prayer for forgiveness never was, nor ever needed to be, on His own lips.

2. In the second place we may think of Jesus as being more than human because of His influence on civilization. With the birth of Jesus began a new era; and men began to reckon time by going back to the manger of Bethlehem. The world writes 1924 today because it is approximately that many years since the shepherds announced the birth of the Saviour. Whereas He began His life in a humble Jewish home, and spent the days of his youth in his father's workshop, fashioning yokes for oxen, or building houses or repairing roofs and walls of houses, He is today enthroned as King in the lives of millions of His followers. "Is he not the carpenter's son?" asked the Jews in derision. When the fullness of time had come the carpenter of Nazareth left his shop and entered upon His work of fashioning the lives of men, and repairing damaged characters. While civilization even in Christian countries is far from measuring up to the standards of Christ, it remains true that the things in our civilization that we value most highly have come through the influence of Christ. The backward nations of the earth are non-Christian. Wherever Christianity has gone, nations have made progress—progress in the material comforts of life, progress in freedom, and in their ideals of justice and righteousness. A noted historian has written: "The three short years of the active life of Jesus have done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." The unparalleled impression which Jesus has made on life and history places Him above all human persons.

3. The greatest reason why any of us may believe that Jesus is divine lies in the fact that in Him we have a dynamic for living. In Jesus we have a source of power. I can do all things through Him that strengtheneth me. It is more than the power of a great example; it is the power of a living presence. The theme of the New Testament is that Jesus is alive. He is not dead but is risen. He Himself said, "Lo, I am with you even unto the end of the world." The road to character is the road of persistent personal association with the living Christ.

The greatest miracles in the New Testament are not the walking on the sea or the turning of water into wine but the changes that were effected in the character of the men and women with whom Jesus came in contact. Uncouth fishermen, lacking in spiritual insight and selfish in their ambitions were changed under the presence of Christ into fearless, self-sacrificing apostles that obeyed God rather than men even at the cost of their lives. The miracle of the regeneration of men has been repeated thousands of times since the days of His flesh. When Charles Darwin visited the island of Tierra del Fuego for the first time he found the natives living on a lower plane that he supposed human beings could live. When he made his second visit to the island it was after a group of Christian missionaries had preached the living Christ to the natives. Darwin said that the change in the people was unbelievable. It was as if a magic wand had passed over them. The changes which foreign missions everywhere are working upon the character of backward peoples are a colossal testimony to the power of the living Christ.

In Jesus we see God. He that hath seen Jesus hath seen the Father, for He and the Father are one. If we would know what God is like, what character is, His purpose and plan in the world, then we must study Jesus.

If, as we believe, Jesus is truly the Son of God, then we must take Him in earnest. His words are life. When nations prepare for war it is because statesmen do not take seriously the words of Jesus, Love thine enemies. When men burn the fiery cross, the cross of hatred and class prejudice, it is because they do not understand the cross on Golgotha, the cross that forever symbolizes the redemptive love of God, the cross on which the blood was shed not for one nation or one race or one class, but for the whole world. When in our personal relations we seek advantage and self aggrandizement it is because we do not take seriously the words of Jesus, He that is greatest among you is servant of all. Our belief in the divinity of Jesus is attested best of all not by the vehemence of theological argument but by the degreee in which we take Jesus in earnest.

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A Greek Refugee Village At Novorossisk

(From the Diary of a Relief Worker)

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OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Automobiles and Missions

A Baptist Newspaper has found that Southern Baptists own a half-million automobiles. Counting three hundred dollars as the minimum cost of maintaining these, the expense to the denomination for keeping the gas wagons on the road is $150,000,000. Recently the Baptists had a very hard struggle to secure $75,000,000 in five years, which fact would indicate that in the interest of a Southern Baptist missions is outstripped ten to one by automobiles.

Mrs. S, is a woman of moderate means—a widow with seven married children. All of them are competent and self-sustaining. The entire family maintains eight motor cars. At a certain meeting Mrs. S. heard the speaker say the people of the United States spend seven billions a year on automobiles, and heard him ask the the question: "Which is the more precious to you—your motor car or the upbuilding of God's Kingdom? Mrs. S. called all her children around the home table for the next Sabbath day dinner, and told them: "As for me, I shall give twice as much to the Church and to its agencies as it costs to run my automobile. And I want you children to do the same. I would be ashamed to meet my Lord if my record showed that I cared more for luxurious riding on earth than I cared for the eternal Gospel."

—The Missionary Review of the World.

Each of us may do well to find out the facts as regards our own interest in missions and automobiles.

Some of the Present Needs of the Argentine Mennonite Mission.

1. A church and missionary home in Santa Rosa.
2. A church and missionary home in Carlos Casares.
3. A hall in Trenque Lauquen to be remodeled and made suitable for use as a church.
4. Money for a Gospel tent.
5. Money for a Gospel auto.
6. More money for the evangelistic fund.
7. A teacher for the Bible training school.

Neglected Indians of Mexico.

Rev. L. L. Legters, Field Secretary of the Mission Agency, has recently published a small pamphlet on the Indians of Mexico as a result of his study on the field. This investigation shows that among the 10,000,000 Indians in Mexico, there is one tribe of over 500,000; three tribes between 200,000 and 300,000; one tribe of more than 150,000; there are seventeen other tribes having over 20,000; eleven tribes between 5,000 and 20,000 and seven tribes having less than 1,000. Many of these Indians do not speak Spanish but only their native Indian vernacular. While some of the tribes are in territory assigned to various Protestant Mission Boards, Mr. Legters has discovered only two evangelical missionaries in all Mexico who are working among Indians who speak only their own vernacular.

There is immediate need of at least twenty-seven men for the tribes of over 20,000. The cost when on the field need not be large, for living expense is low. The missionaries should be married men so that the cost would then be between $100 and $200 per month. This would care for all their expenses for the present.

—The Missionary Review of the World.

In India.

Rev. and Mrs. P. A. Penner recently returned to Bombay and their home at Champa, C. P. India, after a furlough of about two years in U.S. Rev. Penner is the Senior India Missionary of the General Conference and in his field are twenty missionaries located in four different stations and overseeing thirteen out-stations with 108 Indian helpers. There is also a girl's and boys' Boarding School with 300 pupils. At the present time funds are almost raised for a new station. If you were to buy a book of travel giving the places of interest on the trans-continental railway connecting Bombay with Calcutta, in it you would find that the line through the Central Province passes through a famous, deep, jungle in which wild animals of all descriptions —man-eating tigers among them—are plentiful; and you would find that at Champa there is a temple to a Hindu deity that is said to cure all diseases of the body instantaneously; but you would not find that at Champa there is a fine leper institution, a Christian Church and a prosperous Christian community. And yet in this little station and others like it, here and there over India, men are finding the Light that must some day dispel the darkness frm that land.

The Central Province contains about as many square miles as the states of Pennsylvania and Ohio together and in that area there is only one Christian to every 400 of the population.

Day Of Prayer for Missions.

The first Friday in Lent, March 7th, is to be observed throughout the United States and Canada as a Day of Prayer for Missions, the theme being "The Spirit of Power." May this be a call for us to unite in prayer that the Spirit of Power may be manifested through all our Mission Boards, Missionary Committees and Societies, Secretaries and other officers, missionaries at home and abroad, missionary volunteers, missionary literature, greater financial offerings, more laborers.

Who's Next?

The Mennonite congregation in Wadsworth, O. is beginning a series of studies on India, using Dr. Fleming's "Building with India" as a text book.

The Sisters' Missionary Societies at Orrville, and West Liberty, O, in connection with their sewing work are having a series of short programs about India, based on the book "Building with India". Who else is planning a Mission Study Course? Who has been benefited by some study? Pass on the story of something you are helpfully using in your congregation or community, so that others may share the inspirtation. An exchange of good ideas and methods of Missionary Study would be helpful.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE REIGN OF SAUL

March 9

Lesson Text: I Samuel 15:13-23

Saul's life story is full of pathos. There is nothing more pathetic than the breakdown of character. Saul was born of a noble family. He started in life with splendid native endowmnets. He possessed generous impulses. The courage, the simplicity, the energy and will of the man catch our attention. There really is much in him that commands our admiration. The beginning of his life was with promise but the end was a tragic failure. This gifted and highly honored young man gave way to self-will, anger, jealousy, envy, untruthfulness, greed. Let such a brood hide in the heart of a man and defeat is certain. The foundations of Saul's character were undermined. The house of his character fell. And how great was the fall thereof! Saul who should have succeeded, failed. Saul once a useful man, at the first enjoying the strong support of Samuel, was rejected. God set him aside and sought another to serve in his stead. The forces of evil wrought havoc in the life of the once kingly Saul.

Study Saul's failure. There is never a failure without a cause. In the case of Saul certain causes are quite obvious. We say in our day that his failure was inevitable. Arrogance, the loss of strict truthfulness, cowardice, disobedience—these are conditions that are sure to cause ruin. Saul's failure was nothing but a failure in character. Is it not true that the only real failure in life is the failure in character? The greatest tragedy that may befall man is the loss of character. There is nothing more terrible. Failure in character is our common peril. The forces and influences that threaten character are legion. They are all about us. We are always in their presence. No man is immune from their attack. Jesus said "Watch". "Watch and pray that ye enter not into temptation". It is only the alert watchful eye that can detect the advances of the evil one. This matter of living cannot be undertaken with indifference. Complacency, carelessness are dreadful foes. "Let him that thinketh that he standeth take heed lest he fall". Does not the story of Saul's life teach that the loss of integrity, humility, obedience results in failure. Character means success.

Strict truthfulness! Saul had not learned strict truthfulness. He said "I have performed the commandment of the Lord". But he had not. Saul's words to Samuel were very clever words. I wonder if smooth speaking does not border on untruthfulness? We are inclined to say that was very good when we in reality do not mean it, or we surely are glad that you called on us when in our hearts we did not care. Smooth words, flattery are not truthfulness. Then too Saul was very ready to offer an excuse. Not he but the people did it. It is so human to shift responsibility. We throw the blame on someone else. He who evades his share of responsibility is cowardly, too cowardly to accept blame when guilty. Truthfulness is a virtue which involves courage,—courage to face ones sin and admit ones guilt. Plain honesty is a high Christian virtue. We place confidence in him who has proven his integrity. We trust the honest banker, the honest merchant, the honest physician. Thank God for the men and women of our generation who are above reproach in this matter of honesty. Truthfulness is a high honor. Lying is a disgrace.

Saul became arrogant. "When thou wast little in thine own sight". Place and power have ruined many. This seems to have been a cause of Saul's down fall. Only he who rules himself is fit to rule others or lead others. The Lord's work whether in high or low places is invariably done by the meek. "Blessed are the meek".

"To obey is better than sacrifice". There is no substitute for obedience. No amount of religious ceremony, sacrifice, or formal worship can be offered instead of obedience. Obedience is first an attitude of the heart and then an act. It is the spirit of life within. Jesus said, "My meat is to do the will of him that sent me". Fullness of life is not to be had apart from obedience. Our New Testament teaches that obedience to the truth gives freedom. Therefore we gladly obey Him who is the Truth, the Way, the Life Jesus said that only he that doeth the will of the Father shall enter into the kingdom.

Teach us to obey thee, Father, promptly and whole heartedly. Let it be our joy to obey.

THE REIGN OF DAVID

March 16, 1924

Lesson Text: II Samuel 7:18-26; 8:14, 15.

David lived an eventful life. The account of his career from boyhood to the grave is given with great fullness. Every important stage of his life is described in the books of Samuel. Hurriedly follow the events. David the youngest of Jesse's eight sons appears first in the Old Testament story as the keeper of his father's sheep. He was a brave lad and skillful with his sling. He protected the flock against wolf and robber. One day he was called in from his flock on the hillside. Samuel had come to Bethlehem to anoint a son of Jesse with his horn of oil. David was the one anointed. He at that time was quite ignorant of the character of his future career. David, the anointed one, enters upon his life career which is filled with strangely varied experiences. He meets and overcomes the Philistine Goliath. At the court of Saul he plays the harp with ability. The evil spirit that had come upon the king was made to depart. Saul appoints him as his armorbearer. He is made captain over a thousand. He proves his strength in battle. He comes home victorious and the women sing his praises. "All Israel and Judah loved David". Saul was stirred to jealously. He made attempts to slay David. David flees for his life. He lives as a fugitive. The king pursues after him. David and his friends are driven to seek refuge in the rough parts of southern Judah. Saul in his madness seeks David's life but fails. Twice Saul fell into David's hands. David graciously spares the king. We cannot follow the exploits of David during the years he was a fugitive. At last Saul fell at Gilboa. David mourns the death of the king. Judah makes David their king. Seven years later David was chosen king over all Israel. He unites all of the people of Israel under his strong rule. He extends the borders of the kingdom. Israel prospers. This was a glorious era in Israels history.

David is a striking Old Testament character. He was brave, generous, large hearted, patriotic. He loved his friends and followers. He was loyal to them and they were intimately attached to their leader. He displayed tact, insight, and excellent organizing ability. He was a devout man. Of him it was said that he was a man after God's own heart. He ruled his people in such a way that they enjoyed peace and prosperity." David executed justice and righteousness unto all his people". David planned to build a temple to house the ark of God. He gained the consent of the prophet Nathan. The next day the prophet returned to report that God had refused to permit David to build as he had purposed, a house dedicated unto the worship of Jehovah. David was denied what appears to have been his highest ambition. This refusal deeply moved the king. This circumstance furnishes the immediate background of this lesson. The lesson text portrays the outpouring of Davids heart.

David we admit was a great man. Yet we would not overlook that he was also a man of marked weaknesses. His faults are por-

rayed as faithfully as his many virtues. The great men of this world are not free from faults and weaknesses. Even the best of men are merely men. There is only one who is divine. David the king, the anointed, was guilty of a glaring sin—a double sin, adultry and murder. David's temptation was too much for him. His own passions overpowered him. David was strong in many virtues but he was weak in self control. A chain is no stronger than its weakest link. David's weak link broke. The blot on his life story is there to remain. David while at the height of his power was overpowered by his own passion. David's moral collapse is a warning to the men of every generation.

David when confronted by Nathan and his own guilty conscien c bowed low in confession of his sin. David knew that he had sinned He did the courageous, the manly thing. He openly confessed his sin. This experience broke the heart of the king. But the Lord granted him peace and pardon. There is only one way to be rid of sin. It is by the way of penitence, confession, restitution, pardon.

Father, let it be my chief delight to do thy will. Not my will but thine be done. Make me to know more perfectly day by day thy will for my life.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

HONESTY IN THOUGHT, WORD AND DEED

(Topic for Mar. 9)

HONESTY IN THOUGHT. When one pauses to reflect on the subject of thought one is at once confronted with two startling propositions. First, Thought is a very complex thing; and second, the people who really think are very few. Out of the many complexities that surround thought let us select only the few that will throw the most light on our subject of honest thought. John Dewey says, "The easiest way is to accept any suggestions that seem plausible". They may seem plausible because of tradition, instruction, imitation and thus are the result of prejudice instead of reflective thinking, which Dewey says is judgment suspended during further inquiry. For example, here is a certain problem that confronts me and is demanding a solution. Because of the traditions with which I am acquainted or because of some advantage to me I may at once jump to a conclusion and try to force others to my conclusion, but if I am more honest in my thinking I will withhold my conclusion until I have all my selfishness in check and thus am in a condition to examine the facts in the case without any preconceived ideas. Under these conditions my thinking is honest and is sure to reacn a conclusion somewhere within the realm of truth.

Looking at it from this angle one can see the folly of dishonest thinking and the possible peace and understanding ahead if people will insist on going to the trouble of doing reflective thinking. When the Sanhedrian met to try the apostles forpreaching Jesus as the Messiah, it was composed mostly of Jewish leaders who did thinking of the first type but fortunately there was among them one, Gamaliel, who was willing to lay aside his traditions and prejudices or in other words suspend his judgment till he knew the truth of the case, and to Gamaliel truth was God, That is why he said, "Lest happily ye be found even to fight against God". Would it not be a grand world if we had more Gamaliels, more people who are honest in their thinking?

HONESTY IN WORD. There are very few people who attend our Young People's Meetings who would deliberately tell an untruth, so we need hardly treat that phase of the subject. But, sad to say, there are very few if any congregations that do not have their full quota of those who, by a sneer, glance, or word of insinuation, will cast suspicion on a brother toward whom they have unfriendly feelings. Or on the other hand they lose control of their imaginations and get in the habit of exaggerating to the point that, in order to make their statements emphatic they must supplement them with bets, guarantees, or even oaths. The Master sums up the whole matter when he says, "Let your communication be Yea, yea; Nay, nay: for whatsoever is more than this cometh of evil".

HONESTY IN DEED. If one is honest in thought and word there is little danger that he will be dishonest in deed, but there is some danger in this field also. What do you do if the conductor overlooks you on the train? If you accidently wrong someone do you tell him about it or do you wait to see if he notices it or not? We know people who would not think of making an untruthful statement but they fail to see the dishonesty of a shady act or deed.

But there is another form of dishonesty in deed that severely tempts many otherwise honest people. It is the kind Paul mentions in Galations 6:12. "As many as desire to make a fair shew they constrain you to be circumsized; only lest they should suffer p er secution for the cross of Christ". The thirteenth verse shows that these people do not observe the law themselves but try to persuade others to do so that they may make a fair show before the authorities. What the world needs is people who can do honest thinking, express their convictions honestly and who have the courage to live up to their convictions. Paul says in the fourteenth verse, "God forbid that I should glory save in the cross of our Lord Jesus Christ". Which is as much as to say that he wants to know the truth and then have the courage to carry out what he believes regardless of persecution.

GOD-CONTROLLED EDUCATION

(Topic for Mar. 16)

1. **What is education?**
2. **What is the value of education?**
3. **God-Controlled education.**

WHAT IS EDUCATION? One authority says that education is a preparation for life. By this he means that the individual to be educated is collecting facts that will make him a wiser master of the situations into which life will place him. For example, the educated farmer ought to know how to care for his soil so that it will not become depleted, while the uneducated farmer may use bad methods and because of them suffer the results of a run down farm. The same principle holds in the medical, teaching, preaching or any other profession. The difficulty with this definition of education is, it leads people to associate with the storing of facts and men are thought educated because of these facts, regardless of their uselessness. This situation leads to a change in the definition. We now like to think of education as life itself, the difference being that we do not now ask an individual how many facts he knows about a thing. We ask him if he can actually do the thing and only stress facts in as much as they equip him for doing it well.

WHAT IS THE VALUE OF EDUCATION? The reason education makes for efficiency as discussed above is, it accumulates the most valuable experiences of the race. Each farmer need not spend his entire life experimenting to learn the best methods of farming. He can take a course at an agricultural college and there collect the best conclusions of all the farmers of all time. The teacher can go to a normal school and likewise become acquainted, through the study of theory, practice, teaching, and observation, with the methods that experience has proven to be the best, and because of this training can go out and more wisely direct the thinking of the boys and girls of our land. When God wanted a man to lead the Children of Israel out of Egypt he directed his training so that he got a combination of both ideas of education mentioned above. In the first place Moses was educated in all the wisdom of the Egyptians but before he could deliver his people he had to reduce his education to terms of real life, out in the wilderness. When He wanted a man to bring the Gospel to the Gentiles He selected a man that was brought up under the best instruction the Jews could afford but Paul had to have his learning reduced to real life on the road to Damascus and in Arabia before he could produce his master missionary service.

The value of education then is that it brings to us the experiences of those gone before so that we can, in a comparatively short time

become acquainted with the best methods of the past and apply them to our own peculiar conditions and times. In connection with this idea our universities are prying into the future and through research are bringing back valuable information to guide us in the present.

GOD-CONTROLLED EDUCATION. There is no man or institution which has reached far enough into the past or projected far enough into the future that they can with certainty come to conclusions. That is why we have had, and are still having, so many ideas and theories that become popular, upset the thinking of many people, are then proven untrue and are heard of no more. That is why there are so many customs and doctrines that are supposed to save men, and lo, time proves that they are worthless. Man must finally recognize a Being Eternal, who knows truth from eternity to eternity, and stand before Him with an open mind asking Him, not man, what is the best, either of past or future. When once we advance to this stage we will have God-Controlled Education and also have mankind more nearly approaching the point of agreement.

OUR BOOK REVIEW

The Life of Christ, by Giovanni Papini.—Price $3.50. *Sent postpaid on receipt of price by The Christian Exponent Company, Box* 134, *Wooster, Ohio.*

By D. S. Gerig

AMONG the recent religious books that have appeared, one that has been attracting unusual attention by the reading public, is Giovanni Papini's "Life of Christ".

The author of the book is a celebrated Florentine philosopher and man of letters. The writing of the book marks his conversion to Christianity after years of denial and unbelief.

Seeing the world rent by bloodshed and hate during the war, he turned to the study of the Gospels and the story of Christ. From this search he reached the conviction that the "sole solution of the evil of the world is the transformation of human souls; also that this cannot be brought about except by means of religion, and that the most perfect and suitable, is that taught by Christ."

With this conclusion established in his own mind, he takes up the story of the Gospels and retells it with a fresh and fiery ardor. In his method there is nothing critical, analytical or dispassionate. His purpose from the first was to write a readable book. In this he has fully succeeded as the need of praise for the work itself has shown. Through the free, though masterful translation of the book by that able author, Dorothy Canfield Fisher, the work has become available to English readers.

The author's plan for writing the "Life of Christ" is very simple in its conception. The book is not divided into chapters. It is rather cast into a series of scenes. These progress as the biographical events succeed one another in the Gospel narrative. After a brief Introduction in which the author gives a preliminary survey of his position, the work itself begins. At once the author's plan is apparent. The opening scene is a realistic picture of the stable—a stable of Palestine as the author conceives it to have been. The paragraph itself may best serve to bring before us an example of the style in which the story is told. "Jesus was born in a stable, not the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt. And not the modern Christmas-eve "Holy Stable" either, made of plaster of Paris, with little candy-like statuettes, the Holy Stable, clean and prettily painted, with a neat, tidy manger, an ecstatic Ass, a contrite Ox, Angels fluttering their wreathes on the roof—this is not the stable where Jesus was born". Then follow in long succession other scenes; "The Shepherds"; "The Wise Men"; "The Flight"; etc. No scene laid in the Gospel narratives is omitted.

Interspersed with the senarrative scenes are discussions of important themes wherein the tenets and truths of the Master's religion are set forth. Among the first of these is a discussion of the meaning of Fatherhood. In the love of a father towards his children he finds the highest type of "perfect love, pure, disinterested love. A father does for his son what he would do for no one else." This revelation of the Divine Father is one of the first as well as one of the greatest ideas that Christ has brought to the world. To quote again the author: "This idea of God as Father, which is one of the great new ideas of the gospel of Christ, this profoundly renovating idea that God is Father and loves us as a father loves his children, not as a king loves his slaves, and gives daily bread to all his children and has a loving welcome even for those who sin if only they return to lean their heads upon his breast; this idea which closes the epoch of the old covenant, and marks the beginning of the new covenant, Jesus found in nature."

With the biographic events in the Master's life as a thread, the narrative then unfolds; now the relation of the prophets to his coming, now the universality of the call is told; then comes a review of the Baptist's work, the vigil, the baptism, the desert, the adversary. Thus scene by scene and event by event the story advances, always with sympathy, interest and color.

One of the great passages of the book is the author's study and exposition of the Sermon on the Mount. Here the reader is well repaid for his effort and perusal. Here it is well worth his time to ponder thoroughly the words for a master of exposition is leading him into many familiar as well as new fields of thought. It is one of the refreshing qualities of the work that it is not held down by the conventional and well worn. It is from this that the unbiased reader may well be lead through edification into new religious truths. Have we caught the real meaning of the Master's pronouncement in His "Blessed are the poor in spirit"? So we may inquire of each beatitude as it passes its review in turn. Here is a disciple who dares to investigate them anew and then shares his understanding of them with us unstintingly. And what a step in advance he takes when he interprets "Blessed are the peacemakers". It is again best to let him speak himself. "These peacemakers are not the meek of the second beatitude. The meek refrain from answering evil with evil; the peacemakers do more, they return good for evil, they bring peace where war is flaring up. When Jesus said He had come to bring war and not peace, He meant war to evil, to Satan, to the world, to evil which is wrong, to Satan who is Death, to the world which is an eternal battle. He means in short, war against war. The peacemakers are those who wage war upon war, those who placate, those who bring about concord. The origin of every war is self-love, love which becomes love of riches, pride of possession, envy of those more wealthy, hatred for rivals; and the new law comes to teach hatred for ones self, contempt for measureable goods, love for all creatures, even for those who hate us. The peacemakers who teach and practice this love cut at the root of all war.

In writing the book Papini has pursued a method all his own. His approach to the story is non-technical and non-critical. He has accepted the gospel narrative *prima facie* and writes the story in popular style for the layman. Through the entire story burns an Italian intensity and ardor. All the imagery and picturesqueness of which his gifted pen is capable, aids at times in the amplification of the most vividly drawn scenes. In the author's own words the "book is meant to be a book of edification" useful for the "refashioning of souls". For the sympathetic reader it will scarcely fail in bringing a wholesome result.

Like other books it is not wholly free from defects. Sometimes it may suffer from too much local color, sometimes from conventional customs of the author's country. However in clarion notes the outstanding tenets of Christianity are sounded and in the propagation of the basic principles of the Master its voice is unequivocal. In its style it is clear as well as thought-provoking. To show that Christ came to give strength to the languishing, to raise up the downtrodden to be higher than kings, to dispel hate by means of love, and to make right rather than might rule among men is to mention a prominent but only partial purpose of the author. To the truth-seeking reader its perusal will bring large returns.

Notes From Here and There

Claude Leininger, Joe Bontrager, and I. W. Royer were among those who attended the Moody Bible Institute, Chicago, during their Founder's Week program recently. Bro. Leininger attended services at the Home Mission on the Sundays preceding and following the Institute program and gave helpful assistance. Bro. Royer proceeded from Chicago to Peoria, Illinois where he conducted a series of meetings from February 10 to 17.

It will be fifty years this coming summer that Mennonite immigrants began moving into South Dakota. The communities in the vicinity of Freeman, Parker, and Marion, are already making preparations for the holding of an extensive celebration of the event some time next summer or fall.

Ada Orendorff, of Flanagan, Illinois, recently joined the working force of the Garden St. Mission, Peoria. She has done successful work in her home church and Sunday school and goes to her new work with the prayers and best wishes of a wide circle of friends.

The series of meetings at the Ft. Wayne, Indiana, mission resulted in sixteen confessions. C. F. Derstine was the evangelist.

The February meeting of the Executive Committee of the Mennonite Board of Missions and Charities was held in the office of the Secretary at Kalona, Iowa, instead of Elkhart where the meeting is usually held.

A. C. Good spent a recent Sunday at the Chicago Home Mission, preaching two helpful and much appreciated sermons. Bro. Good seems to be keenly alive to the problems which the Church is facing, especially the problems of the young people.

Rev. J. A. Huffman, instructor in the school of Theology, Marion (Indiana) College, was the principal speaker at the recent Bible Short Course given at Tabor College (Kansas)

A letter written by Michael Horsch from Germany states that at the time of writing the "Christenpflicht", the Mennonite Relief Organization in Germany, was feeding about 3,500 worthy poor in various cities and communities. They are given small quantities of flour, potatoes, and lard. One bushel of wheat then cost ten billion marks, the equivalent of two dollars and fifty cents in U. S. money. Gifts for this needy work are very much appreciated.

The Foreign Missions Conference of North America met in annual session at Atlantic City on January 8th. Fifty-six Boards and societies were represented in the meeting, and the problems of missions were discussed in their various phases as they affect the different denominations. We are not informed how many of the Mennonite Boards, if any, were represented.

Seventy-eight additional Russian Mennonite immigrants reached their destination in Canada last month. Of the ninety-nine who started in the group, twenty were held in Liverpool for further investigation, and one at St. John for the same purpose. Of those who were detained at the Lechfield in Germany some time ago fifty-seven still remain. The Canadian Immigration Committee is in need of funds to pay the Steamship Company for the transportation of these refugees, and welcomes all aid from those in the United States who are interested.

A tragic incident was the recent fatal shooting of Arthur T. Moyer, superintendent of the Welsh Mountain Mission, Lancaster County, Pa. Bro. Moyer heard a noise at night, and on going out to investigate was shot by a thief who was stealing corn. He died in the hospital a few days later.

"Mennonitischen Blaetter", organ of the Mennonites in Germany, recently suspended publication after a career of more than fifty years. The German financial situation was responsible.

A community chorus under the direction of Lester Hostetler is being organized at Sugar Creek, Ohio, to sing the sacred cantata Bethany. At least seventy-five voices are expected to participate. The program will be rendered in the new community hall erected during the last year.

The Mennonite Board of Missions and Charities is considering the advisability of rebuilding the Old People's Home near Marshallville, Ohio, which was burned down several years ago. Bro. David Amstutz gave the Board a deed to the farm some time ago, with the agreement that steps be taken to rebuild the Home, so that the Board is now obliged either to turn back the farm to the donor or raise money to rebuild. The matter was discussed at the recent ministerial meeting of the ministers of Eastern Ohio, and divided sentiment as to the advisability of rebuilding was encountered.

A new Mennonite Old People's Home has recently been opened at Hagerstown, Maryland. It has eight inmates, but is not yet entirely completed.

Dr. J. H. Langenwalter, President of Bethel College, attended the recent annual meeting of the Kansas State Teacher's Association at Topeka, Kansas. He also attended the sessions of the Kansas College Association held at about the same time.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MARCH 14, 1924.

The Machine Era and the Simple Life

The Teacher and His Task

Where Everything is "Free"

From the Diary of a Relief Worker

Wages and Gifts

Our Bi-weekly Sermon

The Open Forum

The Editor's Chat.

We have several very interesting announcements to make to our readers with reference to articles which are to appear in future issues of THE CHRISTIAN EXPONENT. The first one concerns a series of articles on the general subject of nonresistance. Payson Miller, the author, will give first a general history of the nonresistant movement from its beginnings in the early church, and then, in successive installments he will give his own personal account of the experiences which befell him when our country entered the great war and began to draft its young men into service. He will tell of his experiences in camp, his guard-house experience, the trial and sentence to Ft. Leavenworth prison, his parole after some months imprisonment, and then something of his work with the Friends Reconstruction Unit in France, closing with a chapter on what seem to him some of the lessons which nonresistant people should get from the trying experiences through which we all passed. Brother Miller undertakes this task, not because he feels that his experiences are any different or more worth while than those of many others, but because he feels that through them we might be able to get a clearer grasp of the whole subject and its implications. He undertakes the task somewhat reluctantly, and only after considerable urging, but we feel sure that you will enjoy the articles immensely, and that they will be really helpful. Look for the first article in the next issue, and be sure to call the attention of your friends who are not yet subscribers to this important feature.

Another feature which will appear very shortly is a series of old letters, a number of which have never before been made public, written at the time of the Amish controversy in 1693 which led to the division of the church into what has now come to be known as the Mennonite and Amish-Mennonite factions. These letters have been gathered and translated, during the course of years of research, by Prof. C. Henry Smith and a number of the most important ones have now been selected by him to appear in THE CHRISTIAN EXPONENT. Outside of the first introductory article Bro. Smith will make very little comment and will allow the letters to speak for themselves. They are selected from both sides of the controversy and were written back and forth by the participants. Very few of the actual facts of the controversy and division of 1693 have ever gotten into print or are generally known, and these letters, telling their own story, will prove of great interest and importance. Bro. Smith is so well and favorably known as an authority on Mennonite History that his connection with this series is an absolute guarantee of their reliability and authenticity. We consider ourselves very fortunate indeed in being able to announce this important and most interesting feature of THE CHRISTIAN EXPONENT. Watch for the first article, and tell others.

The editor doesn't know how long it will be before another issue of THE CHRISTIAN EXPONENT will be dated Friday, February 29, as was our last one. Perhaps some of our astronomer friends could tell us how many years must elapse before another Friday will fall on that date.

With a layer of snow on the ground, such as we have at this writing, and with a layer of ice at least two inches thick underneath that, one not knowing the facts might feel justified in assuming that Spring is no nearer now than it was two months ago. But because of past experiences we know that such an assumption would not be true. We have faith that Spring willl be here ere long, and we plan our activities accordingly. It takes faith, sometimes, to move ahead along a line of endeavor which faith tells us is the way to go but which seems dark and unfavorable at the moment. But it is the men of faith who accomplish things.

A number of subscribers have been sending in subscriptions which they secured from their friends. One of them wrote recently, "Why don't you get all of your subscribers to do like I did?" If our friend will send us the formula for getting everyone to do this we will be glad to give it a trial. Meanwhile we hope to make the paper just as good as we can in the hope that our subscribers will become so enthusiastic that they feel duty bound to pass the good word along to their friends. At least send us the names of those who should be interested, so we may send them sample copies.

Almost every mail continues to bring letters of appreciation from our subscribers for various features of THE CHRISTIAN EXPONENT, and for the paper in general. Thank you, kind friends! We hope you will never have reason to change, your present favorable opinions.

We heard of at least one case where a copy of the EXPONENT lying on top of a subscriber's desk, in his office, arrested the attention of a caller in the office and resulted in a new subscription without any effort whatever on the part of the subscriber. We may not all have public offices in which we can expose our copies of the paper, but at least we can keep it lying in plain view where we can reach it often, where our friends will be sure to see it when they drop in unexpectedly.

Rumors reach us that in some communities the belief still persists that the real purpose of The EXPONENT is to rival and embarrass our official church organs and institutions and those who are responsible for our various church activities. We learn, on the other hand, of some who were at first bitterly opposed to the new paper but who are now among its enthusiastic readers. We hope that all of our readers will be in a position to assure any who are still in honest doubt that they need have no fear that the EXPONENT will stand for anything but the Truth, and the Truth, we are sure, is what all of us desire. There is no thought of rivalry, or of attempting to take the place of any official and established organs. Those who are responsible for carrying on the work are earnest members of the Church who have no desire whatever to do anything that is inimical to her best interests, but are, on the other hand, deeply interested in her welfare and usefulness.

But after all, as the saying goes, "The proof of the pudding is in the eating. "If there are those who are suspicious or doubtful, why not ask them to suspend judgment, subscribe for the paper, and then decide whether their suspicions were correct or false. The Christian Exponent is not afraid to let this be the final test. We do not believe that it will always be able to please everyone, but it does intend to be honest and thoroughly Christian. And it believes in the kind of Christianity that makes it possible for honest and sincere individuals who agree on principles and fundamentals to work together even though they may differ on minor and non-essential points. It stands for the application of the principles of Jesus Christ to the conditions and needs of the world today, and it believes that anyone else who believes in this platform will have no quarrel with it.

One good brother sends in the name of all the ministers of his congregation,—and there are more than two or three of them,—and asks us to place them on our list and send him the bill. He says he does want them to get the benefit of the paper, and is afraid that they may not feel able to subscribe, or for other reasons might neglect it. Perhaps a number of readers might be able to do a similar bit of service.

"How many readers have you?" writes an interested subscriber. "Just half as many as we would have if each subscriber would send us one new one," is our answer. We really don't know how many readers we do have. It depends on how many read one copy. How many different people read yours?

Some of our readers have been inquiring about the non-appearance of the Open Forum department in so many issues of the Exponent. We run this department only as we have material to put in it, and if those who think it is an interesting part of the paper and should be encouraged will send in the proper kind of contributions for it they will have the satisfaction of seeing it oftener.

THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

TEAPOT DOME

THE nation is being stirred just now by some amazing revelations with reference to the conduct of some high government officials. It is charged that they betrayed the public trust by certain official acts which resulted in pecuniary benefits for themselves. Whether the charges are true or not may still be a matter of question, but it is at least evident that very serious mistakes were made in tolerating certain situations and committing certain acts which give foundation for suspicion. Even if the officials involved should be proven entirely innocent of any intentional wrong-doing, they yet stand condemned at the bar of public opinion for administering official affairs in such a way that the shadow of suspicion can rest upon them. If proven guilty the public disgrace will probably be harder to bear than any legal punishment that may be meted out to them.

Public trust and confidence are sacred things which should be guarded with zealous care. Public officials must not manipulate their offices in such a way as to allow either themselves or their friends to profit at the expense of the public. The fact that the present suspicious circumstances are being relentlessly probed and the public conscience aroused is a healthy sign for American politics which never have been suspected of being overscrupulous at any time, and which at times have been found to be thoroughly rotten, so that the term "politics" has in many cases come to be a reproach and a rebuke when applied to other fields of activity. The more thorough the house-cleaning the better.

THE RELIGIOUS APPLICATION

IT is likewise true in religious activities that the great confidence and trust that must necessarily be placed in those who are called to places of authority and influence must not be betrayed. No official has a right to use his influence or his office for personal advantage, or to satisfy personal grudges or vanities. Not only must he refrain from prostituting his office in any such manner, but he must avoid anything that lends color or suspicion to such charges even though he may be perfectly innocent. He must walk discreetly and wisely, avoiding all appearance of misconduct,remembering that in the end he is responsible to God for the administration of his trust and not to men. Unfortunately the church occasionally has her "Teapot Dome" affairs. Men of prominence and authority sometimes allow their zeal for a cause to run away with their prudence and better judgment, and thereby lose much confidence and many opportunities for greatly needed work which they might do. One cannot be too careful.

But let us not point to church officials only. Their positions naturally subject them to certain dangers along these lines, but it is for all of us to guard our characters and our influence with zealous care and diligence. We are children of God, ambassadors of our Heavenly Father and His representatives to our fellow men. Our calling is a high one,—even the humblest and most insignificant of us. We cannot be too careful in trying to keep it unstained and unsullied. Let us not be guilty of trying to pick the mote out of our brother's eye while the beam is in our own. And "Let him that thinketh he standeth take heed lest he fall."

THE WORLD IS GETTING SMALLER.

THE world is not as large as it was some years ago. It has shrunk considerably in size during the past twenty-five years. Each year, in fact, sees it getting smaller.

We have no more than decided that now the limit has been reached when we are startled by some new feat of science that brings us still nearer together.

Distances that now are covered in a few days required months to cover when our fathers were young. A few hours now is more than the equivalent of the same number of days then. What happened across the ocean a few years ago or in other states, hardly concerned people when the news reached them, for the events had happened so long ago,

But when the Prince of Wales fell from his horse in England the other morning and broke his collar bone the fact was known in every portion of the globe in less than an hour. Before the day was half over the news was broadcasted through space and was known in thousands of homes without even the intervention of a newspaper.

A professor in Iowa, the other day, for demonstration purposes, asked the operator of a radio station in San Francisco by long distance telephone to find out the state of weather in Japan at that moment. In less than two minutes from the time the professor had made the request the answer came back giving an accurate description of the weather, and furthermore conveying a message of thanks to the American people for the help given to Japan during the earthquake.

The other night a long distance telephone connection was established between San Francisco, California, and Havana, Cuba, via New York—a line over 5000 miles in length. The wires in some parts of their transcontinental course were more than a mile above the general sea level, and for one hundred and ten miles—between the United States and Cuba—they were lying on the bottom of the sea, in places more than a mile below the surface of the water. One or more cities in practically every state which the line crossed were connected in at the same moment. At the same time several of the powerful radio broadcasting stations in various parts of the country were also connected to the line. San Francisco and Havana, Cuba, then held a conversation which was heard not only by operators in the cities through which the long telephone line passed, but by millions of radio listeners in their own homes all over the country. An official of the telephone company who was in Chicago then called the roll of all the cities connected to the line, and each one responded distinctly and promptly, giving information concerning the time, weather conditions, etc. The whole demonstration was heard as clearly and distinctly by the radio listeners as a telephone conversation with a next-door neighbor.

Up somewhere beyond the Arctic Circle a polar expedition is ice-bound during the long polar winter darkness, but they are in almost daily touch with civilization by radio, sending back reports of their own condition and whiling away the long winter hours by listening to the programs given in various sections of our country and to messages especially addressed to them.

Yes, the world is growing smaller every day. But as it grows smaller our responsibility grows larger, for there is less and less excuse for any part of the world or any class of individuals to remain ignorant of the message which the church is commissioned to give to the world—the message which the world so much needs in spite of all the progress and advancement that has been made in the realms of science and thought.

The Gospel fits every need and every condition. It will never be outgrown or out of date. It is the one eternal unchanging reality in this day of change and advancement along material lines.

There was some excuse for our fathers not being more active and agressive in missionary endeavor. It would have been a physical impossibility for them to have done much more than they did. But there is absolutely no excuse for the Christian Church today if she fails to give the Gospel to the whole world within a generation, for the world has become a neighborhood.

GOSHEN COLLEGE

WE have no desire in these columns at this time to enter into an extended discussion or a detailed analysis of the present unhappy situation with reference to Goshen Gollege. That a plant and equipment representing an investment of many thousands of dollars is at the present time entirely idle, and that it is being kept in this condition under heavy expense to the Church and against the wishes of a great many of those who contributed the finances to make its existence possible, are facts that are generally known and accepted. Criticizing or trying to explain these condtions will not change them. What we are interested in now is the question of what is to be done in the future. Much has already been lost, but still more must inevitably be lost unless some satisfactory solution to the problem can be worked out. It is a difficult problem, and one whose solution must be sought with a great deal of care and serious consideration for the future welfare of the church.

That Goshen College has met a real need in the past is proved by her continued and steady growth, by the liberal support and patronage that have been accorded to her, and by the large number of young men and women who have gone out from under her direct influence and have contributed their share to the needs of the world and have filled responsible positions in the church. These are actual conditions which no unbiased person will attempt to refute, hence there is no necessity of elaborating this point further. It is a point, however, which must be clearly kept in mind in trying to make plans for the reopening of the college at some future date, as is now being contemplated, if it is to be a success.

It is equally evident, on the other hand, that Goshen College has made her mistakes in the past, just as has every other institution or individual, and these too must

be clearly kept in mind as new plans are made. We know of no person who claims that the institution was perfect in every respect, and some of those who were in close touch with the work were the most keenly aware of her shortcomings. Whatever is done in the future, an effort must be made to guard against the recurrence of these same mistakes.

As the Editor sees the problem there are certain principles or requirements which must be kept in mind in planning for the future of Goshen College if it is to become a successful institution and one which will serve the Church acceptably and well. The first of these is that it must be a Christian school. Whatever may be the actual plan on which it is launched, it must be in accord with the Spirit of Christ, and the Spirit of Christ must rule supreme in the hearts and minds of those who are to conduct it. It must be run on a thoroughly and wholly Christian basis and every effort must be made to make the Christ life the ideal and the goal of the pupils who come in contact with the institution. The whole atmosphere of the school must radiate Christian influence and Christian principles and stand for all that is highest and best in religion and morals.

Secondly, if a school is supported as a church institution, it must stand for and teach the principles and doctrines for which the church supporting it stands. This, too, should be self-evident. Goshen College, if she claims to be a Mennonite school must uphold Mennonite principles and doctrines, not because they are Mennonite but because they are Christian. This does not mean that the school must be narrowly sectarian in its atmosphere, or that none but those of her own particular faith should be attracted to her walls. On the contrary, the school should attract the very highest and best type of students, regardless of denominational affiliations, just because she stands for the plain, simple, and living gospel of Jesus Christ. But there must be co-operation between the college and the other institutions of the church, on a thoroughly Christian basis, and the atmosphere should be such that, although the emphasis is on turning out Christians rather than denominationalists, there yet is instilled a wholesome regard and respect for the principles of our faith which will enable both our own people and others to respect it more and to understand it better, and which will enable us to distinguish clearly what are the things which need to be preserved and maintained.

In the third place, the school must be a standard college, doing accredited work, with an adequate library, a capable teaching force, and a sufficiently large financial support to meet the exacting requirements and the necessary expenditures needed to maintain an institution of the highest grade. Our young people are worthy of the very best. Standards have been set up in the educational field which we must meet. We are able to do this for we have done it successfully in the past, and any effort to reopen the school on any basis other than that of a standard college will struggle against fearful odds and handicaps. A standard college is what our constituency in the middle west needs and wants, and any other kind of an institution that may be established there, unless it seeks standardization as its aim to be reached speedily, cannot meet with success. We might as well face the facts.

The restored Goshen College, if there is to be one, must continue to emphasize the spiritual realities and values of life. "Culture for Service" must be her motto This service must not be merely for our own kind, but for the world—for everyone. The missionary spirit must be emphasized. One of the very few organizations of Goshen College that still holds its identity to this day, even though the school is closed, is the Foreign Volunteer Band. The number of representatives from Goshen who are today serving on the mission field, and who have during the past years given service in relief work, is evidence of the spirit which existed in this institution in the past. This must continue as in the past. Those who come to her halls with selfish aims and narrow visions of life, must come in contact with new ideals and new aspirations that will enable them to find their proper place in the world as Christian men and women, serving none but God only, and serving Him through service to their fellowmen, no natter in what sphere of life it may be. This is the spirit that has dominated Goshen College in the past, and this is the spirit that must continue to dominate her if she is to take her place in the world and in the church.

Can the church supply a college which will meet these requirements? This is the live and practical question today. In the providence of God we believe it is possible, but it will require large hearts, heroic efforts, and a largeness of vision and sympathy which have not always been evident in the past. There is no question but that we have the men who are qualified to teach if they are given an opportunity. There is no question but that the money can be raised if the proper assurances are given. If, however, those who are experienced are to be turned away, and if we must depend upon those to furnish the finances who have been the critics of the institution in the past, then frankly, we see but little hope.

The problem is a serious one because the welfare of our young people is at stake. Many of them are watching and waiting to see what the outcome will be. They are open to conviction and are willing to make great sacrifices if necessary in order to further the interest of the church in whose principles they believe and whose ideals are their own. Let us give them that which they need.

The Machine Era and The Simple Life

O. B. Gerig

ONE of the most crying evils of our industrial and economic life today is the utter disregard for the sacredness of human personality. The Christian who looks at the practice of the workshop, factory and farm, and tries to see there something of the Spirit of Jesus, as

He called attention to the infinite worth of the human soul and personality, must be impressed with the almost total absence of this spirit.

This change has come about partly as a result of the machine era and the factory system which have characterized our economic life since the beginning of the Industrial Revolution, a century and a half ago. Let us notice briefly what this Revolution was, and what changes it has wrought in our common life of today.

The mute spinning wheel that lies covered with dust, up in grandmother's attic, reminds us still of the time just a short hundred years ago when the great factory with its complicated machinery, its deafening noise, and its monotonous mechanical routine, had not yet arrived to crush down the lives and souls of men. People then really lived a simple life, although without many of the comforts and luxuries which we think necessary today. People then were not speaking in terms of "standardization," "quantity production", "time and motion studies", and "margins of profits." These are terms which have developed since, through the introduction of our modern industrial system. And these are the monsters which threaten to dehumanize and to depersonalize the people of this and the coming generations, unless we can inject the spirit of Jesus Christ into the system.

The factory system is, of course, the result of an increasing population which demanded more and cheaper goods. It is also partly the result of the profit motive which has always been ready to exploit people's wants and desires. The essential fact is that the modern industrial system, is here, all of us are connected and affected by the system, and we are, therefore, all concerned and obligated with the development and the results of the system. Even the farm is today nothing short of a modern mechanical and industrial plant. The machinery and equipment of the modern farmer with all his electrical appliances and labor-saving devices have completely transformed agriculture. So much is this the case that the United States Department of Agriculture, seeing that the modern farmer with his machinery can produce as much as five men could a half century ago, is advising men to quit the farm and go to factories in order to prevent over-production of farm crops, which is the cause of the present agricultural depression. We are thus in various ways helpless victims of a gigantic "Iron Man"—the machine—which has come to revolutionize our economic and social life. It is, moreover, threatening to make ugly inroads upon our human life and personality by making us machine tenders, automatons keeping a regular cadence with the mechanical clock-work of a great and overwhelming industrial plant.

But the human spirit will not be so easily overwhelmed. The human spirit revolts against too high a degree of mechanization. This revolution, like all real revolutions, is the very natural result of an unnatural and unjustifiable oppression. The human spirit refuses to be standardized. It cries out for self-expression. It will not be willingly depersonalized and lost in the mass. It loathes too much uniformity. It refuses to lose its identity. The human spirit does not fall into a military goose-step and accept unqualified command and dictation without a struggle. It is well that it is so, for freedom from all forms of human slavery can only be attained in this way.

It is now widely recognized that much of the seething unrest in our economic and industrial life today is the result of a denial and a repression of the human spirit through our machine-like industrial system. Men may find fault with wages, hours and conditions of work, and strikes are often explained by these causes. But more important is the effect of this mechanizing of human life.

We are affected by this mechanization in several different capacities. First, as producers, it is clear that whether we function in either one or several of the four main contributive ways—laborer, landowner, capitalist or manager—we are compelled to aim at maximum output through standardized processes. But also as consumers, more and more do we find that where quantity production has been stressed in the things we buy, the article suffers in the element of quality. There is much veneer, shoddy and faulty workmanship in our commodities. Indeed this highly mechanized and standardized quantity output system tends to discourage pride of thorough workmanship and artistic craftsmanship such as characterized the era of the handicrafts.

The whole economic problem is sometimes reduced to the simple statement of attempting to make supply meet demand. Now there are principally two ways in which this can be done. Either we must increase supply or we must reduce demand. The industrial history of the past one hundred years has shown the emphasis placed on the former—increasing the quantity of goods to meet the demand. Hence the constant pressure on quantity output through machine methods with the evil effects already noted.

Most people have forgotten, or else they consider impractical the other method of solving the economic problem, namely, the cutting down of human wants and desires. This is a part of the good old Mennonite doctrine of the Simple Life, and has in it, in my judgment, the ultimate solution of this great industrial problem we are here considering. Already we hear much about the need for conservation of physical resources, including human resources. It is becoming increasingly clear that we are mortgaging the future of the race by the reckless way we are using up for immediate consumption what nature has given us in not unlimited quantities. But what is giving us even more concern is the quality of our population, both physically and morally, which is resulting from this mad rush for quantity output by ever more complicated machine methods. The statistics showing the increase of nervous diseases are indeed ominous. It would not be difficult to show that we will sooner or later come to adopt a more simple form of living, if not from choice then from sheer necessity.

However, we cannot hope to return to the quaint and picturesque life which our great-grandmothers lived in

the handicraft era when quality, and pride of workmanship were practiced. Yet it is significant to notice that the Guild Socialists of England with constantly increasing numbers are urging steps in this direction. They would organize our industrial life on the craft or "guild" basis, and thus attempt to restore something of that pride of workmanship which we have since apparently lost. They say that there is something of the artist in all individuals, which must be expressed creatively through their work in the world. In this way the shoemaker or the cabinet maker who makes the shoes or cabinets is as truly an artist as the violinist or painter. They also assert that much of our industrial unrest today is due to this quantity output system, which inhibits such creative expression in workmanship. We need only visualize the workman in the Ford factory who does nothing but give a half-turn to a nut, with incessant regularity for hours, days and years, in order to understand what the Guild Socialists mean.

But if we cannot follow the English Guildsman, we may at least agree on the proposition that the great "Iron Man" in industry must be humanized in the interest of individuals made to be temples of the Holy Spirit. We may agree that machines should be made responsive to men instead of men to machines. We may agree that great quantities of cheap goods are too expensive if created out of the stunted souls and bodies of human beings. It is this situation in our industrial life which causes such men as Bishop McConnel and hosts of other prominent churchmen to cry out for justice in our economic order. It is this situation which caused the pastor of one of New York's largest churches to announce to his parishioners that he could no longer shield the employers of his congregation by preaching a gospel of justice in the world to come without reference to justice here. Perhaps we might find new interpretations and applications to our doctrine of the Simple Life which would be a real contribution to this generation.

The Teacher and His Task

B. F. Stoltzfus

YOU who are about to take up your work as religious teachers no doubt realize the fact that you have been chosen; also that you have been selected for a definite purpose. There are positive reasons why you as individuals and not other persons have been chosen. Here are three reasons. You have been called and appointed because of a great, and responsible, and glorious task which lies just ahead. You have been chosen for the task because you are capable.

Is it a great, and responsible, and glorious task? Let us see.

Do you know that only 2/5 of the people of the United States are associated with any religious organization—that this minority includes Catholic bodies as well as Jews? This is the startling fact revealed to us as a result of carefully tabulated investigation. It reveals the astounding condition that this beloved land of ours, this great center of civilization and of Christianity is over one-half heathen. Consider for a moment that in 1917 out of our 45,000,000 growing children and youth only 18,000,000 received any religious instruction; 27,000,000 received no religious instruction whatever. Following out the line of reasoning that those figures indicate we are forced to the conclusion, that, in the United States, where there are two children who are taught anything about God and their relation to him there are three children who are obliged to live their years in ignorance of Him. Consider also that included in this fortunate group of 18,000,000 children a large percentage receive in their whole life time not more than 300 hours of religious instruction, even though they live to maturity, which is the instruction they get one hour each week in the Sunday school. Consider also that within this group a large percentage is environed with positive negative Christian influence at home. Is it necessary to carry the question farther and go outside our own land to emphasize the bigness of our task? The work at our very door almost overwhelms us. It means that three out of every five children in our country know no more about Christ than the most unenlightened child of any heathen land.

At this point let us listen to a statement made by our recent President, in which he said: "The future of the nation cannot be trusted to the children unless it includes Religious Education." What prompted President Harding to say this? He recognized our great national peril, the danger of lawlessness within. He recognized the fact that those who will scoff at law and order tomorrow are the unenlightened boys and girls of today, those whose consciences have never been awakened to a sense of honor and to the joy of righteousness.

Perhaps few of us realize how closely this matter of good citizenship is bound up with the work that you are entering upon as Sunday School teachers. If we should inquire at the office of the judge of some juvenile court we might begin to know what a safeguard even one-half hour per week in Sunday School actually does throw about us. It is reported that one judge in the city of New York put the matter to a test after the following fashion. In the course of time 5000 boys had been brought before him for correction. Of each boy the judge had asked whether or not he had attended Sunday school. In every case the answer was "No." Not once in all that time had a SundaySchool boy been convicted of a crime in his district. This judge's findings point to the conclusion that religious instruction in the Sunday School does prevent lawlessness. Furthermore his findings lead to the conclusion that you Sunday School teachers are quite important—indeed, even more important—than our police force.

You teachers of religion, therefore, are taking upon yourselves a responsible task of statesmanship, if you please. You are the right arm of the government Your hour of duty has come. You have a great task to perform. You are responsible for its execution.

But the teacher of religion is not only a public bene-

factor. His is a glorious task. In fact this disciplinary work he does as a good loyal citizen is more or less incidental; it is but the natural result of a still greater work he is bound to achieve. For he deals with a right solution for all the individual problems that arise in the whole life of every man. He has a soothing answer to every question that strikes fear into the heart of a child; for the teacher has the pleasant task of directing the mind to the physician who heals. The teacher points the way to One who can take away the sting of guilt and fill the heart with peace and good will. Every good impulse, smothering for lack of expression, the teacher has the happy privilege of fanning into a flame.

All of this is your wonderful privilege. Your task is to deal directly with all the great fundamental life issues. You have in your message for general distribution the only happy solution of all the great life problems that sooner or later trouble the mind of every normal boy and girl. You are called upon to answer the questions: Whence? Whither? How? What for? It is your joy to present to others the intimate companionship of God, the peace that passeth understanding. Your great, responsible task is indeed a glorious one.

Moreover, you are fit for the task. Do not allow yourself to become discouraged with the complexities of subject matter with which you will be called upon to deal. Remember that children respond to attitudes you exhibit as well as to the subject matter you shall present. Religious warmth, devotion, love, practice of recognition of God in the life, of loving trust and obedience to him, and of good-will full of the golden rule qaulity, all of these are your working capital. What wonderful results these qualities inspire. They work like a refining spiritual contagion. Along with your study as a teacher what wonderful results may you thus inspire.

Furthermore, the facts you have at hand to present are sacred truths, lessons from the Bible, learned in the process of thousands of years of living. You have stories that appeal to the most vivid imagination; biographies that grip the heart and that point out dangers and safeguards in conduct; songs that tell of undying love; truths that make God a real companion in life and death.

Finally, your equipment furnishes you with a special aid for your task. The Spirit does the work you cannot do. You have learned what it is to be led by the Spirit. Tell your people the secret. You know the joyous urge of His presence in the life. Tell your pupils about it. Upon your testimony they will desire to have Him. And they may have Him too. Remember always your experience with Him and realize for the sake of others what Jesus said: "I am come that they might have life, and that they might have it more abundantly."

Our message in this hour, therefore, is this: A great task lies just ahead. You are qualified with a living personal message to meet that task. And, above all, the Spirit may be trusted to work out for you the result you yourself cannot achieve. With such a task, with such an aid, you must succeed.

Where Everything is "Free"

(From the Diary of A Relief Worker)

April 17, 1921. (*Enroute from Novorossisk to Rostov.*) This morning we packed our belongings—all of them—clothing, blankets, the eatables of various kinds we had brought from Constantinople—in suitcases, rolls, boxes, bags—we had come prepared for every emergency we could imagine. At noon Comrade Emden, the guide and interpreter whom the government officials had furnished us, came for us. We said farewell to our friends of the S. S. Albatross, not knowing if we might meet again, carried our baggage up the long pier to the shore, put it on a droshky, and proceeded to the station. Arriving there, we had a porter carry some of our numerous packages to the train. He demanded 4000 Rubles for his services (about 28 cents), and we paid it. Our tickets to Rostov—a 24 hour ride—cost us 250 Rubles (about 1 2/3 cents). Quite a contrast!

The train consisted mostly of fourth-class cars—that is, ordinary freight cars. We were so fortunate as to get a coupe in a second class car, which was better than we had anticipated. After the usual delay, to close the cars, drive the crowd back, and ring the station bell the necessary three times, we were off on what was my first train ride in Russia. The track was up-grade almost from the station, and continued thus for the first hour of our trip, until we reached the top of the coast range of hills, passed through several tunnels, the last one quite long, from which we emerged at the town of Tunnelnaya, on the other side, from where we glided down grade to the Kuban plain.

We saw no cities of any size until we came to Ekaterinodar, on the Kuban river. There an immense crowd awaited the coming of our train, but only a few of the would-be passengers were able to squeeze in anywhere. After leaving Ekaterinodar we saw some large villages, very interesting to us, with their thatch-roofed mud houses and wicker fences. The country looked as though it must have been very prosperous in normal times. Night soon came on, and we could see no more.

April 18. We slept fitfully during the night, as our train bumped along, or made one of its numerous long stops. When daylight came, we were passing through the same kind of fertile looking country we had seen yesterday. The farmers had still done practically nothing in the fields. Everything seemed deserted to us, because there the villages were all at a distance from the railway, with only their churches and wind-mills visible.

As we approached Rostov we saw many signs of the warfare which had raged when Denekin made his counter revolutionary attempt—ruined railway cars, unceremoniuosly dumped off along the grade; broken down locomotives on the sidings; trenches and barb-wire entanglements at the bridges; many of the bridges only temporary structures, replacing the ones blown up in the struggle. At noon Rostov came in sight. We crossed the wide marshy bottom of the Don River valley,

then the river itself, and our train crawled into its destination—the Rostov station.

And what a sight the Rostov station is! Our train is to stay several days, so we left our belongings in our coupe. As we wormed our way through the mass of humanity on the platforms, in the station, and on the street outside, we wondered if the whole town had come down to the station. We finally reached what seemed to be the main thoroughfare, and made our way to the city. The streets have not been cleaned since the snow melted, and in many places the filth is a foot deep. The town shows the effect of years of neglect. Whole blocks are mere gaping ruins. There are no shops, no hotels, no restaurants. The little business is carried on in the street bazars.

We found our way to the office of the chief Comissar for the Government of the Southeast, Comrade Fromken, stated our mission to him, and after considering it, he told us that he must wire to Moscow for permission to act. "Personally", he said, "I should be glad to have you begin relief work; but unfortunately I do not have the authority to do so." Which was just what the Novorossisk officials had also said. We had some hope at least, but we must wait.

April 20. We had to move to a new 'hotel' this morning (it is really a passenger car on the siding.) We are told that there are forty private cars here in Rostov, used by the various comissars when they travel—quite a departure from the idea of equality! That is probably one reason why the masses usually have to ride in ordinary freight cars. But the tickets are all one price, no matter in what kind of a car one travels.

The car we now ocupy is Comrade Fromken's and a nice one. We have all the room there is, so each of us took a coupe, and made himself as comfortable as possible. As soon as we were settled the others went to attend to some business. I stayed in the car, and spent most of the time watching the crowds, as they surged in and out of the station, or about a train going out or passing through. We are told that there are about thirty thousand around the station all of the time, waiting to get out on a train. The station wasn't built to take care of a tenth of that number, and to say that it is crowded is to put it very mildly. When a train comes in it is mobbed in about two minutes. Only with the aid of the armed guards, who often shoot (in the air) to make their commands effective, are the railway employees able to get anything done.

When there is no train here, the people simply lie about, waiting. The third-class waiting room is so full, especially at night, that we stay away from it. Most of the people have to sleep outside at that, right on the pavement. It is still cool nights, and most of the people are glad to use their "shubas" (usually a rough sheepskin coat) to keep warm. During the day they must take all of their belongings with them, and so they wear their "shubas" and their felt boots in April just as they did in January. Most of them have probably not washed any of their clothing for months, and they have probably also not had a bath for that length of time. The filth one sees is undescribable; and naturally the vermin is very abundant. Every morning after the sun has come out and warmed the platform beside our car, the people sitting on it complete their morning toilet by reducing the number of lice in their garments, or on their heads. For such a purpose bobbed hair are an advantage, and clipped ones still more so!.

April 23. We stopped at the big bazar for lunch today Each of the numerous little stands, right out on the street has its "samovar" (a self-cooker, literally; that is ,a water heater) to boil the water for the tea, now more than ever the national drink. A glass of tea costs about a cent—with sugar, about five cents, because sugar costs about a dollar a pound. The fare is very limited—bread, hard boiled eggs, fried fish, cutlets (of a doubtful composition) milk, radishes. With so much dirt about on the street, ones appetite is not very keen, but going there to eat relieves the monotony of preparing all of our own meals from our meagre larder. We can't get much boiled water at the "kipyatok" in the station. (every railway station in Russia has its kipyatok, an outfit to boil water for the travelers), because fuel is scarce and the demand from the immense crowd very heavy. And it isn't the pleasantest or the safest thing to mingle with the crowd of people always lined up before the counter waiting their turn for "kipitchorny vodu"; so we usually go to the nearby bazar several times a day, to quench our thirst with tea. It isn't expensive if one takes his own sugar with him—as we soon learned to do.

We learned today that our case has been referred to the Comissar of Foreign Affairs in Moscow, and that in due time we are to have an answer. More waiting. It all seems so hopeless. Here we are, eager to bring help to the needy—and needy there are in abundance, as everyone admits. But there is a certain program being worked out—a new program—and there is little time for the government officials to consider such trivial things as the present suffering of the masses, when everyone is kept so busy working on plans for their ultimate happiness through Communism! Everything is free now, but how little there is, and at what an actual cost is that little procured!

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I once saw a drove of sheep, looking very tired and weary, being hurried on by a shepherd and his dogs; and when they wanted to stop and drink at a brook by the wayside they were not allowed to, but were driven on. I felt that it was very unkind of that shepherd; but by and by they stopped before a pair of handsome gates, and the flocks were turned into beautiful grass pastures, with a clear stream running through them. Then I knew that I had been hasty; that the shpherd had not been unkind, but kind, in not allowing his sheep to drink from the muddy stream in the road, for he had been saving them and taking them on to something better. So with our Heavenly Father, our Shepherd; *He is compelled to deny us sometimes; while leading us unto better things.*"—***Moody***

OUR BI-WEEKLY SERMON

Wages and Gifts

J. N. Smucker

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." *Rom.* 6:23

In the text before us we have a study of contrasts; wages and gifts; sin and God; death and life.

There is a real difference between a wage and a gift. Wages imply a payment for service rendered; gifts are a voluntary bestowal without expectation of compensation. A wage is proportionate to a certain action; a gift is "over and above" what is earned or deserved. A wage is a natural outcome of a followed course while A giftis a present, plus the giver, for "the gift without the giver is bare." When sin pays wages we receive the natural result of our course of action but when God gives gifts He bestows certain rewards and in addition gives Himself also.

When we speak of sin we may usually think of it as a misuse or non-use of some good thing. It is turning over to the enemy in the spirit of Benedict Arnold that which God has intended should be used for Him. When we think of God we think of "Our Heavenly Father". "God is Love."

Then there is the difference of death and life—eternal death and eternal life. But in one sense that death and that life begin here and now. Death may mean a loss or destruction, while life means an overflowing, abundant joyous existence. Sin pays as its wage, death, both here and hereafter. God gives as His "gifts" a hundred fold in this world and in the world to come everlasting life. Thus there are two courses to pursue—sin —wages—death; or God—gifts—life. "Whatsoever a man soweth that shall he also reap."

How does sin bring its death in this life; how does misuse bring loss and destruction? In the physical body of man a misuse brings its punishment and loss. He who sins against his body, who misuses it, can but expect to suffer the loss or suffering of that part; Give the body sleep and food and it will give back strength and activity. Give overdrafts and excesses and it will return sleepless nights and suffering days. He who in idleness and dissipation abuses his body loses the virile glow and vigor of rugged health. Man's sins are seeds, his sufferings the harvest.

In the region of the mind and the intellect the same principles hold. Sin brings its death. Let a man misuse his powers of thought and he loses the ability of clean healthy concentration. Let him misuse his faculty for reading with cheap and frivolous literature and the delight for the Bible and the best books leaves him. Fill the mind with fault finding and unpleasantness and the ability of seeing the nobler and worthier things of life is lost. The man who perverts the truth and compromises with the right loses the discriminating sense of right and wrong. That which does not serve must die and the faculties of man misused will be lost. Darwin as a young man had a keen appreciation of music. After years of scientific study during which time he gave no time to the finer things of life, in old age he deplored the fact that he no longer had any appreciation for good music. He misused and lost.

What is true in the physical and intellectual sense is true in an even larger degree in the spiritual. Those childlike qualities of faith, open-mindedness, reverence, obedience, joyfulness and sympathy, if misused or not used are lost and their place is taken by skepticism, narrowness, cynicism, and selfishness. God has given us the glorious opportunity of living in Him and for Him and thus experience those higher virtues of kindness, sympathy and love, but if we misuse and neglect these opportunities and tendencies they are lost and that which we might become is dead. If those noble ideals, visions and inspirations God frequently flashes upon us are not lived out they are lost, and our hearts are hardened. It is but the natural outcome of our sin. It means loss and destruction and death. Obey that God given impulse follow the leading of his Spirit, hold sacred the vision of God, for neglecting to do so means it will be lost and the soul dies.

A French queen crowded out of her life love and sympathy for the poor unfortunate of her country. On making a certain journey she had her soldiers command all beggars, cripples and ragged people leave the line of procession. What she gave others she received herself for soon she was riding bound in an executioner's cart toward the palace of execution midst crowds who gazed upon her with hearts as cold as ice and as hard as granite. She crowded out her life love and sympathy, gave cold looks and received cold steel and death. Thus whether it be body, mind or soul the abuse of good things kills the capacity for the proper use of those things.

But there is another side to this subject which is even more true. The gift of God is eternal life. When Peter asked of Christ what should be the rewards for following Him the answer was prompt and very significant; association with Him, a hundred-fold in this world and eternal life in the world beyond.

One reward for heeding His claim on our life and loyally following Him is the privilege of association and fellowship with Him. This is not something that anyone can earn, it is a free gift. We are permitted to be "co-laborers together with Him." Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It lifts life to a divine level, out of a petty narrow self to the great work and purposes of the divine. Not a cold wage but a close personal association with Him. His work to become our work, His purposes and plans to be first in our lives, His joy and love bestowed upon us. This is the gift of God, living a life of eternal worth at one with Him.

In the second place we shall have the hundred fold returns. Not as one to one, but as one to a hundred,—

the extra ninety-nine fold being a gift from Him. In our limited way we respond to His love and he bestows in return His hundred-fold love. We give Him the publican's prayer and He gives His mercy like the wideness of the sea; we give sympathy and kindness to our fellowmen and God's gift is a hundred-fold of His kindness and goodness. We may give up some petty pleasures or selfish possessions, and He gives us of His abundant joy and unsearchable riches. God gives us those things which are of eternal worth. He is willing and ready to bestow these great gifts upon us if we but give Him an opportunity. Our little feeble response to His love enables Hin to reveal Himself more clearly to us.

Finally, the gift of God is eternal life. So too, Jesus answers Peter's question, "and in the the world to come, eternal life." If we respond to God and invest our lives with Him we have made an investment that shall carry us beyond the tomb, into the eternal beyond.

The wages that sin pays is death but the gift of God is LIFE,—the abundant, hundred-fold, overcoming life here in this world, and in the world to come an eternal association with Him. Thanks be to God for His unspeakable gift!

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Robert Morrison Centennial

IN 1823 Robert Morrison, the first missionary to China, after sixteen years of weary, discouraging study with impatient and insolent Chinese language teachers, finished the translation of the complete Bible into Mandarin Chinese. This great service of love was recently remembered in a fitting way under the auspices of the American Bible Society which has issued the statement that the one hundred years since then have been full of activity for the Chinese on the part of Bible Societies and Missionary organizations. The Bible is now available in China in 39 different languages, dialects, and colloquials. Since the American Bible Society first established its agency in China in 1876 it has circulated 32,789,716 volumes of the Christian Scriptures in that country, and its average circulation during the past two or three years has been about 2,000,000 volumes.

Some years ago The National Review, a secular journal in Shanghai, China, said editorially, "It would be very difficult indeed to say where and when the movement for constitutional reform was born, but we do not think we should be very far wrong if we dated it in 1807 when Robert Morrison first set foot in China. From that event dates the opening, the very slow opening, of China's eyes to her own defects and weaknesses, and it has been from the successors of Morrison, in their thousands that the fuller enlightenment of China has come."

At Morrison's death in 1834 there were only three Chinese Christians in the whole empire. Fifty years later there were 1,000 Christian communicants and in 1919, one hundred and ten years later there were 312,970. There is something more than inspiring in the life of that youth of twenty-five who when sailing from London met the question, "And so Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" with, "No sir, I expect God will!"

Through his enduring and toiling with undaunted fortitude and superb steadfastness God *has* made an impression on this great people. And now the question that meets us is can we give our best life to China in sufficient strength that God can mold it into a kingdom for Him?

Foreign Missions Conference

The thirty-first annual interdenominational Conference of the Foreign Mission Boards of North America was held in Atlantic City, N. J. Jan. 8-11, 1924, with nearly sixty different Mission Boards and Societies represented. The subject of cultivating interest in the home Church was discussed in two sessions and it was generally agreed that to enlist effectively the sympathy of Christians at home, it is necessary to furnish them with definite information as to the needs, program and progress of the work, and to show, by concrete examples, how Christians can use their talents and money to the best advantage for the Kingdom of God. Another outstanding topic for discussion was how more wisely and intensively to marshal the forces for work abroad. The lack of properly trained leadership is one of the problems on the Mission field. The lack of the right kind of literature on the fields for the converts and the lack of money to produce such literature is another problem of large proportions. An important resolution adopted by the Conference authorized a Committee to arrange for an interdenominational Missions Conference to be held in North America during the winter of 1924-25. This is to be a world conference in which leading Christians of other lands will have a prominent part. The needs of Latin America and the proposed conference to be held at Montevideo, Uruguay in 1925, also the Japanese earthquake and its results were discussed. It would be difficult to estimate the importance of this conference, but a single remark of one of the speakers is worthy of more than our most serious thought, "The greatest hindrance to the advance of the Christian Church in the non-Christian world is division and discord among the forces that are charged with the responsibility of carrying on the work."

Encouragement from India

Missionary E. B. Steiner of the General Conference

of Mennonites, writing from Champa, C. P., India says, "Altogether during 1923, 166 souls were won from heathendom in the Champa field, 160 of which are lepers."

—The Mennonite.

Congo Inland Mission

In 1911 two missionaries from a party of ten sent out by a group of Mennonite Churches, arrived on the West Coast of Central Africa, having been sent to investigate the Kasai District of Belgian Congo in view of opening mission work there. After waiting in the lower Congo four weeks because of the inability to get a river steamer to the Kasai District, they proceeded up the river and into the interior of the dark continent. It took four weeks to make the journey to the station which is the headquarters of the American Presbyterian Mission where they received much help, as well as useful information and suggestions from one of the pioneers of the district. After leaving this station they found they were traveling in a country which was very interesting but they were informed that no white person had ever passed through there before. The large population, the many villages without any witness of the Gospel, convinced them that it was an ideal field for the establishment of a mission. In April 1912 the first mission station site was selected and shortly after another station site was selected. The first eight years work of the Congo Inland Mission was devoted almost entirely in the building up of these two stations which reached two tribes.

In Dec. 1920, another station was opened about ninety miles from the second one, and a fourth station was selected one hundred and twenty-five miles further along. In order to successfully evangelize the four tribes for which the Congo Inland Mission is now responsible, it will be necessary to have at least eight main stations under the management of white missionaries, and approximately 500 native teachers and evangelists for the out-stations' work. The last issue of the Congo Inland Mission Quarterly gives the names of twenty-one missionaries on the field, four on furlough, and eleven accepted candidates, but these will not be sufficient to successfully evangelize all the tribes for which no one else has assumed the responsibility.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE REIGN OF SOLOMON
March 23, 1924

Lesson Text: II Chronicles 1:7-12: I Kings 11:6-11

THE king whom we study today was one of Israel's great rulers. Judged from the point of view of his own time he was a great son of a greater father. David, his father, succeeded in establishing a strong united nation. The son's rule was a period of peace. He fortified the cities on the frontier, maintained a standing army, beautified his capital by erecting the temple and a magnificent royal palace, established a navy, opened trade with the neighboring nations, and formed alliances with foreign kings. Solomon made the kingdom of Israel, judging from appearances, a wealthy, prosperous nation— a great nation as compared with those surrounding her. Under Solomon Israel reached the height of its material growth never to be surpassed in its later history. Solomon's kingdom was renowned for its wealth and splendor.

Solomon is distinguished for his wisdom. In the beginning of his reign he sought wisdom. He prayed, "Give me now wisdom and understanding." Solomon was highly versed in the science and knowledge of his time. Admitting his breadth of knowledge, his shrewd insight and understanding he nevertheless in certain respects was shortsighted, ignorant, foolish. Is it not strange that Solomon did not recognize the unsound character of his policy? Did he not know that the toleration and even encouragement of pagan worship with its degrading practices would mean ruin? Was he not aware of the baneful influence of pagan wives. Solomon tolerated and even fostered influences which were sure to cause his own religious deterioration. Did not Solomon realize that the splendor and luxury of his capital, possible only through heavy taxes was sure to breed discontent and rebellion? Solomon was a "foolish wise man".

Solomon belongs to our own generation. We have among us "foolish wise men." The ancient and modern Solomon makes the great mistake of thinking that he can get along without God. Wisdom, learning, knowledge can never take the place of true religion. I take it that Solomon relied upon his wisdom rather than upon God. What a power Solomon might have been in Israel if he had joined his wisdom with genuine godliness. Knowledge without true religion is dangerous. Knowledge joined with true religion is power.

The ancient and modern Solomon because of his learning, shrewdness, and cleverness is severely tempted to pursue a worldly ambition. King Solomon because of his gifts encountered enticements. He adopted an ambition for the nation which was antagonistic to its God-given mission. The modern Solomon because of his clever gifts likewise is tempted and often adopts an ambition for his life that defeats the high purpose for which God gave him breath.

King Solomon, gifted with wisdom, but lacking in true religion set his heart upon the making of a nation renowned for its splendor, luxury, riches. In order to achieve his unworthy ambition he was obliged to tolerate evil. He was obliged to marry many foreign wives, permit the licentious religious worship which these wives brought along, resort to forced labor and oppressive taxes. The ancient and modern Solomon pursues his ambition with such devotion that his conscience grows dull. He can tolerate evil without any sting of conscience. Solomon's heart turned away from the Lord. That explains his failure.

Give me wisdom, O God. Permit me to use it alone in thy fear.

REVIEW: ABRAHAM TO SOLOMON
March 30, 1924

The Lord is merciful and gracious, slow to anger, and plenteous in mercy. Psalm 103:8.

WE have rapidly surveyed the history of Israel from the time of Abraham to Solomon. In twelve lessons we have spanned ten centuries. A series of epoch making events have passed in review. Personalities of first rank, men worthy of recognition as the world's great minds have again been our teachers. Although dead their influence still lives. These accounts are never exhausted. Such frequent periods of study are productive of much good. Those truths and facts which we have known to be important grow more important as we well upon them. Characters such as Abraham, Moses, Samuel, David loom larger in our understanding and appreciation as we come to know them more thoroughly in their historical setting.

These accounts of Israel's beginnings, the period of bondage, the great deliverance, the manifestations at Sinai, the despair of the wilderness, the struggles of the conquest, the lawlessness in the days of the judges, the advance under Samuel, the laying of the foundation

of a nation, the victories of David, the splendor of Solomon's reign, are all laden with lively interest. Note the unexpected even dramatic turns of history in these thousand years. Abraham reared in the paganism of Ur of the Chaldees is impelled to venture forth with family and flocks for a new home in the west. In Canaan settled among his idolatrous neighbors he erected an altar and worshipped the true God, whose leadings he was following. He prospered. In the days of Jacob and his sons the family turned their faces to Egypt. In Egypt they fared very well at the hands of the son who had been despised and sold into bondage. But after the days of Joseph the fortunes of Israel changed from bad to worse. A great people—a people to whom the Lord had assigned the highest of missions, was reduced to bondage. Bondage demanded a deliverer. In a marvelous manner a deliverer, well trained by education and experience was raised up. Moses, devoted to his people, committed himself to this most difficult task. The achievements of Moses, "the servant of the Lord" can not be easily overestimated. The continuation of this recital of the story of Israel's rise might be interesting. Space does not permit us to follow it further; sufficient has been sketched to suggest its fascinating and I trust, its instructive character.

What vital truth arises from these narratives? Is it not this? God providentially guided Israel. It is not difficult to see the hand of God in the history of Israel. God is the all-important factor. From whence came the faith that seized Abraham; from whence the vision of freedom that impelled Moses; from whence the courage of Joshua when apparently insurmountable obstacles were immediately ahead; from whence the faithfulness of Samuel; from whence the Spirit of David, the man after God's own heart? We answer, God. God loved His people. He watched over them through the centuries. He disciplined them by success and failure that they might fulfill their mission. At length he led them to the promised land. What God did for Israel He today is doing for his church and for his children. He who consents, he who yields his will to God's will may with confidence rely upon God's providential guidance.

Our Father, thou art very gracious and merciful. In spite of our weakness and wilfulness thou dost care for us and ever lead us to open doors of opportunity. Amen.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

INTERCESSORY MISSIONARY SERVICE
(Topic for March 23)

ANY one who has experienced the realities of a Christian life believes in prayer. One faithful brother says that he would not want to go to town to sell his butter and eggs without asking God about it. That may seem a little extreme. Possibly most of us take care of such details in our morning devotion when we say, "Father guide us in every activity of this day," but Billy Sunday says he would not go to buy a suit of clothes without talking it over with God. If prayer is so important in these small details how much more important would it be in such large matters as missions. The missionaries feel this very keenly. Every one on the foreign field has written back to friends asking that they might be remembered at the Throne. We know that they are praying for themselves but they feel the need of having others intercede for them. It is no new experience, when talking with one of our home missionaries, to hear them ask an interest in our prayers. They too feel the need of having someone intercede for them.

No doubt we are all doing our share of interceding for those who are actually on the mission field but our duty does not end there. It seems that we expect those who have been actually called out into service to do all the mission work and we forget that each one should be a missionary. A nurse caring for the sick has a splendid opportunity for helping people to see better things, or the teacher has a still greater chance to shape young minds in such a way that they will take a noble attitude toward life, or one quietly living in a community can exert a wonderful influence if that life is spent in an ideal way. But how often do we intercede for those? One can be brought about if every Christian would consider himself or herself a missionary regardless of occupation and if we were all interceding for each other. Someone has said that under these conditions the world would have the greatest reformation that it has, to this time realized.

Those in heathen darkness and those steeped in sin, who make the problem for our home missionaries, need the intercession of God's people, both missionaries and those otherwise engaged; but again, does our responsibility stop there? This is very important but we can, in this matter hear the Master say, "These ye ought to have done and not to have left the other undone," The Mennonite church has been doing its share in relief and mission work but what has it been doing for the young people of the rural communty. How many good Mennonite people realize that there is a serious rural problem right among us. In these days of automobiles and radios the vices of the city are rapidly finding their way into the rural districts where we are even less able to cope with them than they are in the city. A Doctor of medicine, was recently giving an address to the young people in a Mennonite country church and as a warning he said. "We used to think of the social diseases as being located entirely in the city but I have had Mennonite young men from the farm come to my office for such treatment." If this is the case we as a people are facing a situation that demands intercession and action of the most sincere kind. It is my frank opinion that the rural communities are as fruitful a field for missionary service as we as a people have. Why don't we pray the Lord of the Harvest that He send forth young men and women with high ideals into this harvest?

SOCIAL STANDARDS IN THE SERMON ON THE MOUNT
(Topic for March 30)

OUR generation is profoundly troubled by the problems of organized society. The most active interests of serious men and women are concentrated on them and they are coming to realize that the salvation of society lies in the standards which Jesus put forth in the sermon on the Mount. In this sermon Jesus shows how some of these principles would actually work out.

The conservative Jews of His time apparently must have felt the freedom and force in His teaching. He seemed to them to be attacking the sacred law, the foundation of morality and religion. But in reality He was demanding, not less righteousness but more. The traditional standards were no longer adequate. A man might obey them but yet be far from the ideals Jesus had in mind. The Scribes and Pharisees were making a desperate attempt to live up to the law but Christ did not consider them qualified to enter the Kingdom of Heaven.

Jesus felt the need of an advance in the ethical standards. For instance he proposes that the sins of anger and hate be treated as seriously as murder had been treated under the old code and if anyone went so far as to use hateful and contemptuous expressions toward a fellowman it ought to be considered a serious matter even serious enough to endanger one of hell fire. It is an attempt to murder ones soul and to Jesus this was a more serious offense than to kill the body.

The law said, "Thou shalt not commit adultery," but Jesus went far back of the act to thoughts that are responsible for the act. The Jews gave little heed to the thought life. To Jesus it was the main thing.

One of the foremost problems in society today is the divorce evil. If reformers would just read the sermon on the Mount they would see what Jesus considered the root of the evil and if the problem was dealt with from this angle there would, no doubt, be more practical success in dealing with this evil.

Under the law they had reached the point where they were supposed to tell the truth when under oath but this was not enough for the Master. His ideal was that a man should be so truthful at all

times that oaths were unnecessary. When a man spoke there would be no doubt about the truthfulness of his statements.

The law restricted the natural desire for revenge to the limit of a strict equivalent. If a man knocked out your tooth you could knock out one for him. Jesus does away with revenge all together and would allow one to retaliate only with acts of kindness. Such a procedure re-establishes fellowship and kills the enemy.

The law called for love for ones neighbors. Jesus said the law of love applies to all. "For if ye love them that love you, what reward have ye?" "If ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?

In each of these instances Jesus accepts the law as it stood but asked for more of the same thing, more respect for personality, more reverence for womanhood, more stability for the home, more truthfulness, more peacefulness, more love. He laid down a great program for ethical progress in the Sermon on the Mount but few people have taken it seriously. Few people have taken the sayings on oaths, nonresistance, and love of enemies, to mean what they say and to be obligatory. If the vast number of young people of this generation would look at the world and its problems as open eyed as Jesus did, would see where our social standards are in contradiction with His spirit, and would work to raise them, the world would soon feel the effects.

OUR BOOK REVIEW

THE DUTCH ANABAPTISTS, By Dr. Henry E. Dosker.

Harvey E. Beidler

TO see ourselves as others see us should always be of interest and profit to us. Especially is this true when the view is not influenced by prejudice. Such a view of the Anabaptists is given us in this book by Dr. Henry E. Dosker, Professor of Church History in the Presbyterian Theological Seminary at Louisville, Kentucky.

The book contains a series of six lectures delivered by Dr. Dosker at Princeton University on the Dutch Anabaptists. It is a careful and most worthy attempt to gather some valuable historical facts together in such a manner as to be available to anybody interested in Church History and especially to those interested in the early history of the Mennonites.

The sources from which the author obtained his material are mentioned in the first lecture. The sources used formerly such as De Hoop Scheffer, Blaupot Ten Cate and others are rejected as being the reflection of their own views. A high tribute is paid to a work of ten volumes, by Dr. S. Cramer of Amsterdam and Dr. F. Pyper of Leyden, called the Bibliotheca Revormatoria Neerlandica, which consists mostly of exact reprints of early Reformation literature, not only of the Anabaptists but also Calvinistic and Lutheran as well. It is considered by Dr. Dosker as being unbiased in any way because it was not printed with the view of making it a financial success. For the Munzer revolution Dr. Ludwig Keller is cited as an authority.

Pre-Reformation conditions are briefly discussed. Whether the Dutch Anabaptists were Waldenses is an old question rather decisively answered by the statement that the Dutch Anabaptists were of German-Swiss origin and did not come from Zwickau. Some of the evidence cited for this statement is the fact that with the Waldenses everybody, including the women, were allowed to preach while with the Anabaptists a woman could not preach.

In the second lecture the Radical Anabaptists are discussed along the line of their theological radicalism. Such leaders of the radicals as Melchior Hoffman, David Joris, Adam Pastor and Sebastian Franck are mentioned. Anabaptism spread over Europe like wild fire among the masses. Melchior Hoffman is justly called the leader of these masses. He is however regarded as having been utterly self deceived in his fanaticism and is blamed as the primary cause of the Munster tragedy. David Joris was called the arch-heretic among the Anabaptists. He considered himself as the true Christ and Messiah. His books were forbidden to the Mennonites when they were organized by Menno Simons. Adam Pastor is considered also as a dangerous radical. He was a bishop sent out by Derck Philips and Menno Simons. He had a decided leaning towards the Catholic doctrine of incarnation and was later put under the ban. Sebastian Franck opposed the Munster party and rejected the church as an institution and also the doctrine of the Trinity.

The second part of the second lecture takes up the Munster tragedy which resulted in the intense hatred for the name Anabaptist.

The third lecture takes up the conservatives like Obbe and Derck Philips and Menno Simons. The era in which these men lived is an era of schisms. Obbe Philips was the connecting link between the Hoffmanites and the founders of the Doopsgezinden which were led by his brother Derck and Menno Simons.

These conservatives always seemed to be able to show a united front to the outside world while they were always disputing and having debates among themselves. Methods of baptism and other doctrines seemed to be the usual causes for these disputes.

In the fourth lecture the theology of the Anabaptists is discussed in general fashion. The doctrines of the Trinity, of Christ and the observance of the Sacraments are given extensive treatment. The Anabaptists are declared by the author to lack authority in matters of faith. Their theological leaders without exception spiritualized the Scriptures and believed them explicitly Menno is accused of having worked over the doctrines of Valentine and adopted it for his own. Original sin came into the world through Adam and was removed by Christ. The corner stone of all the reformers was justication by faith. The sacrament of baptism is discussed at length and the ban is also taken up in a logical manner. The author here confesses that the more one studies the Anabaptists the less one seems to understand them. They leave all the future to God. One word is written in capital letters over their whole theology and that is individualism. "It is both their strength and weakness, their glory and their bane".

The fifth lecture cites internal conditions and views of life. Many defections are reported. Many joined the Reformed church by baptism. The Doopsgezinden looked upon life as a warfare for Christ. They belonged to the middle classes of society. While not condemning wealth they looked upon pride as a deadly sin. All outward adornment was frowned upon. The office of the magistrate was considered necessary by them but not to be held by believers. The oath was strenuously forbidden. The idea that they belonged to the lower classes is wrong as is shown by the large amounts paid by them to their rulers in exemption taxes. They were pacifists in the fullest sense. An analytic sketch of their church life is included in this lecture.

The last lecture gives the later history of the Anabaptist. The question is asked—"Have I aroused your interest in this strange by-product of the Reformation". Many men of prestige were found among these people. References are made to one being the body physician to Peter the Great, czar of Russia, and one, the physician to Prince William the Third of the Netherlands. The first known man to write a Life of Christ was J. P. Schabalje, preacher at Alkmaar. Poets and painters are found, among them the celebrated painters Ruysdael and Rembrandt. They are declared to be benevolent and as having a love for scholarship. The conclusion of this lecture tells of the effect the different philosophies had upon the Dutch Anabaptists or Mennonites.

The book should be read by all Mennonites because it shows their strength and weaknesses, wherein they can profit and how they can make their influence count to make the world a better place to live in

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian Spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor nor the editorial board must be held responsible for them.

REGARDING UNPUBLISHED FACTS

The College side of the Goshen crisis has never been openly set before the Mennonite Church.

Goshen College has been a most successful institution. It enjoyed such a margin of good will and confidence with the state authorities, that they advanced it standardization when on one point it had only conditionally met the requirements. People of the community had slowly learned to appreciate its true character, until the services of both instructors and students were in much demand. Outsiders from distant parts also testified to the faithful and upright character of those who were trained here. Its graduates are making good in their respective fields in no small measure. So the people cannot understand why a school of such efficiency should be closed.

More than a decade ago, when the opposition to the College grew into more serious proportions, a number of men resigned that they might not stand in the way. Yet the opposition did not lessen. Others resigned, but to no avail. All this time the College was successfully striving in the direction represented to be the mind of the constituency. Then a district conference made a number of specific demands, which were fully met; and yet, in the face of this compliance, the issue was pushed to a crisis; and in one more year, the doors were closed. Now the story of these faithful efforts is not known to the general brotherhood.

Many of our people supported Goshen College with their means. Most of its support came from this source. Mennonite parents sent their young people to it for their education, and many were well pleased with the results. Friends petitioned with resolutions that the College be maintained, but these requests were unheeded and *remain unpublished.* While these resolutions express the more serious claims; there are other facts, equally important, that have never been openly set before the Church.

Those who labored and sacrificed to make the school a real achievement are now turned away. They were soundly evangelical in doctrine and examples of upright living. They were conscientiously thorough in their work. From the standpoint of college instructors in the Mennonite Church, they occupy a front line rank in training, in experience and in Christian character. These people are not accorded the recognition they so much deserve.

The claims of those opposed to the College have attained wide currency. This one-sided publicity is necessarily unfortunate. Now to make the College side of the issue equally familiar will be no easy task. And yet to attempt another college on the Goshen campus with these facts suppressed does not portend a successful undertaking. Is there therefore no way whereby this our most successful institution might be fully restored?

From those who have served on the Goshen faculty in the past, there are more than enough well qualified people than are needed to put the school upon a strong working basis. The equipment also is adequate to a good beginning.

The finances are said to be "problematical". Now this problem has been rendered more difficult, largely because a whip has been applied to the pulling horse. And yet, persistent as this difficulty may appear; if the College were restored to its rightful place from which it has been removed; and through this reinstate the confidence of patrons, supporters and alumni; there seem to be no good reasons why the generous support of the past could not be fully replaced. The case need not be hopeless, if the efforts of faith are equal to the task.

That the doors of Goshen College may be reopened, should receive every encouragement.

Rudy Senger

Goshen, Indiana.

ON "THE FAITH OF OUR FATHERS"

Will the friends who have written so interestingly to me personally concerning "The Faith Of Our Fathers" which appeared in the EXPONENT a few weeks ago kindly accept this as a reply to their letters.

Among the best readable sources of information on early Mennonitism are the following: (1) The Dort Confession of 1632. (2) A. Brons—Taufgesinnten oder Mennoniten. (3) Barclay-Inner Life of Religious Societies, Etc. (4) Dosker — The Dutch Anabaptists. (5) Newman—Anti-Pedobaptism, and (6) The writings of Menno.

In each of these sources the outstanding feature of Anabaptism and Mennonitism is the right of every person to a free conscience. (See Barclay, Chs. 5 and 6; also Dosker, p. 212) Now think a bit: The moment a people postulate or assume a "Free Conscience" for all men, as did the Mennonites nearly 400 years ago, they at once lay the foundation for an "Open Bible and freedom of interpratation" for all men, else how could there be "freedom of conscience"? There can be no "Conscientious Objector" on any other basis. The moment I dictate to a man what or what not to do, I deprive him of his right to a "free" conscience. It was the misunderstanding or misapplication of this doctrine, on the part of some well-meaning camp visitors, that sent some of our boys to the Federal Prison at Fort Leavenworth during the World War.

Church habits, like individual habits, are hard to change. For nearly 800 years the Roman Church was in the habit of domineering her people with human authority, robbing them of their divine right to think. Martin Luther, Zwingli, and Menno Simon, with others, set about to break this old evil habit which was destined to ruin both the Church and the world. For nearly 400 years the new habit, "Freedom of Conscience", has been in operation, but it is by no means definitely formed, and it is so easy to drop back into the old rut, the old habit of "overhead human authority". The Mennonite Church, in some sections, is dangerously near the old pit from which our fathers lifted us. I want to speak kindly, because it is true, that the Mennonite Church can not hope to compete with Romanism when we are so nearly like her. We must separate ourselves farther from the Roman Church if we would live. The wider the gap between us the more successful will we be in the competition, and the smaller the gap, the more successful will Rome be.

The "Faith Of Our Fathers" made the original Mennonite Church "Congregational" in Church government. It is only in more recent years that we have drifted from that faith and gravitated toward, and in some cases into, an unwholesome Episcopalianism (That is, a government by bishops). This is not the faith of our Fathers, but a "left-over" from the Roman Catholic System against which our fathers protested and died 400 years ago. In all honesty and sincerity it is time to ask whether these noble dead shall have died in vain? Shall we maintain the "Faith Of Our Fathers", or shall we return to Romanism? In answering these questions we must keep in mind that the Episcopal, Romish System, and "Freedom of Conscience" can not dwell under the same roof.

J. E. Hartzler,

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Notes From Here and There

S. E. Allgyer, who spent about three months on the Pacific coast in evangelistic and Bible school work is now on his way home, visiting various churches enroute.

A number of special and inspirational meetings are being arranged for in connection with the annual meeting of the Mennonite Board of Missions and Charities which is to be held at Sterling, Ill., May 5th and 6th. These preliminary meetings are scheduled to begin May 2nd.

What is said to be the oldest Sunday school in the Mennonite Church was organized by the West Swamp congregation in Bucks Co., Pa., in the spring of 1858. The exercises consisted largely of reciting Scripture verses and answers from a question book. During the 13 sessions of the school held in 1858, 78 pupils recited 18,316 verses.

There are unmistakable signs of progress in the world prohibition movement, according to the report of the International Relations Committee of the Anti-SaloonLeague, just made public by Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

Harold Bender, who is studying in Tubingen, Germany, reports that he is very well pleased with his work there and has decided to continue his studies during the coming summer. During the spring vacation Mr. and Mrs. Bender expect to spend some time in touring over France.

This year, 1924, marks the 100th anniversary of the erection of the Springfield, Pa., Mennonite Church. The building is being remodeled at the present time and when completed the anniversary event will be celebrated by a suitable program.

A series of evangelistic meetings was scheduled to begin at the 26th St. Mennonite Mission, Chicago, on March 2. E. E. Troyer is the evangelist, and A. M. Eash is the superintendent of the Mission.

A Fundamentals Conference was held at the Central Church near Archbold, Ohio, Feb. 26-28. Those whose names appear on the printed program are, D. H. Bender, Daniel Kauffman, C. F. Derstine, Abram Metzler, N. E. Troyer, A. I. Yoder, J. W. Hess, John M. Shenk, John S. Mast, B. B. King, A. J. Steiner, Geo. R. Brunk, Oscar Burkholder, J. B. Smith, E. L. Frey, and David Garber.

A newspaper report indicates that in at least one of the settlements made in Mexico recently by Canadian Mennonites conditions are very prosperous and the settlers highly pleased with the country. Mexican officials are said to be just as well pleased with the type of farming which the Mennonites are introducing, and predict that their province will soon be "on the map" agriculturally through the activities of these settlers.

A meeting of the Chicago Branch of the Alumni Association of Goshen College was held at the Central Y. M. C. A. Chicago, on February 23. About 30 were present out of the 50 in the city. J. M. Kurtz was elected president, and Emma Ebersole Cooper, Secretary-Treasurer.

Latest reports indicate that Pres. Yoder of Goshen College has strong hopes of being able to arrange for a full four-year course by the time school opens next fall. At the recent Chicago Committee meeting it was decided to open with a two year course, but permission was given Pres. Yoder to arrange for a four year course if he found it possible. Pres. D. H. Bender of Hesston College writes that our informant was in error with reference to the intention of dropping Hesston back to a two year course, as was reported in these columns several weeks ago, although they hold themselves ready to do this in case the Board's plan to make Goshen a strong central college develops within the next few years. We are sorry for this mistake.

L. E. Blauch, formerly with the Bureau of Education at Washington, is now connected with the North Carolina College for Women at Greensboro, N. C.

Among the recent dedicatory services held in various parts of the church we note the following: Los Angeles, California; Wichita, Kansas; Duchess, Alberta; and Norristown, Pa. At most of the above places series of evangelistic meetings were held following the dedication of the buildings.

Witmarsum Seminary reports a most interesting and profitable week of Bible lectures recently. Owing to the illness of Dr. Henry E. Dosker who was scheduled to appear, Prof. Quiring conducted the lectures, aided by Dr. R. H. Walker of Ohio Wesleyan University. Prof. D. E. Harder of Bethel College, M. C. Lehman missionary on furlough from Dhamtari, India, and A. E. Kreider of the Seminary also gave highly appreciated series of talks. The meeting of the Board of Trustees was also held during this week.

Esther Smucker recently represented the colleges of northern Ohio as a delegate to the meeting of the International Student Volunteer Council held in New York City.

One of the direct results of the peace discussions and meetings at the Student Volunteer Convention at Indianapolis is the organization of The Fellowship of Youth for Peace. The statement of purpose affirms the conviction that war is directly contrary to the spirit and principles of Jesus and a determination not to have any part in it. It is a student organization primarily.

Herman Kreider, recently returned from the Near East, where he was in relief work for several years, is visiting the Mennonite Churches in Ohio telling about the needs in that field. He expects to visit some of the churches in neighboring states ere long, and is also visiting some of the other churches in Michigan and northern Ohio.

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The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

MARCH 28, 1924.

Do City Missions Pay?
An Editorial

The City Mission Problem

A Brief History of Nonresistance

Following the Leader
Our Bi-weekly Sermon

Communism Versus Christianity
From the Diary of a Relief Worker

The Editor's Chat.

One of the consulting editors called at the office the other day. After discussing a number of points the editor handed him a sheaf of letters which had come into the office during the past few weeks and had not yet been filed away. "Why don't you print these?" he remarked, after reading quietly for some time. "People are interested in knowing what kind of a reception the Christian Exponent is getting, and would be immensely interested in these letters. You here at the office are the only one who is getting the benefit of them. Print them, and let the rest of us know what people think."

The editor protested that printing a great many of these letters would get tiresome to the readers, and besides it wouldn't be modest. "A matter of information purely," said the C. E. "Print them once and try it out." And so, with some misgivings, the editor went through the bunch a day or two later, and except in the case of the first letter selected merely extracts from some of the letters. Each one of the extracts following is from a separate letter, received during the past few weeks. They come from ministers and laymen, from men and women, from young and old, and from a territory extending from Kansas and Nebraska to the Atlantic, and from the Gulf of Mexico to Canda. They are representative, and not a complete list of those received. No names are given because they were not written for publication. We hope you will enjoy them.

My Dear Smucker:—

I want to take a little time this afternoon to express my appreciation for the Christian Exponent. I have read each issue with delight and appreciation. Just to single out any one department as being of particular interest to me I don't know that I can do that. I appreciate very much the sermon in each issue. I was noping the paper would have this feature before it was printed. And the Mission Department is very suggestive and stimulating, and the articles of a general nature are also very good. I am also glad for the Book Review. I am glad for the types of books you are suggesting and reviewing. There is one serious objection I have to the magazine and that is that it is too brief and does not come frequently enough. But with these objections the paper is filling a long felt need in our home. Living as we are, on the farm, away from the centers of activity of the Mennonite Church we get to see or hear little of the better and progressive side of Mennonitism. We are thoroughly in sympathy with the type of Christianity and Mennonitism you are upholding, and are willing to uphold both. Your Journal has helped us to get a new appreciation of what the Mennonite Church really stands for and from henceforth are going to devote ourselves more earnestly to its propagation.

I must close. We pray God's blessing upon your work and trust its influence shall permeate the church so there may be a greater moving forward in establishing God's Kingdom on earth.

Yours truly,

.....

I like the Christian Exponent very much. Could you send me twelve or fifteen sample copies? I'll get subscribers down here.

Exponent came today. It always seems so worth while that I usually read it at one sitting. And that isn't a complaint about its being too small either. I think perhaps those who complain of its smallness should analyze their feelings a little further. Perhaps they are so well pleased with it that they just naturally want more.

We are surely well pleased with the Christian Exponent and enjoy it very much. Best wishes for its success.

Thanks for the sample copies of our new paper. I have read them through from cover to cover, I do believe, and I feel that it is the sort of periodical we have long needed. I like the make-up of the paper, its appearance. The articles are such as should appeal to a large group of our young people. I am enclosing check for a years subscription, together with a small additional sum.

I sincerely hope for the success of the publication, and all who are connected with it in any way have my best wishes for success in the work. I was well pleased with the sample copy in every way.

I am well pleased as far as I personally am concerned, with the Exponent as a new periodical. The same with others. I hope as it grows out of its infancy it may improve in several respects, especially I hope it may increase in size and that it may carry a line of clean advertisements.

Am enjoying your paper immensely and always read its pages with interest.

I like the Exponent. I hope you will be able to keep up the Open Forum. I think that will be one of your drawing cards.

The last Exponent came today. Good stuff in the "Nonresistance and Fundamentalism" editorial. Sound common sense! We need more of that sort of thing.

Your editorial, "Fundamentalism and Nonresistance" is a good one. It was much discussed around here, and favorably too.

We very much appreciate your paper and have every reason to believe that it is filling a valuable mission and that its usefulness will continue to grow.

If you have any extra copies of the Exponent probably four or five, you may mail them to me and I will distribute them into prospective families of our congregation and probably get a few subscriptions. I think the Exponent is fine.

I have appreciated very much reading copies of the Christian Exponent which have thus far been issued. It seems to embody the spirit of the freedom of thought and expresssion which seems to me should be a factor of the publication of an active church.

We want to congratulate you on your paper. You are doing fine and think there is a place and need for such a paper in our church.

I believe, Smucker, that very frequent articles should be run bringing up the "Faith of Our Fathers." Believe it would go a long ways in solving some of our problems today. Your editorials are "Dandy." Keep it up. "Militarism and Fundamentalism"—"step on it"!!!

I want to send in my subscription amount as soon as I can. I appreciate the paper so much and think it just fine.

I should like to say I am enjoying the Exponent very much. I believe it is doing a worthy work for our church.

I want to assure you that I appreciate The Christian Exponent and am glad to help support it. Due to the fact that I have access to the paper at all times I did not subscribe for it myself, but I did fill out the coupon in the first issue with a friend's name and address.

I am well pleased with the first issues of the Exponent. Keep it up. I believe that there is a distinct place for it.

I again want to express my appreciation for the new paper and pray that it will become an official paper speedily. I am so glad for the spirit that is manifested and do pray that its influence might be to bring us all together and that it might be the means of ridding us as a people of all wedges and uncharitable dogmatism. If the Christian Exponent continues as begun I anticipate a speedy increase of readers and followers.

Mrs..... and I have enjoyed these first few numbers of the Exponent very much. Every number seems so refreshing and stimulating, open hearted and free. We want to do all we can to help it grow in this community. There are a number who I am sure will subscribe soon if they have not already.

THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

CHRISTIANS

THE disciples were first called Christians in Antioch. They were called Christians in derision because the world knew them as followers of One Christ. In the eyes of the world Christ had been thoroughly discredited. He was a fanatic and a zealot who deceived people for a time but who finally got his just dues. Now here was a small group of people who still believed in this dead and discredited Christ, and so they scornfully called them *Christians*.

Today the world still points in derision at many of the people who call themselves Christians. It is not so much in derision of the Christ, however, for the world has in a measure come to know and recognize something of the real character of Christ and also something of the power of real Christianity. But the world laughs in derision at the poor people who call themselves disciples of Christ and yet do not the things which He says. These so-called Christians, many of them, do not have the real spirit of Christ. They do not love their fellows and serve them as Christ did. They are selfish, worldly, sanctimonious, vain, intolerant, quarrelsome, or mote-pickers, and often reflect anything but the Spirit of Christ in their dealings with the world and with one another. They profess to be above and superior to the world, and yet they use the methods of the world, strive for the world's goods, and seek the honor and approbation of the world. The disciples at Antioch earned their appellation honestly and it fitted them. But many people today profess to hold the name while the real significance and real meaning of the term is frequently missing.

Yet, Christ is a real and a vital force in the world today. In every age there have been those who have served Him truly and well. Even today there are many who have not bowed the knee to Baal. The strange part of it is that many times these are the ones who are despised and scorned by those who most loudly proclaim their right to bear His name. They are the ones who really love Christ, who walk continually in His presence, and who seek not their own interests but those of the Kingdom. To be a real Christian means to really take Christ at His word, to make Him a living reality in our lives, and to walk as though He were our constant guide and companion,—as truly He is. The mind and the spirit and the life of Christ mean more to us than all the theology and the creeds and the doctrines over which men quarrel and disagree today, because Christ Himself is the living reality, the highest good.

This is a sure test of a man's character: Has he the mind of Christ? Does he make Christ real in his every-day life? Does he take Christ at His word? Does he study and emulate that matchless character, and does he refuse to allow other things to draw his mind away from the Living Christ. Is he Christlike and loving in his dealings with others, does in fact the Christ life shine through him into the hearts of others? It is such characters as these that the world needs today. If it had more of them it could dispense with its armies and its navies, its suspicions and petty jealousies, its envyings and its hatreds. And not only the world, but the professed Christian Church and followers of Christ would be purged and cleansed from a great many dead weights, and the controversies and quarrels and ill feelings would disappear as if by magic.

There is only one way to bring about this desired condition, and that is for all of us to see that we ourselves are really worthy of the name Christian, and that the name, if it is applied to us, is given not in scorn because of a life that is inconsistent with its professions, but because we really seek to live the life of Christ.

—o—

OUTLAWING WAR

NO movement at the present time is so full of significance to the country and to the world as that which seeks to outlaw war by declaring it illegal, a national sin, and a crime against humanity.

To the shame of the Christian Church it must be said that she is not directly responsible for this agitation. The Church, on the contrary, has generally blessed war and kept it alive. It was the cloak of religion flung over the Cause that made Americans, Germans, Frenchmen, and Englishmen, willing to go out during the last Great War not only to risk their own lives but to slay their fellows. For hundreds of years it has been thus. The churches have been the recruiting stations of the nations in almost every case. They have blessed the cause for which the nations were fighting, and they even promised eternal salvation to those who would go out and kill. The agency which should have been the leader and the aggressor in seeking the abolition of war has continued to bless it, until finally sentiment has become strong enough to compel recognition of the demands for a better way of settling international difficulties. A United States senator, we understand, has a bill ready to present to congress which would place our nation on record as regarding war an absolutely illegal and criminal way of settling disputes, and serving notice to the world that she will no more be a party to such a crime. For the present, however, the bill is being withheld until the Christian people of the nation have the courage and the backbone to take a stand against war and have created sufficient sentiment to make the bill really worth while introducing.

It is satisfying to note that there is a real movement arising among the churches in favor of taking some such stand. Prominent and influential religious journals are taking a stand and definitely calling upon the Church of Christ to declare that never again will she bless another war. Numerous prominent ministers and officials are publically making such declarations. Ministerial bodies are passing resolutions to this effect. College students are being aroused, and altogether the outlook is a great deal more encouraging than it ever has been in the past. We hope that the movement will continue, and that war and the fear of war will soon be a thing of the past. At least, the church must have nothing to do with it.

Our own church has consistently stood against this evil from her earliest history. We thank God for her testimony, though many times, we fear, it was not as clear and as definite as it should have been. But now is not a time for self congratulation. Our work is not yet finished. What is good for us is good for others also, and we must seek to help them take a firm and positive stand on this important issue. We cannot rest on our oars now, we must not be content to wait until another war comes upon us, and then seek to act only for ourselves. Our stand during the last war gave us unique opportunity for acting now, and we gain the right to take a stand in a future time of crisis by a consistent life and testimony in the present time of peace. For our own sakes, and for the sake of the world about us we cannot now withhold our testimony.

LET US HELP TO OUTLAW WAR!

—o—

ISRAEL AND THE PROMISED LAND

GOD was ready to lead Israel into the promised land, a land of great opportunity and possibilities, but Israel was not ready to go. Ten of the spies brought back a most gloomy report. It was a good land, they said, but there were giants there. It was too strong for them, they could not possess it. And because the people were craven and fearful, because they did not have sufficient faith in God to take Him at His word and to believe that He could help them overcome, they wavered and refused to go, even after the courageous words of Joshua and Caleb who alone of the twelve believed that the land could be taken, because God had promised to be with them. The people forgot about their experiences at the Red Sea, and the wonderful manifestations of God in other instances in their wilderness journey. They were ready to go back to Egypt,—they had already gone too far, they said; they never should have followed Moses in the first place. And so the whole multitude was compelled to remain for forty years in the wilderness until a new generation had risen which was ready ot take God at His word. Forty years in the wilderness, when with faith they might have possessed the fat of the land flowing with milk and honey!

God has called us to move forward and possess the land. He has promised to be with us. He has delivered us in the past in ways as real and as striking as when He delivered the Children of Israel at the Red Sea. He has been our pillar of cloud by day and our pillar of fire by night. He has given us unmistakable evidence of His presence with us, and His promises for the future are abundant. But do we trust Him as fully as we should? Are we afraid to go forward as we should? Do we fear the giants ahead of us, and do we hesitate because of problems which we foresee but whose solutions we do not know? We hear those among us who say, "We must halt where we are. Already we have gone too far. Would that we were still where our fathers were. We will remain here by ourselves and hold to our past experiences even if we die here. We will not go up. It is too dangerous. There are giants in the land." And the Calebs and Joshuas who urge us to calm our fears and to move ahead by faith are suspicioned and mistrusted, while the people are perplexed and afraid.

God today is the same as God yesterday. It is for us to choose whether we will be content where we are, or

whether we will go ahead under the promises of God. But let us know this: God's plans cannot be thwarted. If we choose to remain we will lose a blessing thereby, and we will wander in the wilderness of doubt and despair until we are ready to go. If this generation has not sufficient faith perhaps the next one will have. But think of all that may be lost in the meantime!

Let us move forward and possess the land. His promise is sure, and if we follow His command we will realize it in all of its fullness and richness.

—o—

DO CITY MISSIONS PAY?

IT may seem strange that after having been engaged in city mission work for more than thirty years it should become necessary for us to seriously ask ourselves the question, "Do City Missions Pay?".

Yet this very question has been asked a number of times within recent years by men who are both thoughtful and earnest in their desire to extend the borders of Christ's Kingdom and to win souls for the Master.

"Has the Mennonite Church a message for the city?" is another form of what is perhaps the same question. This question too has been asked in all seriousness within the past few years.

What is the reason for these and kindred questions? They surely do not come when we think of various cities in which the work is being successfully carried on, or when we see lives regenerated and churches established, or from those who have spent months or years of hard work in the missions themselves, and have tasted of the joys of soul-winning and seeing men and women born again. We do not ask these questions when we think of of such facts and experiences.

The questions come rather when we observe that some stations after many years of work are closed; others are sold out and disposed of; still others are struggling along with only a very few members and no established churches. They come when we notice that in times of evangelistic efforts scores of people become converted but only a few become members of the congregation; or becoming members they soon drift away again into sin or become indifferent to the things which they once professed; or becoming earnest Christians they prefer to make their contribution through some of the churches surrounding our mission stations rather than with the church which is responsible for bringing them the light. These are the things which cause us to ask whether city missions pay, or whether the Mennonite Church really has a message for the people of the large cities.

As a matter of fact, most of us know the real answers to these questions. We know that city missions have accomplished much and that they can accomplish still more. In our hearts we know that city missions do pay, and that we have a message which is good for all classes of people,—those living in the cities as well as those living in the country. And yet we wonder what is wrong. Why, after more than thirty years of effort, have we no large and strong congregations in our cities?

The editor does not propose to answer this question completely. There may be a number of factors that enter in. Among them are the following: We have been a country people largely, and are not accustomed to city life and city conditions; the Gospel which we teach and preach does not appeal to those who merely wish to salve their consciences by becoming Christians in name and then go on in the same manner of life in which they indulged formerly; perhaps we have been somewhat presumptuous in expecting the same standards and the same appreciative interpretations of various portions of the Scriptures on the part of those to whom our message is new as we expect from those who have the advantage of ancestral teachings and inheritances along these lines; our cities are so steeped in wickedness and moral depravity that it is difficult to make the pure Gospel of God appeal to those whose consciences have been sered by wickedness and sin. All of these reasons and others may be given to account for some of these facts and questions with reference to city missions. We are interested in a study of these reasons, but we are interested also against hasty and unwarranted answers to the questions proposed in the first few paragraphs.

City missions *do* pay. We cannot judge them fully by the outward appearing results. We *have* a message for the cities, just the same as we have a message for everyone who is in sin and away from God. That message is the same message which John the Baptist preached in the wilderness; it is the message of Jesus Christ; it is the message which Paul and the other apostles preached and taught,—the message of repentance and regeneration as the alternative of sinful living, degeneration and damnation. It is for all people, in all conditions and circumstances, and for all ages,. None have a monopoly or exclusive right to it. And the message is for the soul, which is of infinite worth and importance. If ever it was needed it is needed today in our cities, and we would be remiss in our duty if we did not try to bring it to them.

Furthermore, we dare not compromise on this message. It is a stern and startling message that touches to the quick and reveals sin and wickedness in all of their horror and ugliness. It is no soft message that appeals to the ear and leaves men's souls at ease, or makes them blissfully content to go on in their old way. We dare not compromise the principles of God's Word in order to gain more visible results or to become more popular. Gideon and his three hundred were stronger than the entire host of Midianites because God was on his side. One with God is a majority. Let us not allow the delusion of numbers to move us.

At the same time, we do well to look closely to our methods. We must allow no artificial non-essential barriers to hinder us in our usefulness. We must not set up impossible human standards and expect those who have lived under totally different environment and training to meet them in just the same way as we do.

We cannnot be justified in failing to meet the inner needs of those whose lives we touch and reach in our efforts, and we must be sympathetic and tactful in our dealing with them. We may need to consent to methods different from what we may be accustomed to in our rural congregations. We must appreciate the problems, temptations, and difficulties of those who live in the large cities. The work must be conducted with a largeness of vision and a sincerity of purpose and motive which will result in a fearless, straight-forward, and positive presentation of the message of Jesus Christ and His love and helpfulness in a way that will enable the hearers to accept Him and to serve Him in ways that are practicable and possible.

Yes, city mission work pays, and our message is for those who dwell in the cities as well as for others. Let us bring it to them in a way that will enable them to see its worth and to accept it in all of it's beauty and simplicity.

The City Mission Problem

C. K. Hostetler

WHAT is the matter with our city missions? The question comes up frequently and to my way of thinking has never been satisfactorily answered. We have been *experimenting* with city mission work for thirty years. Some of the experiments have been successful; others have not. We have learned a few things, but we have not yet learned how to solve all the different phases of the problem, how to meet every issue, or how to make the best of every situation.

There have been many faithful workers. Men and women have consecrated their lives to the Master's service; were prayerful, loyal, and devoted; gave their time freely and willingly seeking the lost, speaking to the unsaved, visiting the sick, comforting the dying, and those who mourned, caring for widows and helpless children, relieving the poor and suffering and doing the hundreds of little things that come to the city missionary.

There has been faithful preaching of the Gospel and some very stirring revival services. There has been instruction in the requirements of the Gospel and the fundamental doctrines and principles of the church. The Holy Spirit has been honored, and His presence and power yearned for and prayed for, and the same was oftentimes manifested in ways that no one could deny. Souls who long had wandered in sin and despair were found, saved, and made happy in a fullness of joy that they had never known before. But with all this, *comparatively few members were added to the church.*

To many who are interested in City Missions this is the vital element of the whole problem. In a recent number of The Christian Exponent Bro. J. W. Shank says,—"The average cost per member was $151" (In South America). He adds, "This is a small amount compared to the cost per new member in our city missions at home." No doubt this statement is true. Our experience in Youngstown would corroborate it. Our General Mission Board in considering the advisability of continuing or closing some of our city missions used this argument and urged that our money be used where it will bring the best returns. Good logic, *seemingly*.

But let us probe deeper. Did Jesus ever heal, or help, or do one thing in His whole ministry *expecting returns?* Did he not tell His disciples to "do good and lend, hoping for nothing again"?—Luke 6:35. I believe it is on this basis that most of our money has been contributed for mission work of any kind. The spirit of the Master, as our example, would indicate that our work in extending His kingdom be done on that basis if it is to bring lasting results. "They that sow in tears shall reap in joy," but the hope of bringing in the sheaves has no definite promise connected with it, no assurance given that it will be so, that would in any way change or limit the obligation given to go forth bearing precious seed and sowing faithfully. In other words, the results of City Mission work, as Jesus would do it, ought not be tested and judged by the number of members added to the church.

Let us ask a few questions.

1. Why has it been so difficult recently to get faithful and able young people to volunteer for city mission work?

2. Why have the volunteers almost unanimously wanted to enter the foreign service,—India or South America?

We believe that it is because young people desire the larger field with greater opportunities and are seeking to invest their lives accordingly. We have been told also by those in the foreign service that the peculiar restrictions in dress that are required for membership in the church in the homeland are not to the same extent used as a test of membership in the Church in India or South America. If that be true, and if that be an advantage in working with the natives of India or South America, why not in the cities of our own country? Is the United States any more a heathen nation than India? Or, are we less willing to "become all things to all men" that we might win them for Christ? Let me illustrate:

During the last ten years one of the suburbs of Youngstown has been built up with modern homes of the middle class. The occupants were working people of good character. There were no churches near. The United Presbyterian Church opened a mission Sunday school, then held revival services, had over 100 converts, organized a church, built a place of worship, held more revivals, enlarged the church building, etc. Today, after five years of effort there is a well established congregation of over 300 members, and to all appearance their work has been the means of bringing great spiritual blessings to that particular community.

Now a few more questions:

1. Why does not the Mennonite Church take advantage of such opportunities?

2. If we did, could we successfully carry out such a program?

Comparisons may be odious, but at least we may be

able to learn a few things from them. Some of the peculiar restrictions of the Gospel as applied by the Mennonite Church would be a hindrance to carrying out such a program as is outlined above. Ninety out of one hundred converts would unite with some other denomination. Some years ago, out of 44 converts at the Mennonite Mission at Youngstown only a few united with the church and in less than two years those few had also dropped out. Accounts of similar experiences could be multiplied.

There are a number of Protestant churches within less than a mile of the former location of the Mennonite Mission here where you can find young people who are active workers and faithful members who were converted at the Mennonite Mission, or were found by the Mission Sunday school. No doubt by reading between lines some facts can be imagined that are not directly mentioned. Perhaps some of these facts are good and sufficient reasons why the Mission here was closed by the General Board. But those who were faithful members here and who stood by the work through storm and sunshine have thus far been unable to understand why they have thus summarily been left without a place of worship or a church home here in the city.

After nearly seven years of experience in Youngstown our knowledge of the City Mission Problem is seemingly less than when we first came here, but we submit the above statements hoping that they may be constructive rather than destructive in the Master's Kingdom.

—o—

A Brief History of Non-resistance

Payson Miller

LIKE any other term of common usage, the term nonresistance has lost the freshness of meaning which it orginally had. To understand clearly what is implied by this term, we have to trace briefly the history of Christian attitudes. We must go back and see that Jesus challenged directly many of the prevailing conceptions of ethics and morality, as well as of God the Father, of his time. One of the most fundamental challenges which he proclaimed pertained to the manner of treating those with whom one came into conflict in the ordinary circumstances of daily life, as well as those who were definitely classed as enemies in times of warfare. Jesus enunciated an entirely new principle of love and forgiveness, which he said not only is right, but is the most effective way of winning one's enemies. Typical statements of his embodying this attitude are: "Resist not evil"; "Avenge not yourselves beloved, but give place to the wrath of God, for it is written, Vengeance is mine, I will repay saith the Lord. But if thine enemy hunger feed him, if he thirst give him to drink; for by so doing, thou wilt heap coals of fire on his head. Be not conquered by what is evil; but conquer evil by what is good". It was such teachings of Jesus that gave the original impulse to that Christian attitude which is now known as Nonresistance.

To accept the teachings of Jesus on the point of returning good for evil, as a rule of life, meant of course that one must go counter to many accustomed ways of his time. Consequently those who became Christians were unpopular. They had not yet learned to salve their consciences with the name Christian, while in actual attitudes they remained pagan. That accomplishment required about four centuries. We may therefore conclude that those who orginally accepted Christianity, did so from an inner compulsion. We can hardly conceive of people espousing an exceedingly unpopular cause for any other reason.

The early Christians were conscious of the contrast between Jesus' teachings relative to one's enemies and prevailing conceptions. The early leaders among them frequently emphasized forgiveness and forbearance as major virtues of Christianity. As stated above, we cannot conceive of these people having accepted Christianity for any reason except inner conviction. People who act from inner belief, usually are consistent with what they profess. We find therefore that these early Christians did not fight. They were so consistent in their attitude on this point that they were usually not asked to fight. Christianity and what we now call Nonresistance were to them practically synonymous terms. Love, forgiveness, and service characterized their teachings from those of the Jews and pagans.

As the Christians increased in number, their cause became less and less unpopular. Finally about four centuries after the birth of Christ, The Roman Emperor made Christianity the state religion. From then on, Christianity was popular. This was probably the worst thing that has happened to the spirit of Christianity. A great many people espoused Christianity merely from mob compulsion. They had not seen the inner light, and so while they accepted the religion of Christ in name, their attitudes were not fundamentally changed. It is precisely here, wherein lies the great harm done to Christianity. The Christians lost that inner conviction which does not permit man to profess one thing and be another. It was just here, I presume, where men began to quote pious phrases at stated intervals as substitutes for real fruits of the spirit. As time went on, the attitude of Christians relative to treatment of enemies changed. Christianity and patriotism became more or less synonymous terms. The attitude now was, that the Christian and patriotic thing to do is to fight, while not to fight is not only unpatriotic, but distinctly unchristian. Many and many a troubled conscience has searched long and hark for that logic which will permit a reconciliation of Jesus' teaching with participation in carnal warfare. The great mass of people, however, accepted the reconciliation as a matter of fact. The state saw in the sanctions of the church a powerful ally for her imperialistic schemes. Men were taught obedience to the state and church officers as the supreme Christian virtue. When we consider the influences which operate to develop beliefs, and convictions, and see then that all the prestige of the two

greatest institutions of men was utilized to make men accept the consistency between Christianity and warfare we do not wonder that so many modern Christians have not yet been able to thrust aside the weight of this prestige, and accept Jesus' teachings at their face value.

There were of course, as I intimated before, individuals who had great difficulty in accepting the new attitude of the church. The Monasteries were largely a protest against the worldliness of the church. The hold of the church and state however, upon the masses, were so great that individuals could not prevail against the organization. During the reformation times however, when heresy was more or less rampant; when the thinking of all men was being cut loose from its moorings, individual men could make an effective impress upon their time, even though in opposition to the old organizations. It was during this time, that a small number of Christians again regained the vision of what Jesus meant when he said, "Resist not Evil", and "If thine enemy hunger feed him". They preached in conformity to their new vision, and in time we have a new group of Christians who are definitely known by others to stand for a loving and forgiving treatment of enemies. They differed not only from the old mother church on this point, but also from most of the groups which during reformation times dissented from the Catholic church. We may say that this new group of Christians differed from other dissenting groups, in that they went farther and were more thorough.

Out of that body of Christians which went farthest in their dissention from the Catholic church have come the Quakers, Dunkards, Mennonites, and other nonresistant bodies. As these new sects were organized they wrote into their creeds definite attitudes on war. We see then that the non-resistant bodies of Christians among whom the Mennonites are found, originally came into being because of the need of recalling Christianity to the real teachings of Jesus, especially his teachings of love and forgiveness for one's enemies. This great original purpose should cause Mennonites of to-day to humbly search their history for an understanding of where they have failed and where succeeded in their special mission.

A glance back over the history of Mennonitism, and the work of other Nonresistant bodies, will show that they have the usual human frailities. It is to be regretted that the original nonresistants did not have a fuller conception of what they stood for, and could therefore have carried the same spirit which they advocated with respect to their institutional life, into every phase of life. They suffered the same fate, only in a lesser degree, that the old church had. At first they suffered persecution, and were thereby strengthened in their faith. Later however, as conditions became more settled, and governments became more tolerant, there was less occasion for thought about the original cause of difference between nonresistant bodies and others. Consequently in time, these bodies yielded more and more to the pressure of contact with the culture about them. New members, and especially the young born among the members were taken into fellowship without having had any particular test of faith. In many cases no particular effort was made to teach them what in a particular way was the attitude of that Body of Christians on war. The result can be best understood, by recalling conditions among Nonresistant bodies just prior to the last great war. A very large percentage of the membership of those bodies did not stand the test of faith, partly because they had no nonresistant faith, and partly because they had a very inadequate hold on what they did have. During the war a great many people awakened to the fact that Mennonites and others, were non-resistant without knowing what nonresistance meant. A natural result has been a great deal of discussion to search out the validity of the Nonresistant attitude, from the point of view of Jesus teaching. The hope is, that such discussion may strengthen our faith, and show us more clearly how to perpetuate it.

A historical statement of nonresistance is not complete without some reference to what has been done outside of those churches which are known by their creeds to stand absolutely for peace. There have always been individuals, a notable example being Tolstoi, who have without the help of associated life stood uncompromisingly for a literal acceptance of Jesus' teachings. During the war a good many such men were found. They were people who had made an open-minded study of the New Testament, and had staked their all on its teachings. The best recent manifestation of what is happening among church people in general on the question of nonresistance, occurred at the Indianapolis Student Volunteer Convention, where a rather large number of students definitely stood for the application of Christ's peace teachings as those have been interpreted by The Mennonites and others. It might be well for Mennonites to endeavor to find out just how much their historic attitude has had to do with getting others to believe in absolute pacifism. A common question among those who knew what happened at the Indianapolis convention was, "why do not Mennonites have more leaders in this kind of work"? The movements for a literal acceptance of Jesus' teachings seem to find their chief promoters outside of the non-resistant bodies.

The answer to the question just referred to may be found in the statements above, where reference is made to the lassitude of non-resistant bodies on the question of their faith. They like all other men, have continually to choose between conscience and social pressure, and when there is no particular reason for standing by conscience they are naturally drawn by the latter. The remedy for their lassitude must be found in a more intelligent understanding of Jesus' teachings in the light of modern times, and more consecration to what Conscience and intelligence say is right.

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"All God's light poured into the human soul will leave it black and ugly carbon if it does not give back the light to others. The bush can grow no roses unless roses are picked from the bush."

OUR BI-WEEKLY SERMON

Following the Leader

A. M. Eash

Text: Follow Me—Matthew 4:19

THERE is a game I have seen children play. Young men and women even find delight in it. When I asked for the name of the game they called it, "Stump The Leader." While the use of the word, "Stump", in this connection was rather puzzling, the game in itself was exceedingly interesting. It consisted in the entire group following after the one selected as leader. When he jumped, they also jumped; if he ran, they imitated him; every action on his part needed to be repeated by the followers. One of the particular qualities of leadership in this game is the ability to conceive of new stunts into which to lead the followers. Sometimes it becomes an exceedingly fascinating pastime.

Life in many respects is like this game. Quite unconsciously we separate ourselves into two groups, the one a group of leaders and the remainder those who follow after. There are paths and there are roads. Men are always walking in paths that were made by others and in roadways where the multitude has gone before. Occasionally there arise individuals who are not satisfied to follow in the beaten paths with the multitude. These men venture to blaze new trails and men in turn follow after them. Some of these new trails are worthy to be followed after and others lead into harmful ways. A perusal of the history of the experiences of men reveals many such leaders. Some were scholars, others scientists, soldiers and philosophers. Some were known and respected as leaders in their own day but the majority only received such recognition long after they had finished their course.

Among all these whom history has recognized as great trail blazers there is none to compare with Jesus. He bravely left the course which men had followed for centuries and set in a new direction. The men of His day either derided Him for what they considered His folly, or else marveled at His venturesomeness. There were a few who dared to follow after Him in this new course even though they knew not where it led, but the time came when even these feared to follow farther. They had discovered that it led to an ignominious death and left the trail to return to their old paths. Later they discovered that the new trail was after all worth while and again returned to it. All this happened two thousand years ago. Others joined with them and since that day many have followed in the new trail blazed by the Master. It is no more a mere path. To us it is a familiar road and we joy in the experiences it affords as we journey after the multitude that has gone before.

It was early in the ministry of Jesus that He first invited men to follow after Him. At first it was simply that they might see where He lived and learn of Him. Later followed the larger appeal that they forsake their professions, their homes and friends and their general interests, and make discipleship of Himself the greatest interest of their lives. This in turn was followed by a great appeal that in turn they might become trail blazers for other men, carrying His message beyond the borders of their native land and out into the great world until men in every nation would be numbered as His disciples. They might not fail in this great undertaking He assured them with the promise of His constant companionship "Lo I am with you alway."

Since His day men have given much earnest study to the nature of that way. If, they say, we are to follow in a certain way, we desire to know what it is like. Some men have undertaken to describe it as a narrow way, others believe it is broad. Some insist that but few really travel in it while others are convinced that it has succeeded in drawing its multitudes. Some are convinced that many who think they are following in that way are deceived in their thinking while there are others who believe there are multitudes who are in it even though they have not consciously made such a choice. To some the way He paved has seemed too simple for the men of modern times while to others it has appealed as so profound that no ordinary man could understand it. The priest has insisted that to Him alone is committed the interpretation of the way and that all men must follow unquestioningly as he leads, while another insists that it remains for every man to discover for himself the meaning of that way for his own life. And so it has happened that in our day we at times become almost bewildered by the efforts of men to interpret the way for us. Controversy, irritations and hatreds begin to characterize their attitudes and actions. The paths into which they seek to lead us fail to afford the peace and satisfaction consistent with our highest enjoyment. Sometimes we find the path so encumbered by the doctrines of men that it can scarcely be discerned, and at other times it has been almost obliterated by the efforts of men to make it broad and easily to be found. It is in those times when we become conscious of the maze and haze into which men would lead us that our souls cry out in despair for an assurance that we are in the true way. How satisfying, then, is the word of the Master as it comes ringing down through the ages, "Follow thou me." When once we hear that welcome voice, dogma and creed can go. The path in which we are traveling is no more to us the significant thing in our experience but rather the life and appeal of Him Who is our leader. It is then that we are not seeking for license to broaden the path or for restrictions to narrow it. We still appreciate the path but it has no more become the significant thing in our experience. The appeal of the Master is so great that we delight outselves in following after Him and in seeking to do His will.

I recall here a statement made by Brother M. S. Steiner shortly before his death. Its significance as an

interpretation of his convictions regarding church rules and creeds has only occurred to me in recent years. He said in substance that in his preaching he could do no better than to hold up Christ and insist that men exalt Him in their lives. A truly exalted Christ in the lives of men does not abolish creeds but enables them to consider them in their true perspective.

Today men talk, "Fundamentalism". It is interesting to note the varied types of individuals who insist that they are fundamentalists and on the varieties of interpretations of that term. I am convinced that I am a fundamentalist. So are we all. Yet it remains for each one of us to insist on our rights to define that term. Sometimes I listen to men as they speak. How confusing they are! One says I am a fundamentalist and believe that a man is performing a solemn duty before God when he goes to war against an enemy; while another makes the same claim for himself and insists that a Christian should not fight. Frankly, one finds almost as many camps of interpreters as there are individuals who do interpreting. How amusing to the world! How confusing to the believer! Out of all the maze of theories and doctrines and criticisms I hear coming one lone voice which no man can hush. Its message is short and simple. "Follow Me!" Can we not choose Him as our leader and seek to follow after Him in the trail that He has blazed?

Consistent with our conception of life and its privileges, is the desire to better know Him who has become the acknowledged leader and the way in which he would lead. So it is true in our experience as followers of the Great Master. We would be assured that He is worthy of our devotion and service. Other leaders of men have disappointed. This is true in Church and Sate. Selfishness has manifested itself in many of their acts and attitudes. We have a just privilege to ask for worthwhile motives on the part of any man who asks for our allegiance. Not only is this our privilege with Jesus, but we have His earnest invitation to investigate Him. To one group of men He said, "Come and See." To another He said, "Learn of Me," Jesus invites men to prove whether or not He is worthy of their allegiance. What, then, do I ask, were the motives that prompted Him in His life?

A cursory inquiry is sufficient to reveal Him as the most remarkable example of utter unselfishness and devotion to a cause, and additional study supports this early conclusion. Jesus was the very embodiment of unselfishness. In the first place we discover in Him an unbroken devotion to the Father. Always there is acknowledgment of their close relationship. "I and the Father are one", He says in one place. Then, also, there was always His attitude of complete dependence and submission. In John 5:30 we find these characteristic words, "I can of mine own self do nothing:...I seek not mine own will but the will of the Father which hath sent me." Coupled with that dual acknowledgment is the expression of loyal devotion. He lived His life, took His attitudes and had His experiences—not that He might receive glory and praise for Himself but that the Father might be glorified. Where in all the history of men is there a parallel of this devotion to the Father? How honored are we to be able to choose such a one as our Leader! Gladly should we follow after Him.

Then, again, we find Him true to His trust. It was in the course of Heaven before the foundations of the earth were laid that Jesus course was planned. The participants in that memorable council realized that He would need to blaze a new trail, that none among men would fully appreciate His motives and conduct while with them and that the course would eventually lead to the Cross. Nothing but absolute faithfulness to His trust dare characterize His service. Jesus proved true. Neither wealth, honor, friends, enemies, threats, persecutions, disappointments, nor even death, could move Him from that course. Such a leader is ours and gladly should we give Him our allegiance.

Once more do we consider Him—possibly this time with a bit of selfishness—and we find that it was not alone devotion to the Father and faithfulness to His trust that impelled Jesus to live His life of utter unselfishness, but a love for the folks He came to serve. We admire Him for His devotion and trustworthiness. These are admirable qualities and in varied degrees we find them in others who have been great leaders, but there is none among them who can compare with Him in His life of unselfish love. It was love for men that prompted Him to accept the edict of that Heavenly Council, it was love for men that moved Him in His attitudes of devotion to His Father, it was love for men that sustained Him in His efforts to faithfully discharge His trust, it was love for men that led Him to the Cross—love for men, my friends, was the great dominating factor in the life and service of Jesus and that today draws all men to Him. Jesus said, "Follow thou Me."

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Communism vs. Christianity

(From the Diary of a Relief Worker)

April 28, 1921. *Rostov-on-the-Don, Russia.* We were up at the big "subor" (the Orthodox Cathedral) last evening, to listen to the Passion Week service. "Tavarisch" (Comrade) Emden, the interpreter whom the government officials had given us for this trip,—an engineer, a Jew, and a Communist, of course—"stayed by the stuff" while we were gone, which is very necessary in Russia. When we returned, quite late, he had a number of questions to ask, about the service, the singing, the crowd. That led to the discussion of the whole question of religion, not only here, but also in the rest of the work. Naturally, we did not agree on all things.

In the midst of the discussion "Tavarisch" Emden said, "Christianity has tried now for two thousand years to solve the problem of the workingman and to improve his lot, and it is farther from the goal now than it was at the beginning. Then along came communism, and in one stroke changed the whole situation, and solved

the problem. In Russia the workingman has come into his own. He is going to enjoy the fruits—all of them—of his labors, and get what he actually deserves for his work—not merely the small share of it which the capitalist condescends to give to him. We are done with capitalism forever."

We have alreay been together several weeks, and so this is not the first time that we have heard him express this same general idea. But he had never come out quite so strongly for the extreme communistic program as he did this time. Naturally, we did not agree with him on the point of Communism being the remedy for the evils in the world, brought on by capitalism, or anything else; nor had we seen any satisfactory evidence that Communism had done anything worth while for the workingman in Russia. The stage was set for a real old-fashioned debate. We had a great many questions to ask. "What has been accomplished in these three and a half years since the second revolution?" Of course there was nothing very favorable to report. We had seen and sampled the food which the factory employees and everybody else in Novorossisk received—one cooked meal a day, served in a community kitchen, at four o'clock, after the day's work and consisting usually of boiled whole rye, with a little salt added, or sometimes a very poor grade of macaroni—and in addition to the cooked meal about a pound of heavy black bread which was taken home for breakfast. The plan was to furnish all other necessary things free—clothing, fuel, light, medical attention, schools, amusements—but the plan was still only on paper, and there was little prospect that it would be carried out soon. Our friend Emden knew that, and knew that we knew it. The value of what the workingman now receives is not more than one-half—perhaps only one-third of what he received under the old Czarist, capitalistic regime. In other words, the workingman has his liberty—he thinks he has, at least—and his shorter hours—six a day—but many of the things that he once thought were necessities are now impossible luxuries. And business is "dead" in a very real sense—there is no question about that to anyone who walks the business streets of Novorossisk or Rostov for five minutes. The factories are producing very little; there is practically no raw material, and there is no incentive to work. The workingman receives just as much whether he does much or little, so why should he work?

And in Rostov—a much larger city than Novorossisk—with a population of about a million, what are the conditions here? Not much better, "Tavarisch" Emden had to admit. Some factories were running, but very feebly, and the employees were stealing enough in addition to their wages so that they could keep alive.

"And how about his wanting to go back to America?" we asked ourselves. He had lived some years in Baltimore, had gone to school and worked there, staying with an uncle, until 1914, when he returned to Russia, just why we did not ask—perhaps because he hoped that communism might come into its own, and he wanted to be there to share the good things. He had the privilege of governing a small section of country for a short time, between revolutions. Of course his wanting to go to America was too ticklish a matter to discuss with him. We knew it more from some things that unconsciously escaped him than from any direct statements he had made.

"Of course", he said, "things are far from satisfactory now. The counter-revolutions have kept us from getting back to normal times". (But he had had a share in the Denekin attempt. Evidently he wasn't a Communist for that particular moment!) "It is going to take time to educate the people to the communistic principle. Perhaps it will be hard for some of us to be content with things as they are now. But by the time my son grows it will be going better, and he will be able to be a good Communist. He will have a better chance to fit in and feel at home than I."

"But what is going to happen in the meantime to such men as you?" we insisted.

Of course it was impossible for us to get together on the proposition. Nothing that we have seen thus far has caused us to change our minds about the blessings of Communism. Our friend Emden had to pretend, at least, that he believed in it, since he represented the government to us. In some respects Communists are like Spiritualists—most of them are interested primarily in the bread and butter end of it. Only a very small percentage go into it for its own sake, and because they really believe in it. Both get their followers from the the restless, dissatisfied element that exists everywhere.

But Communism, like Spiritualism, and all the other "isms" of distorted minds,—owes the measure of success and attraction it enjoys to the unsolved problems and unsatisfied needs that exist in the world today. Christianity has not failed, but Christian men and women have failed to live out its precepts and principles in everyday life. The Christian who says "Religion is religion, and business is business" is the very man who is inviting Communism, with its violent program of the overthrow of things as they are, to the rest of the world, even to America. Because some of our business transactions will not bear the light of day, we help to keep the "kingdom of heaven" from entering into the hearts of some of our fellowmen who know us. Because we stoop to the methods of the dishonest politician to accomplish our ends, even in a good cause, we lose the confidence and respect of our fellow Christians, and even our own. Communism came into Russia, not because there was too much uprightness, but because there was too little. If Communism ever gets control in America, it will be because we have emphasized other things than character, at the expense of character, because we have "paid tithes" of little things, and "omitted the weightier matters of of the law, judgement, mercy and faith" It is easy for me to cry "Bolshevik!" when problems come up, and other people choose to differ with me on their solution, but that does not solve the problems, nor does it bring harmony and progress. The only bulwark that

will keep Communism out of America is a religion that reaches and purifies and stiffens every moral fibre of my life and the life of my community. Until my religion does that, other people have a right, with the Communists in Russia, to question its genuineness and its power to help solve the everyday problems of men. A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Missionary Folk

MISSIONARIES recently sailing to India in writing of their sea voyage tell that persons on board the steamer who had no Spiritual life at first felt quite disappointed that most of their co-travelers were missionaries. But in a very few days these same persons admitted that their impressions of missionaries had been wrong and they promised to talk differently about them. They had found a real interest in the missionaries' work.

There is an appalling lack of missionary intelligence, even among our churches. Many of us have a very hazy idea of foreign life and foreign conditions. Some are honestly afraid that young persons of scholarship, leadership, and spirituality would be wasting their lives by going as missionaries. We must have more definite information concerning present conditions in the missionary fields. We must promote the study of missions more actively and more aggressively than we have promoted it in the past if we are to catch the vision of God's purpose for us in the world.

Home Missions Conference

The Missionary Review of the World in editorially commenting on this Conference says the following:

"The greatness and variety of the field and task of winning America for Christ is clearly revealed in the annual conference of Home Mission forces. With a field that extends from the Arctic Circle to the Tropics, and nearly one third of the way around the globe; dealing with a poulation of over 125,000,000 people, of whom at least one half show no evidence of being vitally related to Christ and His Church; working for Americans and foreigners, Negroes, Indians, Mexicans, and Orientals; endeavoring to give the Gospel of Christ to cities, industrial plants, villages, farms, mountains, forests, mines, prairies and fisheries and undertaking to win Mormons, Jews, Confucianists, Buddhists, Shintoists, atheists, indifferentists, and nominal Christians, through preaching, teaching, literature and social service—such is the multiple problem discussed this year (January 11-15) at Atlantic City by representatives of over 50 denominational Home Mission Boards and interdenominational societies.

"Any one with spiritual vision who reads the American daily papers or who moves freely about our cities and rural districts must realize that the business, social, domestic, intellectual or even Church order in America is far from ideally Christian in standards or practice. There is great need for a deep and widespread spiritual awakening to change the whole life of individuals and of society. Only God through His Spirit, can work this regeneration, but He is every ready to do it through Spirit-filled Christians and Churches."

Among the many interesting reports of the Conference was that on "Standardization of Home Mission Service. "At present many Boards make no definite contract with their missionary workers, have inadequate standards for their candidates and unsatisfactory methods of recruiting for service, the result of which is that Home Mission service is not generally looked upon as a life work. It was strongly advocated that Boards should create a standard for workers in this field as is done in the foreign field. There is great need also to find some way of putting Home Mission workers into the special field and type of work where they will render most effective service.

The report on Indian Missions in giving the religious census credits 109 American Indians to the Mennonite Church.

It was urged that every Home Mission Board in 1924 start work in one unchurched community of 1000 inhabitants, avoiding overlapping in some places and neglecting others.

How far would You Walk to Welcome a NewWorker?

Mrs. and Mrs. S. F. Pannabecker, formerly of Ohio, now missionaries under the General Conference Board in language school in Pekin, China, in telling of their arrival at Tamingfu station last Sept. write in The Mennonite, "It fulfilled all our expectations of a heathen city and and then some. The narrow, crowded streets, the terrible odors, the ragged, dirty, naked children all testified to the great need which is at the basis of the missionary enterprise. Yet in spite of all the drawbacks the place has a peculiar attraction and we are longing for the time when we can get back to work in earnest." To be present at the welcome meeting for the new workers three missionary women walked the distance of forty-five miles from another station.

The Work Progresses in India

Indian Christians are now ready to open up "Home Mission" work in the far northern part of the field occupied by the Mennonites of the General Conference in the Central Province, India. That field was opened about twenty years ago and now on their own responsibility the Indians themselves are pushing out the work of building the Kingdom of God, the greater part of which work must be done by them and not by foreign missionaries.

The Hardest Work

Mrs. J. P. Barkman of the Congo Inland Mission, Africa, in one of her recent letters written to a friend says that, "the work which is hardest on a missionary is not the work which he does, but the work which he cannot find time to do and which he longs to see done also."

Missionary Barkman who had been laboring at a station for two years without any help from another missionary man writes, "we need a man, here, too. I have simply too much work to do and then have charge of all the meetings on Sundays. I get so worn out that on Mondays I am hardly fit for anything. On Sunday morning between five and eight hundred to preach to and then in the afternoon again that many in the Sunday School and then all the work of the mission and the day school of over three hundred. We ought to have a man here to teach the workmen and we could do the work much better."

Each station of this mission, if properly manned has six departments of work: evangelistic, educational, medical, industrial, agricultural, and itinerating.

A native teacher writing to missionaries at home on furlough gives a message which translated into English is as follows; "We are expecting also new missionaries. Our hearts are surpassing in happiness when the news reached us that some were coming, and that we would get a printing press. We are praising God for all these affairs."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE KINGDOM RENT ASUNDER
Lesson Text: I Kings 12:12-20
April 6

THE kingdom inaugurated under Samuel and so splendidly developed under David is now torn apart. Instead of one strong kingdom there are now two weak ones and these warring with each other. Apparently the labors of Samuel and David were in vain. They lived and worked to build a strong united Israel. Yet in spite of their efforts division came.

Division is one of the evils of this world. Rarely is it a blessing. Our lesson today offers a splendid opportunity to soberly consider this evil. Division is serious. A house divided against itself cannot stand. Think of what accompanies division,—suspicion, bitterness, antagonism, broken friendships, broken-hearts. Division is a blight. The tragedy of divided homes! The tragedy of a divided church! The church which assumes to be the Church of Christ suffers and is greatly hindered in its work. Certainly now if ever the world needs the testimony of a united church. Division makes is impossible for the Church of Christ to fulfill its real mission. Talents, resources, energy which should be used in lifting up Jesus the Christ are directed to other and usually less worthy ends.

It is quite proper here to call attention to a very obvious fact: Every division has its cause. The ten tribes to the north withdrew because of the unjust burden imposed. The people of these northern tribes presented a petition to Rehoboam setting forth their grievances. The people of the north had a just reason to complain. Rehoboam, the king, in an arrogant spirit returned an unreasonable answer to this just-complaint. Rehoboam proceeded to ignore the grievances of a goodly portion of his kingdom. Such being the case division was almost certain. Rehoboam bears the burden of the responsibility for this fateful event of Hebrew history.

Another obvious fact: Every division can be avoided if the cause is removed. It was very easy for Rehoboam to discover the cause. It was within his power to remove it. But he did not trouble himself about the situation until it was too late. He was obstinate. He lacked insight and foresight. He might have known that his policy would lead to fatal consequences. Furthermore, he was arbitrary. He was determined to carry out his policy in spite of better counsel and better light.

In the days of threatened division all parties concerned should patiently and sympathetically examine the cause, study the grievnaces to ascertain their basis. If the cause is known, surely, among Christian people, there is some way to remove it. A study of the cause may reveal that it is unfounded. It may reveal that the contention of the offended party is in accord or that it is contrary to the teaching of the Scriptures. In the day of threatened division all should come with a disposition to reason together. In all of our reasoning on such occasions the important question is: What is God's will? What is the truth, the right in the Might of God himself? Such questions as these are first. Often the question is: What is expedient? Expediency and prudence enter in but they are not the first considerations. The disposition to patiently, sympathetically examine the cause leading to division, the readiness to admit error when shown to be in error, the willingness to confess and forgive are the expedients which when used make division impossible. In a word, if the life of the church is permeated with the spirit and principles of Jesus divisions do not arise.

Our Father we pray that thy children may be one so that the world may be led to believe upon Him whom Thou didst send.

ELIJAH AND THE STRUGGLE WITH BAAL
Lesson Text: I Kings 18:20-24,36-39.
April 13.

TODAY we study Elijah the fearless champion of Jehovah. He stood firmly for Jehovah while others were halting between two opinions. He was the prophet of the true God in a day when Baal worship was in the lead. At that time both Jehovah and Baal were worshipped. Elijah was firm in the conviction that both could not be right; that both could not exist side by side. Elijah was willing to venture all in order that it might be shown that Jehovah was God. Elijah belongs to the noble line of Israel's prophets.

A glimpse of the needs of Israel in Elijah's day may be helpful. Under Omri and Ahab the northern kingdom, in which Elijah ministered, increased in wealth. Trade flourished. Changes took place in their social life. The people were no longer exclusive. Queen Jezebel introduced Baal worship. This new form of worship spread. In a short time it became quite firmly established. It appealed to the people. Its rites and licentious practices won for it adherents. Few realized the peril which accompanied the adoption of this foreign religion. True religion was in grave danger. Elijah saw the imminent peril. Some one must go forth to summon the people to forsake Baal. It must be done or the nation will be engulfed in the paganism of Baal worship. To Elijah Jehovah was Israel's life. To forsake Jehovah would mean death. The hour of great need was upon Israel. The very existence of true religion was at stake. Shall the worship of Jehovah the true God give way to this debasing Baal religion? Elijah threw himself into this struggle.

This event of Old Testament history is laden with wholsesome instruction. Israel was going backward religiously. It is always easier to go backward than forward. It takes courageous, self-sacrificing effort to go forward. Progress is only through struggle. There is no easy road to victory. "Narrow is the way which leadeth unto life." The men and women possessing the spirit and convictions akin to those of Elijah have at all times been the people that

have carried the people of God onward to higher planes of spiritual life.

The fundamental character of this conflict is duplicated in almost every generation. The people of Israel failed to distinguish clearly between the true and the false religion. Our own generation is in danger of mistaking the true for the false and the false for the true. Toleration is good. It is Christian. Hospitality to truth is to be cultivated. But to compromise with error, falsehood, sin is sure to have serious consequences.

What are the tests of true religion? The test applied by Elijah was appropriate for his day. God manifested himself at Carmel. The people cried out.,"The Lord, He is the God." When and how may we expect God to manifest himself today? God has and is manifesting himself in unmistakable fashion. He who believes the history concerning Jesus of Nazareth, it seems to me, must admit that he was of divine origin. God truly manifested himself in Him. In every nation today there are souls who have experienced the cleansing and uplifting power of God. They too cry out, "The Lord, he is God".

In our day true religion is endangered. Naturalistic materialisin, indifference, ignorance are present day enemies. All the foes of God can be overthrown. Let there be a manifestation of power and their strength shall fail. Let true religion appear in cleansed, ennobled, self-sacrificing souls then false religion must die. Light dispells darkness. The true is able to dispel the false. We become real champions of true religion when we allow God to manifest himself through us in noble, consistent living, in trustful faith, in unfailing devotion.

O God cause such a manifestation of thy power in the tives of thy children that men everywhere may turn to serve thee, and serve thee alone.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

A LIFE OF HELPFULNESS—DORCAS

(Jr. topic for April 6)

IT is quite fortunate for our juniors to consider a topic of this kind. When one considers all the selfishness that is found in the world today one almost is forced to the conclusion that we need more Dorcases. No doubt the next question would be, why are they comparatively so few. A modern scientist speaking of the teaching of Economics says as follows; "The time to begin studying this subject in a systematic way is in early youth, for our youth are thinking about public questions and we could not stop them even if we wanted to. Much time is lost and much loose thinking results from postponing this study too long. Opinions are formed too hastily and with too little information, and when once formed they are hard to get rid of". What is true of a science like economics is just as true with such a subject as we have before us. The president of a college once said, "Great men become great by thinking on great things when they are young". The juniors know, possibly better than older folks, that they are thinking about something the greater part of their time. If what the College President said is true, their lives are shaped to a much larger extent than we are inclined to admit, in their early years. The boy, who was walking to school one morning thinking on sober things somehow came to the subject of helpfulness. After thinking on the subject for some time he determined that he was going to try to do some deed of kindness to someone that day and every day thereafter. A glimpse into his later life will prove to any one that he is living a life of usefulness and his chief concern is to help others. He has learned that the best way to help self is to help others. But the point that interests us most is that he thought this out when a small boy on his way to school. No doubt you could find other boys and girls that were going to that same school that same morning but were not thinking on such high subjects and because of that they are not living such useful happy lives.

We know nothing of Dorcas as a girl but she must have been a busy, thoughtful useful girl or it would not have been so natural for her to be doing the things she did as a woman.

In analyzing her life we find a few things that are worthy of note and imitation. In the first place she was a Christian or a disciple. This is a factor that cannot be over estimated. Very seldom, if ever, do you find a person with such high ideals as had Dorcas who is not a Christian. In fact all these high ideals are a product of Christianity. They tell us that in countries where they do not have Christianity they have no consideration of one another; they have no institutions like the schools, hospitals, etc. These are all a product of Christianity and it is in the lives that are the closest to the Master that we find the most and the best of these ideals.

In the second place, Acts: 9:36 says she was full of good works and almsdeeds. This suggests that she did her kindly deeds to the poor from whom she hardly got pay but when she died, she received greater honor than costly flowers or great eulogies. She was surrounded by the poor widows who were weeping, because of their love for her, and testifying of her good deeds.

In the third place, Dorcas was instrumental in bringing many to believe in the Lord. One may do many good deeds and help many people but there is nothing one can do that is more helpful to another individual than help him to find Christ and enjoy the blessings of a Christian life.

—o—

SALVATION THROUGH THE BLOOD

(Topic for April 13)

A. F. Tieszen

How may I be saved through the Blood and Death of Christ? My dear reader, not because the wrath of a monarch has been appeased, but by accepting and acknowledging the love of the Father. The death of His Son shows humanity how much the Father was willing to do in order to manifest His great love and desire to reclaim His image. If we accept the cross as a concrete manifestation of God's love, we accept all that was and now is. We believe in His life, His death, and in His exaltation to glory. As we believe we live and we do. The apostles sum up the saving power of Jesus in the words, "Faith" "Belief" or "Believe in His name" Acts 3:16 "By faith in His name, hath this man been made strong", John 2:23 "Many believed on His name": Acts 16:33 "Believe on the Lord Jesus". To believe or believe in His name meant to the apostles to believe in Jesus' character, His spirit, His teaching, His death, etc., which inspire contrition and public confession and give one the assurance of moral cleansing, of forgiveness of sins, and manifest themselves in abounding joy and spiritual exaltation. In Mark10:45 Jesus speaks of giving His life as a ransom for many. In 14:24 "This is My blood of the covenant which is poured out for many". Matt, adds, 26:28 "Unto remission of sins".

(1) His death means a SERVICE for many, His blood was poured out for many, His life was given for many.

(2) By His death God established a covenant with men. Luke speaks of it as the new covenant.

(3) His death is to mean the forgiveness of men, the saving of men from their sins.

Christ was doing that while on earth, and now he is to save through His death, men whom His life could not win. And how true; It has been the cross on Calvary that has won men. In the cross center His teaching, the glories of His life, and the purpose of His coming. Here men have seen the ugliness of sin. But men have seen more—the holiness of God, the love and infinite affection of the Father set forth in such a form that all might understand. Leaving aside all theological and Philosophical theories that men may formulate and weave around the Cross, the great fact remains clear that the cross of Christ has ransomed the many and has brought to many the remission of their sins. Above all, if we have the faith to look beyond

the material manifestations, to let a symbol remain a symbol, to acknowledge the relativity of language, then as often as we lift our faces towards Calvary there will come to anew that assurance, that He who hung there was a "righteous men". "Truly this man was the Son of God". This will be spoken to us in a language not uttered in words, a language that only the heart can understand and which we in turn can not accept in terms of a language of words, but in a silent surrender on bended knees our faces fixed on Him only.

OUR BOOK REVIEW

"THE CONSCIENTIOUS OBJECTOR IN AMERICA"

By Norman Thomas, 300 pp., price $2.00

O. B. Gerig

THE conflict of the individual conscience with external authority is an old but ever-recurring problem. Whether such external authority has been exercised by the State or by the Church, it has never failed to call forth that type of serene and spiritual defiance against which the strongest organizations of arbitrary power are weak and helpless, for, when force and coercion contend against spirit and idealism there can, in the long run, be but one result.

This conflict is not one which happens only in time of war. It is only more pronounced in such a crisis. It is a prevailing conflict and occurs in various forms. Moreover, it is usually accompanied by an intolerent spirit on the part of the "powers that be", which intolerance may take the form of physical persecution and maltreatment spurred on by a blinded and hysterical mass action, or again, it may take the form of deportation, excommunication and ostracism for unwillingness to agree with the majority on questions of thought, belief and conduct. Such conflict seems to be the price that must be paid for progress and for the integrity of the human spirit, at least in a world where the principles of conciliation and democratic action are so little understood and respected.

It remained for Mr. Norman Thomas, formerly on the editorial staffs of "The Nation" and of "The World Tomorrow," to write the complete account of that phase of the conflict incident to the late world war. No one was better able to do this than the author, for, in his own sympathies and activities, he was close enough to it all to understand intimately the various issues of the problem, yet far enough removed to write without too much passion and bias, thus giving a fair and comprehensive analysis as well as a correct historical account of this exceedingly difficult problem.

The book could not have been written sooner. The post-war hysteria and reaction caused some of the author's materials to be confiscated, and it was only some months ago that they were released. It was also but recently, five years after the war to end war, that the last political prisoners were released from Leavenworth. Besides, it is well that the book should appear now "after the tumult and shouting have had time to die and men's passions have cooled."

The last sentence is quoted from the striking introduction written by United States Senator Robert M. LaFollette, who, it will be remembered, became very unpopular owing to his vote against the entry of the United States into the war, and who more recently was returned to the Senate by an overwhelming vote of the Wisconsin electorate. Another of his statements is worth quoting. He says, "We seemed to accept the doctrine that the Government must be tender in the conscription of property and stern in the conscription of life. We drafted men but not wealth. A conscience against war brought objectors to prison; a lack of conscience against stealing brought profiteers to palaces—Conscience is not so common among our citizens that we can afford ruthlessly to punish its possessors."

The author writes in an easy literary style, covering the story in an historical and descriptive way. He also does the more difficult task of explaining the philosophical bases of the various types of objections to war and conscription. He portrays the similarities and differences among those odd groups in the camp conveniently labeled "Conscientious Objectors" and composed of Quakers, (four kinds), Socialists, (five kinds), Mennonites, (thirteen kinds), I. W. W's, International Bible Students, Molokons, Anarchists, Vegetarians, Israelites, Dunkards, etc. etc. These were sometimes classified into groups such as religious, political, humanitarian and philosophical objectors, but the lines could not be sharply drawn, and the officers never overcame the constant confusion incident to these peculiar points of view which, of course, most of them never understood.

Many detailed episodes are recorded in the book, some pathetic, some humorous, and some which, tragic then, now appear humorous. But it is a story of life lived under extremely trying circumstances, and so carrying with it somewhat more than the normal amount of both pathos and humor. Anyone who had the camp, guardhouse, or prison experience will, in reading this book, almost relive those long and wearisome yet colorful and—shall I say, invaluable days all over again. The chapters on Life in Camps, Brutalities, Courts-Martial, Prison Experiences, and The Last Months, are especially replete with these incidents. The long discussions with officers, chaplains and Y. M. C. A. Secretaries as to what constitutes non-combatant service; how far a C. O. would go in protecting his grandmother; what effect passive resistance would have on the Kaiser; whether Jesus would really take a piece of cold, sharp, blue steel and thrust it through the warm, quivering flesh of his brother; or what would happen if everyone became pacifists—these and other questions are set into the principles which each involves. Men then were not in the mood to talk principles, but would speak only about conduct in the face of over acts.

Most objectors would probably agree with the letter which the author quotes, that their "most bitter and intolerant 'enemies' in the army were the chaplains and the Y. M. C. A. men." The extremes to which the Y. M. C. A. was capable are brought out in a quotation from a manual on "Hand-to-Hand Fighting", written by a Secretary, where he speaks of chief points of attack thus—"The eyes. Never miss an opportunity to destroy the eyes of the enemy. In all head holds use the fingers on the eyes. They are the most delicate points in the body and easy to reach. The eye can easily be removed with the finger." The author hopes that Mr. John R. Mott never saw this particular handbook, believing that he probably didn't, since he was too busy "selling cigarettes and serving sweet chocolate" to keep up the morale of the army.

The conduct of the Christian church in America during the war is summed up in these words. "If the State did not prove itself the exemplar of what many thought were American traditions of liberty of conscience the Christian church did worse. What the churches gave us was a thorough going religion of the State. They beat the drums outside the recruiting office. They preached war in the name of the pacifist of Nazareth, and hate of the Hun in the name of the lover of men." Yet failure of the War Department and of the church to fully grasp the implications of "freedom of conscience" is no more remarkable than is such failure on the part of churchmen who have nominally stood for this principle for some hundreds of years.

We are inclined to agree with Mr. Thomas that on the whole the attitude of Mr. Wilson and Mr. Baker was more humane than the practice of lower army officers led one to believe. But even they were subject to the hysteria of the masses, and had to act cautiously. The incident of Capt. R. J. Hough of Camp Sherman dealing with the excitement against farm furlough men in Fulton County, Ohio, is one which shows an understanding of justice and fair dealing. Still, people choosing a minority and unpopluar position must always be ready to accept the consequences—even death, if necessary.

A very illuminating final chapter on "Conscientious Objection and the Future" is most thought-provoking. Here is explained the reason why so many C. O.'s have since the war identified themselves in sympathy with the cause of labor, peace, prison reform, and social justice. Wars will not likely be ended by the mere refusal to fight. We must be active in removing all occasions for war, first in our own conscience, then in our larger social contacts, till the whole world is embraced. Fears, hatreds, and all forms of injustice must give way through the doctrine of Love to confidence, good-will and justice.

Notes From Here and There

T. K. Hershey and wife, missionaries to South America, expect to reach New York on furlough about April 14th. They will remain in this country for about a year.

The Mennonite Relief Commission plans to make a shipment of clothing to Germany about April 20th, and all sewing circles who have clothing to contribute should have it shipped to Scottdale by April 15th.

Paul E. Whitmer gave a series of Bible lectures at the Wadsworth Mennonite Church March 2 to 9. L. L. Miller is pastor.

J. C. Meyer, now engaged in teaching at Western Reserve University, Cleveland, was recently granted the degree of Ph. D. at Harvard University.

J. W. Shank, missionary to South America but now spending a year in this country on furlough, was ordained to the ministry in his home congregation at La Junta, Colorado, on March 2. Mr. and Mrs. Shank expect to return to South America in June.

Reports indicate that a large number of Canadian Dukhobors will migrate to Southern Russia soon where they are said to have purchased two complete villages from Mennonites who are coming to this country or to Canada.

The Mennonite Brethren in Christ are planning to build a new church in Goshen, Indiana, at the corner of Jefferson and Eighth Streets. It is said to be intended as a memorial to the late elder Daniel Brenneman, the founder of that branch of Mennonites.

Dr. Geo. Troyer, while enroute to India to take up medical mission work at the American Mennonite Mission there, performed an operation for appendicitis on shipboard. The patient was a little boy, and the big ship was stopped during the time of the operation so the vibration of the engines would not disturb the doctor in his work. The other missionaries on shipboard engaged in a prayer service while the operation was being performed.

One hundred twenty patients were treated at the Bethel Deaconess Hospital, Newton, Kansas, during the month of January. Thirty-three operations were performed and nineteen children were born. The hospital serves the community surrounding Bethel, as well as patients from a distance.

Tomaki Nagai, a native of Japan, was recently enrolled as a student in the Freshman class at Bluffton College. He plans to take a medical course before returning to his native land.

J. E. Hartzler, at present engaged in study at Hartford Theological Seminary, will deliver a series of lectures on Jesus and His Teachings in the First Mennonite Church, Philadelphia, March 30 to April 6.

Mission Contributions received by the Mennonite Board of Missions and Charities in February this year amounted to $6,886.48. The corresponding month for last year brought a total of $12,326.81. Relief contributions for February amounted to something over three thousand dollars for each year.

It is said that the primary schools of Japan are now open to Christian teaching once a week. This is better than in some states of our own country where it is against the law even to open the schools with the reading of the Bible.

Three ships carrying delegates to the World's Sunday School Conference in Glasgow, Scotland, will sail on June 7th, from Montreal, Philadelphia, and New York. Delegates who desire to tour before the convention will leave in April.

The Foreign Mission Board of General Conference Mennonites met at Bethel College Newton, Kansas, recently. A total income of $99,000 was received and handled by this Board during the year 1923.

The Community Chorus at Sugar Creek, Ohio, will render the sacred Cantata Bethany at the new Community Hall on April 20th. At least 75 voices, and perhaps more, will participate.

The Mennonite Colonization Committee met at Newton, Kansas, recently, with various representatives from Mexico, to make definite plans concerning the colonization of Mexican lands as homes for the Mennonites of Southern Russia. It was hoped that favorable negotiations would result.

The Executive Committee of the Ohio Mennonite S. S. Conference met at Orrville on March 21st.

The Conscientious Objector in America

By Norman Thomas

Introduction by

Robert M. La Follet

There have been many accounts of the brave men who went to the front. Here is the record of the brave men whose ideal of duty and religious convictions prompted them to refuse to fight. It is an enduring memorial, and a handbook of value to those who conduct the next war and to those who will not fight in it. The author's courageous participation in anti-war activities and his sympathetic understanding of the conscientious objector make him the logical chronicler of a significant episode and a baffling problem during the Great War.

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A Bi-weekly Christian Journal

APRIL 11, 1924.

Our Peace Testimony
An Editorial

The Resurrection

Nonresistance, Pro and Con

The Fruits of the Resurrection
Our Bi-weekly Sermon

Passion Week in Rostov
From the Diary of a Relief Worker

The Open Forum

EASTER DAY

I live, you see,
Go through the world, try, prove, reject,
Prefer, still struggling to effect
My warfare; happy that I can
Be crossed and thwarted as a man,
Not left in God's contempt apart,
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.
Thank God, she still each method tries
To catch me, who may yet escape,
She knows,—The fiend in angels shape.

Thank God, no paradise stands barred
To entry, and I find it hard
To be a Christian, as I said!
Still every now and then my head
Raised glad, sinks mournful—all grows drear
Spite of the sunshine, while I fear
And think, "How dreadful to be grudged
No ease henceforth, as one thats judged.
Condemned to earth forever, shut
From heaven!"
But Easter Day breaks! But
Christ rises! Mercy every way
Is infinite,—and who can say?

—*Browning*

There are few of Robert Browning's poems that do not in some way reflect the idea that the business of living is not only strenuous, but also greatly worth while. Because it is so essentially a part of the poet's own life, one may expect to find among his writings, now and then, a poem devoted entirely to this same idea. One such poem is the short one entitled Easter Day.

In his rugged, rather unmusical, but wonderfully virile fashion the poet opens the poem with the statement "I live." To live, according to the poet, meant active participation in the affairs of men. It meant being open minded to what purported to be truth, weighing, considering, rejecting what he found to be false, and holding fast to what he believed to be true. It meant the gradual subjugation of the sensual and the ascendency of the Christlike in his own nature. So active was he in his struggle for self mastery that he speaks of it as "warfare". And always he seems happiest when in the thickest of the fight. For a life without its temptations and their subsequent conflict is not to be envied. Such a life usually has few possibilities.

This last idea occurs over and over again in the poet's works. To prove his point, the poet turns to the animal world. "Irks care," he asks in another poem, "the crop-full bird?" And "Frets doubt the maw-crammed beast?" Again when he speaks of doubt he says, "Low kinds exist without." Only the lower organisms live a placid, untroubled, existence. It is man with his infinitely higher spiritual nature that suffers, doubts, stumbles, and falls, with the possibility of rising again. This is why the poet is happy to be "crossed as a man" and shuns a "ghastly smooth life."

In the last lines of the first stanza earth is personified as a temptress—"a fiend in angels' shape" who tries in every possible way to take mens' souls captive. And to the poet it seems she is doing her utmost to take him captive while he is making an effort to escape, which she well realizes.

In the second stanza Browning opens with the statement that there is no goal of achievement man may not reach if he is willing to make the struggle necessary to reach it. Then comes a frank confession. In spite of this realization which should spur his soul on indefinitely, the poet finds there are moments when he would find it easy to yield to the temptress, earth. Always she keeps before his mind's eye the differences between the two paths open for him to travel. The one is the way of self indulgence; the other is the way of self denial. The one way is smooth and easy to travel; the other is rugged and steep. He can drift into the one; he must climb the other. But the poet knows the one will end in confusion and spiritual death; the other, in all the best things life holds. Still there are moments when the path of ease, not its end, seems almost inviting.

The last three lines of the poem may seem, at first thought, to be an apparent break in the continuity of the poem. This, however, is not true. What do Easter Day and the resurrection mean to those who are tempted and tried? What hope or promise do *they* give a struggling soul?

Browning believed in Christ, in the resurrection, and in immortality. He knew Christ had stood for a great ideal and for three years had struggled to make that ideal prevail. Browning knew also that there were moments in the Master's life when He, too, seemed unable to realize His goal. Especially was this true of the hour of His death. But the poet admitted, as do all true believers today, that the death of Christ was not a tragedy, but a triumph. It was a triumph in that although the body of Christ was no longer visible to His enemies, His spirit was still among men, working more effectively than when He Himself was on earth. The poet believed if He still lives, He loves. And if He still loves, He will show mercy toward all who strive worthily.

Elsie B. Burkhard.

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EDITORIAL

THE RESURRECTION

IT is at this season of the year that the Christian Church celebrates one of the most significant events in her history,—that of the resurrection of Jesus the Christ. No other event, save alone the birth of Christ, is comparable to the resurrection in beauty, significance, and holy inspiration and joy. Without it, the birth of Christ would lose its meaning and importance. It transformed what to His enemies and even to His friends for the time being seemed to be a dead Christ to a living Saviour,—a Saviour who is the conqueror of death and sin and through Whom we, His followers, can likewise conquer these otherwise unconquerable foes.

Materialistic and unbelieving minds have long sought to discredit the actual reality of the Resurrection and to make of it a symbolic account of the influence after death of a good life. But even aside from the Bible itself there is plenty of evidence that such an explanation is entirely unsatisfactory and fails completely to account for the facts in the case. What but a *definite proof* of the resurrection of Christ could have transformed such a group of nerveless, timid, cowering men, as were His disciples after His death, to men of such fire, courage, power and conviction? How could the power of the early church be accounted for except by a conviction and fervor brought about by such a miraculous event? How could so great a company of people be so utterly and basely deceived with reference to such a striking testimony? No explanations on the ground of hallucinations or deceptions can be offered which do not offer much more serious difficulties tnan the simple acceptance of the fact with all of its miraculous elements. Christ *did* arise from the dead.

LIFE AFTER DEATH

WHILE not a great deal is said in the Old Testament about life after death, immortality has always been believed in and always hoped for. Men have sometimes gone to great pains to prove the fact of immortality, and many books have been written on the subject. History, philosophy and science have made their contributions to the subject, and many of them are valuable and exceedingly interesting. And yet, men constantly are asking themselves at certain stages of their lives, the age-long question, "If a man die, shall he live again?"

There are of course those who profess not to believe in life after death, but they are in the minority, and comparatively few, even of these, do more than to express doubt on the matter or profess ignorance. But it is worth while to notice that through the ages it has been the great men of history who have believed in immortality. Socrates, Plato, Cicero, Hugo, Shakespeare, Milton,—whatever may have been their conception of God,—were convinced that the soul is immortal and would never die. The common people, the multitude, may have doubted or denied, but these men knew and were convinced in their own minds. Yet one does not need to be a great man in order to know equally well that life does exist after death. The Christian be he ever so lowly, accepting Christ and the resurrection, already has this full assurance. Christ himself was

raised from the dead and became the first-fruits of them that slept. He is alive today,—nothing is more surely settled in the mind of the Christian than that. Jesus never argued with men about the future life, but He took it for granted. God to him was not the God of the dead but the God of the living. Socrates, in his prison cell in Athens resorted to long and abstruse arguments to prove to his disciples that the soul will not die after death: Jesus said, "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Nothing is simpler and more convincing to the Christian than that. History, philosophy and science may bring their proofs, and while they are interesting, yet the Christian does not need them, for he knows that his hope is built on One who has himself arisen and now lives, conqueror over sin and death, and that this life is but a preparation for a better, a fuller, and a more complete life to be lived eternally after death.

Thank God for such a hope and such a conviction.

THE TEST OF LEADERSHIP

WE hear a great deal about the importance of leadership these days, nor can its importance well be over-emphasized. As the children of Israel were helpless without their leaders, so the church of today must depend upon leadership in order that her work may be carried on effectively and without lost energy or wrong emphasis. The question of proper leadership is a very important one.

Various tests have been proposed for determining who are properly qualified for positions of great responsibility and leadership. Some would put all of the emphasis on intellect and ability, while others emphasize adherence to certain doctrinal standards or requirements. Some would put their confidence in youth and ambition, while others insist on age and experience. Some make the test knowledge, others are sure it should be consecration. To our mind it goes without saying that all of these are wrong in so far as they insist on their standard as the only standard; while all are right in just as far as they believe that the things which they emphasize are only a part of the necessary qualifications and the others are essential also.

But we are all agreed that our leaders should be good men. Goodness is an essential mentioned in the Bible itself, and is one of the most important ones. It naturally follows that a good man cannot accomplish anything unless he has some ability, and it is evident that ones ability should be increased by proper training and experience. But let us not lose sight for the moment of that essential quality of goodness. Perhaps we should call it *Godliness*. At any rate we can well place it at the head of the list. Without it other qualifications will be useless for the great responsibility of leadership.

There are two tests which can be applied to the man ofGod with reference to this particular qualification of goodness, or godliness, so essential for leadership. These tests are very easy of application, and they are very sure in their results. They have been universally true of good men in times past. God's leaders all through history have exemplified them. We know of no exceptions. And since the quality of goodness is so essentially the quality of leaders that the two are inseparable, we may well refer to these two tests as being tests of leadership. The conclusions must be equally true. Let us see what these tests are.

In the first place, a good leader is unconscious of his own goodness. He does not know that he is good. He feels quite the opposite, in fact. It remains for those around him, those who come in contact with him to recognize that quality if it is in him. As soon as one begins to become conscious of his own goodness and of his own prerogatives as a leader of men he begins that moment to lose one of the most essential qualifications of leadership. Of course he strives to be good, and to do the right thing, but he does not realize when he attains it, and if men tell him so he becomes all the more humble because of it. "Moses wist not that his face shone." Paul claimed no merit for himself. The righteousness that is realized and consciously admitted becomes the self-righteousness of the scribes and Pharisees which Jesus so severely rebuked.

The second test is a corollary of the first. The man of God is not only unconscious of his own goodness, but is very definitely and keenly aware of his mistakes and shortcomings. Paul called himself the chief of sinners, Moses, Isaiah, John the Baptist,—all of the great characters and leaders of the Bible felt themselves unworthy of the great tasks which God entrusted to them. Nor is this experience confined to Bible Characters. It has been true of the great men of all history, just as it has been true that these same men were unconscious of their own goodness. While it is true that a certain degree of self-respect is necessary on the part of God's children, nevertheless, the feeling of unworthiness, humility, and the consciousness of ones own sins and weaknesses are ever before them.

But how about Jesus of Nazareth? Jesus never seemed conscious of sin and shortcomings in His life, and He spoke frequently of His oneness with God the Father. Yet was not Jesus the greatest leader the world ever knew? True. But this exception in the case of Christ helps to prove the thing which has been true of no other great leader,—His deity and oneness with God. Of no merely human being has this ever been true.

Thinking on our own goodness is fatal, and failure to realize one's weakness and unworthiness in the service of God,—not only in words but in deeds as well—has been the explanation for the loss of influence and power of many who were at one time able to do great things for Him. The tests are sure.

OUR PEACE TESTIMONY

ONE of the most striking, as well as interesting, developments taking place in the religious world today

is the constant and ever-increasing sentiment in favor of the Christian Church taking an absolute stand against war. It is not merely a desire for peace,—the whole world has that—but it is a sentiment which indicates a willingness to stand for peace at any price. Pledges are being signed by hundreds which state a solemn declaration never again to aid or assist in preparation for war or in the prosecution of war in any form, no matter what the results may be. Books are being printed and distributed by hundreds of thousands advocating this very stand. Noted ministers in large numbers are taking a similar stand. Ex-service men are expressing themselves similarly. Periodicals and magazines are making public these sentiments and advocating them in season and out of season. There is an urgent attempt to bring sufficient pressure to bear on church officials and conference bodies to induce them to take official steps in their assemblies and conferences to indicate to the world that never again will they sanction war or aid in the prosecution of war, and that if war is declared the government need not look to the churches to bless it as they have in the past. Disillusioned by the last great struggle and the events that have happened since, and keenly conscious of the terribly blighting conditions on the moral and spiritual life of the nations, these men have discovered what they did not realize before,—namely that war is contrary to all that is holy and righteous, that war and the Gospel of Jesus Christ are utterly and unalterably opposed to each other, and that the way to secure peace is not to fight for it, but to attempt to make the principles of Jesus Christ the guiding and controling power in the lives of individuals.

So pronounced is this sentiment becoming in certain quarters that even the United States Government is taking recognition of it. At a meeting of those who were interested in taking an absolute stand against war in Indianapolis at the time of the Student Volunteer Convention recently, an officer of the United States navy was present and announced himself at the beginning of the meeting as having been sent there as an official representative of the Government for the purpose of submitting a report of the meeting to the proper government officials. From the nature of the speeches made at the meeting, however, it did not seem that the officer's presence had any effect so far as curbing the expression of anti-war sentiment was concerned, and if he correctly interpreted the spirit of that meeting to the Government it will surely be recognized that the problem of the conscientious objector at the time of the last great war was a very mild one as compared to what the same problem will be in the event of another war.

Of course there is active opposition to this sentiment. It is not unanimous by any means. Churchmen and ministers are not all agreed that the time has come for the church to take her stand against war. Not all the periodicals have joined the crusade. It is in fact only a minority of thinkers who have come so far as to declare themselves against participation in any future war. But it is a very active, intelligent, and influential minority, and the importance of the stand which they take cannot be overestimated.

But what is the significance of this change of sentiment to the Mennonite Church? This has long been our stand, from the very beginning of our existence hundreds of years ago. We have been fairly consistent in this stand through every crisis. During the last Great War our young men in large numbers refused to fight and submitted to that which took far more courage than going out on the battlefield with the plaudits and blessings of the multitudes ringing in their ears. Our General Conference put itself on record in no uncertain manner, and many persecutions were endured even by those who remained at home for the principles in which they believed. Our position was given recognition by the government authorities because it was well substantiated and consistently maintained from a historical point of view. In addition, however, to taking a negative position on the question, we showed to a certain extent our willingness to prove the positive side of our attitude by supporting relief and construction work—in what seemed to us a very generous manner—and sent a number of our young men into the work. Several of them gave their lives in that service, proving that while they were not willing to die for the purpose of carrying on war, they were willing to do that if necessary for the purpose of bringing help and relief to fellow human beings who were in need.

One wonders, however, whether the fact that we are somewhat surprised now that others begin to recognize our principles does not indicate a lack of faith in the principles themselves on our part, and a consciousness that we have done very little toward helping others to see them. Have we attributed to ourselves superior judgment, or greater understanding, or a favored position with the God of the Universe that we are surprised, when others begin to recognize, without the historical background which we enjoy, these same principles? If the principles are really true and correct, and if we have faith in them as we should have, should we expect anything else but that others who are honest and sincere and endeavoring to live the Christ life as nearly as possible should discover these same truths? The fact is that we have been too willing to let the world alone if the world lets us alone, and have been lax in the spread of our principles and beliefs. The result is that when God in some other way has revealed the truth on some of these points to others we are somewhat surprised, not at the truths themselves,—for we have long known them,—but that others have found them also.

It is too often thus in our experience. We are not as ardent in our testimony for the truth as it is revealed to us as we should be. We are too much inclined to be satisfied because we have truth, and not eager enough to give it to others. We are still pretty much isolationists in theory, though in actuality the isolation theory can no longer be carried out as it once was. And we wonder whether even now we are not somewhat inclined to congratulate ourselves because others are beginning

to take our view on the war question, instead of feeling humbled because we were not more instrumental in bringing them to this view. This is not a time to be proud; it is a time to be humble.

There is still much to do in the future. The world is suffering because it has not the Gospel of Jesus Christ which we enjoy. The battle for peace is not yet won. We must make our influence felt in a definite and a constructive way, and must realize our responsibility as extending beyond our own borders. Our testimony for the principles of Christ must be a clear, unmistakable, and ringing one. We have been blessed with much and we will be held accountable for much. A mere negative, self-satisfied attitude will not do. A frantic effort to maintain our own identity and purity will not accomplish the desired results. Only as we lose ourselves, and give ourselves into whole-hearted, consecrated, and loving service for others can we keep our own ideals and purity up to the standard. We must pay less attention to the machinery and more to the work that is to be done. There is danger that the organization will take so much of our energy and attention that there is little left to put into the work itself.

Let our testimony to the efficacy of the Gospel of Jesus Christ as a solution for the present unrest and evil in the world be a positive, clear and ringing one, and let us work definitely to the end that we may bring the ideals and principles of the Gospel to others.

THE WORLD FOR CHRIST

THE ruling passion of Jesus was, "To seek and save". No one of His day was so deeply conscious of the sheer misery of man as Jesus. The misery of the world was his burden. The heart of Jesus went out to the unlovely, the outcast, the poor, the heavy-laden. When he saw the gathered multitude He was moved for they were as sheep having no shepherd. The master enthusiasm of Jesus was humanity. Every man and woman, upon whom His eyes fell, no matter how disfigured and marred in character, was in His thought capable of being created anew in the very image of the Father. Jesus esteemed every man as of infinite value. Human personality to Him was above price. Any sacrifice made in behalf of man is the highest order of service. Jesus came not to be ministered unto but to minister. His one thought was the world. The object of His love was man.

"Neither by power nor by might but by my Spirit". In whatever measure the world is won for Christ it can be won only by thinking of man as He thought and love as He loved. If the mind of Christ were our mind we would be startled at the achievements and victories for Christ.

Every form of Christian endeavor should be controlled by reverence for man as man and inspired by esteem of the potentialities of the human soul. Every sinner has the potentialities of a saint. There is always a possibility that a shoe store clerk may become a great evangelist as D. L. Moody, or a child reared in slavery become the servant of his race as Booker T. Washington. Every man you meet on the street or labor with in shop or field has in him the potentialities of virtue, integrity, godliness—even sonship. And furthermore it is the inalienable right of every man, woman, and child that they shall be free to realize the god-given capacities within. Why is the child labor system challenged? Why are certain charges brought against industrial leaders? It is easy for an employer to forget that his employee is a man as he: the rich forget that the poor have souls as they; or one nation forgets that the other nation is of one blood with them. Every endeavor to win the world for Christ is grounded in the firm conviction of the infinite worth of man and is inspired by the vision of the Kingdom of God.

The church of the living God has but one task—"To seek and save". We are banded together in churches for that purpose. It is pathetic that the church is so impotent in the presence of the world's need. Two out of every three professors of faith in Jesus Christ have little concern and are without any real passion for the preaching of the Gospel. There can be no advance of the world toward Christ unless the Gospel be preached,—unless the Gospel be preached intelligently and applied effectively. The church must concentrate its energies upon this one task. It is deplorable—it is even sinful that so much time, talent and money are diverted these days to matters that are not fundamental. The weighty matters of justice, mercy, righteousness pass by with slight notice. As long as this continues, the world nor no part of it will be won to Christ.

A. E. K.

Some Old Letters

C. Henry Smith

Introduction

ONE of the first and most far reaching of the divisions to which the Mennonite church has been subjected during the course of its hitory is that known as the Amish controversy, occasioned in 1693 by a minister in Switzerland by the name of Jacob Amman. Very little has ever gotten into print regarding this phase of Mennonite history. About our only source of information is a series of letters written back and forth between the early paticipants in the controversy between 1693-1711. Some of these letters were circulated quite widely among both sides in Switzerland and Alsace and being frequently copied have thus been preserved by various individuals to the present day. Quite a complete set is found in the possession of certain members of the Mennonite congregation in the Emmenthal, Canton Bern Switzerland. It was from this set that Ernst Mueller secured his information for his chapter in his history of the Bern Mennonites on the Amish division. Copies of many of the letters were also brought to Pennsylvania by the south German Amish who immigrated to Pennsylvania in the early part of the eighteenth century; and were copied occasionally by such of their de-

scendents as were interested in the history of their church. I copied last year the long letter written by Jacob Amman himself in the controversy, which had been preserved by an old order Amishman in Kansas who in turn had copied it from an old copy of his grandfathers in the middle of the last century. The Illinois Amish who came from Alsace also brought some of these copies with them. The Swiss Mennonite Congregation at Bluffton, Ohio has a set which were copied in 1789, and are now so old as to be almost illegible.

Some of these letters have been preserved in print. In 1871 Joseph Stucky of Danvers, Illinois, collected several of them and printed them under the title of "Eine Begebenheit die sich in der Mennoniten Gemeinde in Deutchland und in der Schweitz von 1693 bis 1700 zugetragen hat". These copies were made for Stucky from a collection owned by Christian Brenneman, an Illinois Amishman. In 1876 Johannes Moser the elder of the Swiss Mennonite church at Bluffton, Ohio printed a similar collection from the Bluffton church letters under the title "Eine Verantwortung gegen Daniel Mussers Meidungs Erklaerung, welche er gemacht hat in seinem Buch betitelt 'Reformirte Mennoniten' ". This title suggests the reason for the printing of the letters at this time. The Reformed Mennonites had just started proselyting work among the Swiss at this time and since one of their strong doctrines was that of Avoidance (meidung) Moser wished to show by these letters that this practice was not common among the early Mennonites except among the Amish. Recently also some of these letters have appeared in the "Christliche Gemeinde Kalender" published by the Conference of the South German Mennonites in Frankfort, Germany. None of these collections of course are complete. In the American editions such letters are selected as bolster up the views the editors had in mind who printed them. The letter of Jacob Amman himself, which is very long, has never appeared in print at all.

It is the belief that these old letters may be of some human and historical interest to the readers of the Christian Exponent that I shall venture to translate them from the German in which they are written and present them for publication. I shall try to publish letters on both sides of the controversy, and I trust that it is not necessary for me to say that my only purpose in presenting them is a purely historical one. My comments will be only such as are necessary to the understanding of the letters themselves. I believe that history can teach us great lessons, but I do not believe that any historian has the right to twist historical facts in such a way as to reflect his own bias and prejudice. He should present the facts in their true light and let the reader judge for himself as to what these facts teach. The first letter which will appear in a succeeding issue of the Exponent is one written by Christen Blank, of the party opposed to the Amish.

The Resurrection

Gladys Miller

Jesus said—I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth on me shall never die.

During the time of the French Revolution there lived a man whose life, both to himself and others, seemed a ruin—a manhood wasted and lost. Quite early in his life his mother died. At her funeral the minister spoke on the above text. To this careless young man, the message meant nothing, although the words lingered in his mind for a time only to be apparently forgotten in his dissolute living. Years afterward, when he was reaping the bitter harvest he had sown, these words came back to him and slowly they took on meaning. The more he thought about them, the clearer became his vision of a new life—a life beyond this one. The truth of it dawned upon him and he became a changed man. Sometime later, when a close friend of his was to be executed at the cruel guillotine, he gladly took his place and died in his stead. He met death with a calm, even radiant expression on his face. He was heard in his last moments whispering the words, "I am the resurrection and the life—whosoever liveth and believeth on me shall never die."

He had received the real life-giving message of the resurrection. That same message of hope that these words brought to Sidney Carton has been brought to all who have learned to believe in the Saviour of mankind.

The resurrection is the basic fact in the Christian religion. No other system of theology has in it the hope of a resurrection unto life that is perfect and eternal. True enough, there are many beliefs concerning a life beyond this one. These beliefs are as varied as the religions of the world. To study and enumerate them is but to reveal the fact that there is imbedded within the human heart the consciousness of immortality. It may be perverted and beclouded by false religious beliefs; it may be indifferently ignored, or it may be emphatically denied, as atheism has tried to do, but never can the fact be obliterated. Even though this belief in immortality is a universal characteristic, it has nowhere been so perfectly satisfied and so clearly taught as in Christianity.

Listen to the words of Paul as he exults in the fact that we may know and understand life and immortality: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

He has taught us that this life is but a beginning of eternity; it determines how eternity shall be spent. This life is but a part of the great onward moving plan of God. True, we shall not continue to live as we live here, there will be no human limitations, no boundaries of time and space, nothing of sin or unrighteousness,

but there will be a spiritual kingdom. However, the eternal principles of God do not change and eternity will be the perfection and triumph of His principles.

The resurrection has given us this fuller and more comprehensive view of the significance of life. The individual becomes a part of a great plan for the ages and his life becomes worth while and significant only as he allies himself with those who carry out the great plan of God. Glorious thought! That we may accept of Him—that through Christ we may become "workers together with Him." He who accepts of God through Christ can face eternity with the triumphant hope of the realization of his highest aims, the perfect consummation of all that he has longed for—the kingdom of Christ in its fullness.

Take away the resurrection with its power and its message and "our faith is vain" as Paul tells the Corinthians. The fact that our God is a living God, that our Christ is a living Christ, gives a crown of eternal hope to the Christian religion.

What would the birth of Christ mean to us if He had not proved Himself above human life? What could the death of Christ mean to us but discouragement, just as it did to the disciples, if He had not triumphed over death? His teachings would be as the teachings of a great philosopher, if he had not inspired and glorified them and made them eternal and divine by His resurrection. That fact makes Him a living, powerful Christ to whom we pray, with whom we commune, in whom we hope and trust.

The resurrection has made death, not an end, but simply a passport to a new and perfect life. Since Christ became "the first fruits of them that slept," death has no sting, no fear, no hopelessness for those who trust Him. We can see only through Christ the true significance of death and view it in its proper perspective. To the Christian it is but the last enemy to meet and conquer that he might live more fully with Christ who has triumphed over death for us.

The Easter season is a season of rejoicing, a coming of new life and hope. It has an exultant joy of its own which we feel and love and which inspires us anew to live the victorious Christian life. How appropriate that Easter comes in the Spring of the year when new life is appearing everywhere, when from the brown, seemingly lifeless earth there comes an abundance of vegetation. It gives us new hope, renewed energy, and we rejoice again in the fact that He lives—our Christ lives and that we too may live with Him, not only in the great hereafter, but in the present, for "He has brought life and immortality to light."

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Nonresistance Pro and Con

Payson Miller

A brief statement of the historical development of nonresistance appeared in the last number of The Christian Exponent. The closing thoughts of that statement were, that there has not been unanimity of opinion among Christians, not even among nonresistant Christians, with respect to the principle of nonresistance. The suggestion was also given that these differences of opinion are frequently due to social pressure, rather than to open-minded and honest industry. However, there have been attempts to state clearly and honestly the arguments which support nonresistance, and also those which oppose it. Vital truth is not arrived at by closing one's mind in a prejudicial way to that side of a question which does not appeal to him at once. Truth is best found by a careful balancing of all sides of controversial subjects. When one arrives at his conclusions through such a method, his conclusions are meaningful and therefore find actual expression in his conduct.

The general criticism may be brought against Mennonites that we have accepted nonresistance, because it came to us as a social heritage. *Accepted* is a very proper word to use here, for we have merely accepted it, without that careful consideration which is necessary to give vital meaning to it. It may be helpful therefore, to give the chief considerations for and against nonresistance. These can only be stated, and briefly discussed. Persons interested in the question should continue their study of the relative values of the considerations to be here offered.

Those considerations which seem to negate nonresistance will be given first. The two principle arguments given to oppose nonresistance, are that it is impractical, and that is wrong in principle. It is said that nonresistance will not work until it is universally accepted. For one nation to practice it would be to lay herself open to aggression from other nations. The lives of citizens would not be safe, and outrages would be certain. Furthermore there are backward peoples against whom armaments are necessary. The instincts of self-preservation and revenge are so strong, even among believers in nonresistance that the principle will never be universally accepted. War is inevitable and necessary to the development of man. Our states are founded on force, and it is inconsistent to maintain that force is unnecessary in international relations while it is necessary in internal affairs. Nonresistance can be practiced only when wars will have ceased, and then it will no longer be necessary.

Even if it could be practiced it would be inexpedient. The mere suggestion to practice it would lead to economic ruin. Our gold supply and securities would be confiscated, and invaders would take over our industries and run them for their own profit. Our free government would be taken away from us; a foreign language imposed upon us; we would be reduced to slavery, and forced to fight for those whom we had not resisted.

A fundamental argument frequently given against nonresistance is that it is wrong in principle. It is not based on the real teachings of Jesus, but on doubtful interpretations of isolated passages in the Bible. The New Testament gives precedents for the use of force. Christ's command, "resist not evil" was intended to apply only to personal matters, and some say it was not even intended

to apply there. Christianity teaches the duty of the strong to protect the weak. The Christian religion has been extended through the use of force. Christ himself it is said, would sanction modern warfare in defense of high principles and personal combat in defense of life and property.

To practice nonresistance, either as a nation or as individuals would not only be following wrong interpretations of scripture but it would be morally wrong. We would have to sanction all the outrages upon person and property, which always accompany absence of government backed by adequate force. Furthermore, we would be delaying the world's progress toward peace, because the only hope of world peace is some sort of world organization, backed by force.

Now let us follow this brief and sketchy statement of the negative side of nonresistance with a statement of those considerations which favor it. The two chief considerations favoring it are of course just the opposite of those opposing it, namely, that it is practical, and right in principle. In the first place nonresistance is more expedient than war. War is costly, and fails to protect either life or property. Instead of inviting aggression, nonresistance would probably prevent invasion. History gives some examples of the practicality of this principle. In Ireland, during the rebellion of 1798, not one unarmed Quaker was harmed. In Pennsylvania during the Indian wars, the savages left the Quakers undisturbed for more than seventy years.

Even if our homes or country would be invaded, such invasion would not endanger our safety. Invaders met in a spirit of good will would be unlikely to use force or to commit atrocities. Even if they should persist in hostilities, fewer lives would be lost than would be lost in war.

Nonresistance is wiser economically than the use of force. It would eliminate the necessity of preparation for war, and internally would remove the barriers between classes thus removing friction in industry. The money values accruing to the state from the effects of nonresistance could be used in proving social conditions and raising the standard of living.

Furthermore, war is not inevitable. Modern men do not believe that development comes through war. Wars are fomented by capitalists for personal gain. Nonresistance in international relations does not necessitate the abolition of law. The force of law is in the hands of neutral authority to be used for the common good, while in war, force is in the hands of one of the parties to the quarrel.

The chief argument for nonresistance is that it is right in principle. It was taught by Christ and is in harmony with the spirit of Christianity. War is irreconcilable with Christianity because it takes life, and causes terrible and unnecessary suffering. Wherever the spirit of nonresistance has been applied there have been more enduring results for good than could have come if those involved had used force, in response to the urge of the moment.

Nonresistance develops Christian character. It teaches self-control. It requires more courage than does the use of force. Peace now offers chances for heroism in useful work. Peace pursuits will increasingly strengthen character as peace comes to be considered a permanent institution.

Nonresistance promotes justice, teaches humanity and brotherhood, and offers the best practical means for bringing all of mankind into one big family. It places the highest values upon those things of the spirit which no material force can destroy.

We have now a brief historical statement of nonresistance, and a fair philosophical consideration of the principle. At the request of the editor of the Christian Exponent, there will appear in succeeding issues, the personal story of one who was born and reared in a group of nonresistant Christians, and who had his faith tested.

OUR BI-WEEKLY SERMON

The Fruits of the Resurrection

Paul E. Whitmer

"But now hath Christ been raised from the dead, the first-fruits of them that are asleep".—I Cor. 15:20.

The mystery and wonder of the resurrection from the dead had so over-awed the early disciples that they rejoiced in it and went forth to their tasks in the strength of it, but they made no serious attempt to understand it and explain it. Paul however was always interested in piercing beneath the surface and explaining the hidden meaning and power of the pre-existence, birth, life, death, resurrection, and the present-day spiritual presence of Christ, the Lord. The whole of the most wonderful fifteenth chapter of Paul's First Epistle to the Corinthians is devoted to explaining difficulties, revealing hidden meanings, and applying the resurrection of Christ to every day Christian living. "But now hath Christ been raised from the dead, the first-fruits of them that are asleep". Here Paul sets forth a fact and an explanation of that fact, the resurrection and its significance.

In the early verses of the fifteenth chapter of First Corinthians Paul enumerates some of the heart-breaking consequences if Christ had not come to life but had remained dead after the crucifixion. Among these consequences enumerated are the following: There would be no Gospel to believe and to preach; there would be no hope of deliverance from sin; there would be no hope of immortality to those who had died in a resurrectionless faith; and the believers in a resurrectionless Christ would of all men deserve most to be pitied because their hopes had been raised to a high plane only to be disappointed. From all this awful picture of gloom and despair, Paul

turns with a triumphant declaration: "But now hath Christ been raised from the dead, the first fruits of them that are asleep".

"But now hath Christ been raised from the dead"

Paul builds up his proof of the resurrection of Christ step by step with the greatest of care, realizing full well the central significance of this event. "He appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as to the child untimely born, he appeared to me also." In this catalog of the appearances of Jesus after his resurrection, Paul boldly appeals to events that were widely known among the disciples of that time. More than five hundred had seen Christ at one time and most of those five hundred were still living when Paul published this epistle. Had not Paul's statements corresponded with the facts well known to these witnesses, there would certainly have been denials of these statements at the time Paul preached them to the multitudes and published them in his epistles. General publicity in a world full of hostile Jews and unfriendly governmental authorities as well as the conscientious truthfulness of the apostolic Christians, surely would have brought a denial of Paul's statements had they not been known and accepted as unquestionable facts.

We are however not dependent upon human testimony, good and trustworthy as that is in this case. For sixty generations now men and women of the most trustworthy sort have testified that the resurrected Christ has been a living reality with them. Whence did James and John in the early days obtain that boldness to preach publicly the Gospel of a resurrected Christ? Whence did the uncertain and fitful Peter obtain the new quality of life and devotion which he manifested on the day of Pentecost and after? Whence came the new spiritual force into the life of the great Paul on the Damascus road? Whence came the moral and spiritual transformation which made Menno Simons turn away from a life of ease, comfort and self indulgence as a Catholic priest to the self sacrifice and persecution which he deliberately chose as the leader of the Anabaptists? All these men professed to have come into vital, living relation with the living Christ. I can do all things through Christ which strengthens me, was the secret of the unusual Christ-indwelt life that these men lived. This same Christ-indwelt life is still the secret of any great devotion and heroic service found in the Christian church. These are examples of the fact that Christ lives and quickens the lives of his devoted followers.

"Not as a fallen stone,
Abiding where it hath been flung,
Did Christ remain the dead among,
But sprang from Hades' deep invisible zone,
As the corn springs from where it has been thrown;

Not, as at Nain of yore
The young man rose to die again,
Did He resume the haunts of men,
But closed behind Him Death's reluctant door
And triumphed on to live for evermore!

Not, as we spend our days,
Subject to sorrows, pain, and fears,
Does He persist a Man of tears;
Henceforth He feels no touch of our decays,
But in expressive joy in all His ways!

Not for Himself alone
He fought, and won that glorious life;
For us He conquered in the strife,
That we might make His victory our own,
And rise with Him before the Father's Throne!

Thus hath the Saviour brought
Our immortality to light
O may He tarry in our sight,
That, clinging fast to Him with every thought,
We may partake the triumph He has wrought;"

"The first-fruits of them that are asleep"

The reason why Paul was so anxious to establish the fact of Christ's resurrection is found in the second part of the text: "The first-fruit of them that are asleep." Christ's resurrection is the guarantee of our resurrection. The very fact that Christ was able to rise from the dead assures us that he is also able to raise his faithful ones with him into the new life into which he entered at his resurrection. The vicarious sacrifice of Christ is the same today as it was in New Testament times. So also is his resurrection and the effect that it exerts upon believing men. Christ is unalterably and eternally the same in his death, resurrection and exaltation at the right hand of the Father. The same Father who raised up the Son will also raise up the Son's friends and brethren into newness of life. The solidarity of the followers of Christ with him, makes it possible for them to share with him the glorified and exalted life, called the resurrection. Those who suffer with him shall also be glorified with him.

The resurrection of Christ is the forerunner of our resurrection according to Paul. He is "the first-fruit of them that are asleep". To the Jewish minds this figure must have had a very definite and significant meaning. All good Jews had observed the Passover festival at which among other observances, the first ripe sheaf of barley was waved by the priest before the Lord. The first ripe sheaf was a type or a specimen of the harvest about to be gathered. "If the first fruits be poor and withered, the other fruits will be similar; if rich, full, and perfect, the harvest expected will be excellent. When we read that the Lord shall raise our vile bodies at the last, so that they may be fashioned like His own body in glory, we have at once a type of the glorified humanity that shall come forth at the resurrection.

Is there any wonder that the Easter season is the happiest and most joyful in all the year? In the hymns and anthems of the church the Easter season stands out as a time of triumph and victory. The angel songs sung at

the birth of Christ are transformed into songs of triumph and victory over sin and death in the Easter season. What was being realized in its beginnings at the birth of Christ is proclaimed as completely fulfilled in the Easter songs. At the birth of Christ salvation was brought nigh unto men but in the resurrection it was completed. A living, ever abiding Christ was given back to man at the resurrection. For this reason Easter, the commemoration of Christ arisen, is the day that not only brought joy to Christ's disciples but renews each year the same guarantee of our resurrection.

"Behold, I tell you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord".

—o—

Passion Week in Rostov

(From the Diary of A Relief Worker)

April 24, 1921, *Rostov.* We attended Palm Sunday services at the big Orthodox Cathedral this morning. The Cathedral is an old, weather-worn structure, larger than it looks, because it stands alone, in an open square and is so tall. We followed the crowd inside, and found a place where we could see what was going on. Like all Orthodox Churches, this one is built in the form of a Greek cross—the four wings of equal length, with the altar in the east wing and the choir loft in the west one. From the inside we were able to form a much better idea of the size of the place. The high walls and the tall, narrow dome were covered with paintings, which were mellowed with age, and still further softened by the quality of the light that entered through the narrow windows. This subdued softness; the white and gold of the high altar screen which almost shut off the east wing; the vastness and bareness and differences of it all; the crowd, standing, quiet, expectant—all these made their impression on me as I stood and watched them.

As the people came in they stopped before some of the ikons, or other framed relics, kissed them and made the sign of the cross, bought a candle, lighted it and placed it on one of the numerous candle-holders, and then joined the waiting throng. Some of them kneeled on the stone floor, made the sign of the cross, bowed to the floor several times, and then rose to await, the beginning of the service. People kept coming until the large building was nearly full. "Can this be Communistic Russia, with its avowed anti-religious program?" we asked ourselves.

All at once, up in the loft, out of sight, the choir began to sing, softly, but with a clearness that carried well to the place where we stood. It was singing worth listening to—clear, high sopranos and tenors, and low, deep basses—one almost envied them. Asthe theme went on, the music swelled and diminished, with rich, full harmony, and then finally died out.

A priest in a full, flowing gilt covered robe came through the doors of the altar screen, and began to chant the service. He had a voice that carried to the farthest corner of the vast building. At various places he stopped, and the choir came in with a refrain. After this had continued for a while the priest turned to face the altar and began to pray, at first, in a low-pitched voice, but as he went on he gradually raised the pitch and power of his voice, until near the end, when the cathedral fairly echoed with his earnestness. More of this same sort of thing followed—the passing in and out of various priests with their censors, reading from the Slavonic Scriptures, and responses by the choir. Of the dozen or more priests, who took part in the service, the bishop, with his more elaborate robe and his tall mitre, was the most impressive.

The audience stood still, for the most part, except that at the proper places in the service they bowed their heads, or even kneeled, and made the sign of the cross.

It was finally over, and we went out, feeling a certain satisfaction of having worshipped God, even though in a form different from the one in which we were used to worshipping.

April 29. There has been a service every day this week, but the one held this evening was the most interesting of them all. Today is Good Friday, so that all government offices are closed until Monday. We couldn't do any business, so we were free to see what there was to be seen. We stopped at a number of churches this afternoon to watch the preparation for the death and burial service which was to take place tonight. Then we went to the cathedral for that service.

There was a large crowd out—almost as large as the one last Sunday. The service consisted of the usual passing in and out of the priests, the sonorous reading and chanting and praying, interspersed with responses by the choir. The bishop offered a very long prayer, maneuvering in a novel manner as he did so, a long wide band which is a part of his costume.

The crowning part of the service came at the end, when the priests formed a procession, took a draped box—representing the body of Christ—carried it about in the interior of the cathedral, and then deposited it in a tomb constructed in the center of the building. While this was going on the choir sang some very fine harmonious music. After this ceremony the bishop spoke to the people for a short time in the Russian language, telling them the meaning of it all.

After the service had closed most of the people filed past the tomb and kissed the coffin.

May 1. At eleven o'clock last evening we went up to the cathedral for the Easter Sunday morning service. It always begins on Saturday evening at eleven-thirty, but we went early so as to be sure to get in. The big auditorium was pretty well filled when we arrived, but we had friends who spoke to one of the attendants, and he took us up on the platform near the altar, where we could see everything that went on. When the service began there were no lights except a few candles here and there. We wondered why. Then suddenly, at twelve o'clock, the electric lights in the dome and at the altar screen were snapped on, and each person present hastily lighted the candle he had in his hand in readiness for this moment. A procession of priests came marching in, singing. The Bishop came to the door of the altar screen and announced, "Christ is risen!", and the people responded with a shout, "Yes, indeed he is"! Then followed a great many ceremonies—processions, chants, responses and prayers—which made little sense to us, and yet made an impression on us. At one point in the service the bishop, the priests and the attendants, with all of their paraphernalia, went to the center of the auditorium and performed an elaborate ceremony. At another time the bishop and the most important of the priests sat by the altar, while the rest formed a double line out to the center, with Bibles in their hands. The bishop read from John's gospel in the Greek, and three priests at various places in the line followed in Latin, Slavonic and Russian. This process was repeated four times. The prayers were frequent and long.

A communion service was held which was interesting to us because it was so different. The bishop stood at the altar, ate bread, and drank wine from a gilded cup. Then the priests filed up on his left side and received a piece of bread from his hand, at the same time kissing the bishop's left shoulder. Then they filed up on his right side and drank wine from the gilded cup, wiping their mouths afterwards on a red cloth that hung from his arm. Then the remainder of the bread was put into the wine-cup, and the bishop gave the mixture to the people with a spoon. Only a small group was served, on apparently no other basis than their nearness to the bishop. As they came up one by one, each one folded his hands on his breast, received a piece of the wine-moistened bread from the bishop's spoon, wiped his mouth on the red cloth held before him, and then kissed the bishop's hand.

At the close of the service the bishop brought out a gold cross, and many of the people came up and kissed it. The Easter greeting—three kisses on the cheeks, alternating, was exchanged among the priests and attendants and a few of the others. Formerly there was always an Easter egg exchanged in connection with the kissing, but eggs are expensive now.

The coming of daylight was the signal for closing the service—after four and a half hours of it. We were tired, but very glad that we had come. How all this ceremony must appeal to the simple-minded Russian muzhik, who goes to church in spite of the fact that the government discourages it! There must have been over two thousand in the cathedral this morning, and many who wished to could not get in. And Rostov is full of churches.

Then this afternoon there was a big Labor Day parade on the streets—quite a contrast from the spirit of the Easter services in the churches. Everybody was supposed to take part—soldiers, sailors, railway and factory employees, employees in the numerous government offices, athletic clubs, national groups, schoolboys and girls—and they were all out marching behind their banners—big red gold-lettered affairs. The procession of marching people was interspersed with brass bands, trucks, armored cars and tanks, which gave the whole a rather impressive appearance—the brighter side of the Russia that is—which picture cannot, however, hide the misery that exists on every hand. Which of these two pictures—this morning's or this afternoon's—gives the Russian the most hope, and to which is he going to turn ultimately for real satisfaction? For he cannot have both.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Questions and Answers

Since Argentine, South America, is already occupied by the Roman Catholic Church why is other mission work necessary there?

Because Jesus commanded to preach the Gospel "to every creature."

Because Roman Catholicism does not teach the real Gospel of Jesus.

Because Roman Catholicism does not encourage the reading of the Bible.

Because Roman Catholicism thrusts itself and the hierarchy and the Virgin Mary and saints between the sinner and the Saviour.

Because Roman Catholicism substitutes a religion of works for salvation by faith.

Because Roman Catholicism falsely gives the priests the prerogative belonging to God—that of forgiving sins.

Because Roman Catholicism takes money from the people for masses for the dead and other superstitious observances, in exchange for which no real equivalent is rendered. That money should be more usefully employed in the spread of the Gospel.

Because where the Gospel has been taught faithfully in Roman Catholic lands many have come to Christ and have become noble Christian men and women.

What per cent of the converts in the Argentine Mennonite Mission were Catholics?

At least ninety percent.

Do these Catholics make good Christians?

Yes, they make loyal Christians. They look upon the Bible as God's word, they believe its promises, and think it is their duty to obey its teachings.

Are these Christians anxious to see others saved?

Yes, they usually display more zeal and anxiety for others than do Christians in the U. S.

Why do the native Argentine Christians display so much zeal and passion for souls?

Because they realize that they have been saved from an awful life of sin; because the Gospel of Jesus Christ seems to them so wonderful they think everybody ought to know about such a glorious message.

Do the Argentine Christians make sacrifices in order to bring the Gospel to others?

Yes they are full of the mission spirit, they give a larger percent of their income to the Lord's work than do Christians in U. S."

From the Student Volunteer Convention

"We need cultured wills and minds, to do what we know we should do.

"Are we willing to live a hidden, secluded, life if it is Jesus' way for us? At His word are we willing to labor on in the face of seeming failure? Are we surrendered?"

—Dr. Walter H. Judd.

"The Light still shines in the darkness and the darkness cannot swallow it up. No one can convince me against the divinity of Jesus until he is more beautiful and perfect and powerful than He. I want to be like Him. I want the world to find His will.

"We are to seek for the peace of God. That alone will set us free from fear and from world ills. Until a man has built within himself a place, a silence into which at will he can retire and lay at the feet of his God the problems that perplex, the burdens that weigh him down, he cannot hope to deliver a truly rational judgment; he cannot hope to be delivered from pride, from passion, from prejudice and obstinate self-will."

—Dr. J. Studdert-Kennedy.

India is a religious and superstitious land. The Indian is born religiously, lives religiously and dies religiously.

There are in India, 50,000,000 untouchables, 147 languages and dialects, 4,750,000 Christians, seventeen missionaries to a million people.

India is coming to a new day. "From the unreal lead me to the real, from darkness lead me to the light", is the prayer of India. Its youth are crying, "How can we understand unless someone teach us"?

Though Gandhi is not a Christian he used text after text from the New Testament to prove to the people that he was right. Everywhere he went he taught, "When I survey the Wondrous Cross," and "In the Cross of Christ I Glory."

A non-Christian professor of Calcutta says that the New Testament is the source of his life. Non-Christian India is looking for Jesus, but as a teacher only He will never satisfy the longing heart. India has turned out Buddhism and wants the vision of the Cross of Christ.

—Johann Masih.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE RISEN CHRIST

April 20

Lesson Text: Mark 16:1-15

"HE is risen". The death of the cross was not the end. The empty tomb was merely the beginning. Our Christ is a living Christ. This is a truth of profound importance. The Risen Christ is the source of our power. Our life, our hope, our faith centers in the Living One. The sorrow, the despair, the sin, the burdens, the tasks of this world would overwhelm us if it were not for our settled faith that He is risen and alive.

Our faith that He is risen and that He is alive rests on solid grounds. Reflect upon the fact that the disciples after the crucifixion were disheartened. They were ready to return to their fishing. They had no hopes only memories. They had no future only a past. Such dismay! Their Lord had been taken from them and he was discredited. But these despairing, disbelieving men were suddenly changed. They were persuaded that their Lord was alive. To them he was more fully alive than in the days of his flesh. His words, His parables, His deeds, His cross gleamed with a new splendor. They went forth as radiant, triumphant witnesses of the Resurrection. They proclaimed one gospel—the gospel of the Risen Lord. This was their power.

The testimony of Paul confirms our faith. Paul was a man of intellectual candor. He could distinguish between fact and fancy. Paul, the persecutor, with no predisposition to believe was convinced beyond doubt that He lives. This great fact of faith kindled his heart and loosened his tongue to sing the hymn of the Resurrection in the first letter to the Corinthians. He declares that Christ is risen. He presents the evidence. The evidence is irrefutable. That he is risen is an established historic fact. Every generation has born testimony to the faith that He is the Living One.

The resurrection has its message: 1. *God's purposes cannot be permanently thwarted.* Our Lord was crowned with thorns, spat upon, scourged, led without the city gate and there crucified between two thieves. There, as many thought, was the end of a good but deceived man. Some whispered among themselves, "What a pity!" They thought he was defeated. Was he defeated? He was misunderstood, reviled, hated but not defeated. There was no power that could prevail against him. He arose from the dead and was more than ever alive. Let him that is really devoted to God's will take courage and confidence. Although misunderstood, opposed and hated he may comfort himself with the conviction that God's power is sufficient to overrule the opposing forces. God's purpose for me, the church, the world cannot be permanently thwarted.

2. *Love is stronger than hate.* Love and hate met at the cross. Those who crucified our Lord were impelled with hate. All that they could do was nail him to the cross. They could no more than destroy the body in which love manifested its glory. On the first day of the week the sorrowing women coming to the sepulcher found that he was not dead but alive. Love conquered. His loving spirit survived. Love always is stronger than hate.

3. *"Because I live ye shall live also".* The fear of death is gone. Death is only an incident. It is not the end. It is the beginning. To know that we shall be like him and that we shall be with him inspires sacrificial living and victorious dying.

O good Father, we praise thee for the comfort and inspiration coming from the Living One. When the days of this life are numbered lead us safely home to thyself. Amen.

AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS

April 27, 1924

Lesson Text: Amos 6:1-6; Hosea 6:1-6

The rapid survey of Old Testament history which we are now pursuing permits merely a glimpse of Amos and Hosea, two mighty prophets of the living God.

Almost a hundred years have passed since the reign of Ahab. Amos was a shepherd in the rough, hilly country of Judah. He writes "The Lord took me from following the flock". His commission was "Go, prophesy unto my people Israel." This humble man from the country became the voice of God in a dark and evil day. With all the passion that was within him he hated the evil and loved the good. His soul was stirred. Power, luxury, wealth was at its height in Samaria and Zion. Ivory beds, wine in bowls, idle songs, feasting, revelry were the fashions of the day. Greed, oppression, injustice fraud were so common that they excited no comment. The prophets and the priests tolerated the sins of the people without offering rebuke. The people were scrupulous enough about their religious duties. They gathered in "solemn assemblies" and offered sacrifices but they abhorred him who spoke uprightly and they received the prophet from Tekoa with sneers. The people, prophets and priests were at ease; they thought their nation secure when in fact it was tottering on the verge of ruin. At ease in their false confidence they lulled their conscience to sleep. Danger signals were hoisted high but no one except the prophets of God saw them. The prophet Amos saw clearly the impending doom. An irresistable power within compelled him to prophecy, "The Lord God hath spoken; who can but prophesy."

Amos the stern, courageous prophet of Israel speaks to our generation. His is still the voice of God. No man with eyes to see the conditions of today can question the need of such fearless words as his. He attacks sin in high and low places. He pronounces judgment upon the unscrupulous use of power, self-indulgence, luxurious living. His generation was heartless in its indifference to the needy. Here in America our luxuries for one year total millions, while we allow our neighbors in Russia, Germany and the Near East to starve for want of food. A generation set upon its own pleasure is callous to the suffering and need of the world. The ease, the self-indulgence, the oppression, the heartless indifference, the injustice, the greed, the vice of Amos' day ended in disaster and ruin. They can end in no other way. Our God has established a moral law in His universe. They who ignore or defy God's law suffer destruction. God honors righteousness. Pure religion produces character. Worship is valueless unless it is the expression of a pure heart. A clean life and simple living, honesty and mercy toward the weak,—these God does not despise. "What doth the Lord require of thee but to do justice, love mercy and walk humbly with thy God?"

The teaching of Hosea is like that of Amos with the exception that he lays more stress upon the love of God. God's love is unending; his forgiveness is unlimited; his faithfulness is unfailing. God truly loves his people. True love can never wholly give up the one loved. God's love is such that it cannot surrender its claim upon the world and the souls of men. God loves even the men who despise and reject him.

O merciful God, let no evil thing be a matter of indifference. Make me to hate passionately the evil and to love fervently the good.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

THE POWER OF THE RESURRECTION

(Topic for April 20)

By A. F. Tieszen

IN Romans 5:10 Paul writes, "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life."

However, Paul's doctrine of the resurrection we find in I Cor. 15. If Paul would have said nothing concerning the resurrection of Christ except what he has said in the above chapter we would have the same practical knowledge concerning this doctrine as we have it now.

Paul's whole Christian system was based upon the historical fact of the resurrection of Jesus. It was the climax of all his teaching. Everything else had to cluster around this great fact. In Paul's theology the resurrection becomes a message of victory, power, and life. In the resurrection the power of sin is broken, and there was ushered forth joy, hope, and eternal life. Paul's interpretation of the resurrection has become central in the Christian faith, because it has become the entrance into life eternal. And what else surpasses the desire for eternal life? Hence the resurrection is the very foundation not only of our faith, but of the Christian Church.

The Incarnation and Death of the Son of God is crowned and sealed by the resurrection. The resurrection is a vindication and completion of Christ's redemptive work. In the mind of Paul the Cross was of no avail unless the empty tomb accompanied it. The resurrection fact completes our faith and shows us the highest revelation of God to man, and hence becomes the really "Good News." According to Paul the resurrection was in absolute accord with God's whole plan of salvation. It not only showed God's love and concern for humanity, but it also showed His aim and goal with mankind. The resurrection is no stumbling block to Paul. To him a God who can give life once can give it again, even eternal life. For Paul to deny the resurrection would be to deny God. God as the Creator of life is Master over death and life. Everlasting life, or immortality is stamped into every soul.

It was the empty tomb, and the certainty that their Master had arisen, that gave to His death, in the eyes of His apostles, its sacrificial value.

It at once became the passion of their message, and the message of the whole group of believers. The resurrection had ushered in a new day. The old things were passing away and behold all things were becoming new.

It was the resurrected Lord who appeared to Paul on the Damascus road and not the Jesus of the flesh from Nazareth. In all of Paul's writings and discourses it is always the exalted Christ and the Lord rather than the carpenter's son of Galilee. "If Christ be not risen ye are yet in your sins."

Unless Paul can prove beyond a shadow of a doubt that the Jesus of the flesh arose from the grave, the whole redemptive plan becomes naught. As the resurrected Lord, His presence is an indwelling presence, a living power within the regenerated man. It is no more an external way in which the Christ exerts his influence but His spirit in the principle of a life working within the Soul. The relationship of the believer with the risen Lord is to be found in a mystical union. That is the two-fold act of the death and resurrection has its analogy in the experience of every saved man. There within the secret sanctuary of the human heart that has passed from death to life the history of the Christ is re-enacted.

The changed life seems to be based upon an ethical dying and rising again with Christ. The Christ within the heart is the dynamic energy by which the believer lives and triumphs over all obstacles: the world, sin, sorrow, and death itself. "I live, yet not I, but Christ liveth in me". All that makes life indeed, an exalted, harmonious, and joyous existence comes from the union with the living Christ. The incarnation, the death, and the resurrection of Christ are, finally indivisible. It is the whole fact of Christ, and not any particular experience taken alone, which is the power of God unto salvation.

NOTICE

The Topic for April 27th is to be supplied by the Local Topic Committees.

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

THE HISTORICAL APPROACH

Dear Brother:

In the issue of February 1st, the discussion on the "Faith of Our Fathers", as well as the review of Bro. Smiths' book, focus attention on a very important point, namely, the value of an historical approach to our modern problems and an historical appreciation and understanding of our faith and brotherhood, provided, as Bro. Hartzler so clearly points out, such a historical study leads to more consecration in the propagation of our faith. In this connection it may not be amiss to suggest the historical approach to one of the most troublesome problems of the day, namely the dress discipline. Many consider this problem definitely settled, and contend either that the present discipline cannot be revised in any point or on the contrary that its retention in any form is absolutely out of the question. But to those who feel that a truly serious issue exists on this point and who are aware of the fact that to many not only now but from the beginnings of our history such regulations have been conceived to have a close relation to religious experience and as being an expression of the principal conflict between the believer and the "world", I should like to urge the necessity of a thorough historical study of the problem. Who will render us the service of tracing the origin, development, significance and historical value or non-value of this phase of our fathers belief and practice? Perhaps we shall then be in a better position to judge, as Bro. Groh points out, whether we are really "in danger of losing some of the characteristics which make our faith worth while defending."

A point or two in connection with the "Faith of Our Fathers." It is of course clear that we are not bound today to observe and preserve in every respect the entire complex of beliefs and practices of those fathers back in Zurich and their successors. As new light comes to us we have the clear light and duty to add to or modify our heritage, and still remain true Mennonites so long as the great normative principles are held fast. But in doing so we must be careful to distinguish historically from the original and its present copy. The second, third, and fourth of the four "Dynamic principles of the faith of our fathers" as given by Bro. Hartzler concern respectively, freedom of Biblical interpretation, "right of dissent in matters political social or religious" or "personal conscience in matters of belief and conduct", and "religious toleration" and can be considered as a whole under this rubric. Research has not yet disclosed to the full the principles of belief and conduct of the "Taufer", but it has disclosed enough to cast serious doubt upon the amount of toleration, either in interpretation of the Bible or in individual belief or conduct, held and practiced by them. This presumed principle of our fathers needs to be more carefully examined in the light of the actual facts and conditions prevailing in the "Taufer" communities from the beginning. For instance, toleration and the "Ban" can scarcely be reconciled, yet the ban, according to competent scholars writing in the "Mennonite Lekikon", was practiced by all kinds of "Taufer" from the very beginning and was the instrument of an exceedingly strict discipline. It was the second article of the Schleitheim Confession of 1527. In fact it was one of the outstanding contrasts between the early "Taufer" and the state churches of the day, the intolerant discipline of life and conduct, the purification of the church. Sebastian Franck, the great individualist of the Reformation, who stood thoroughly in sympathy with the "Taufer" in almost every point of faith would not join the movement because of the legalism (Gesetze) in it. Of freedom of individual conscience and toleration among them he knows nothing. Cf. his "Chronik Zeitbuch, oder Geschichtsbibel", Donauworth 1531, for his opinion of the "Taufer" freedom. He even says, "Etliche machen Regeln, wie das Kleid sein soll, wie jeder gehen soll, wie viel Falten der Schurz ... . . Etc." Hubmaier expelled certain brethren from Waldshut in 1525 because they disagreed with his teachings. Menno Simons attacks believers of all other sects with great severity and condemnation. An extract of a "Taufer" disputation in Bern in 1537 from the Bern Archives which recently came into my hands makes it clear that the Zwinglians are not recognized as true Christians by the "Taufer." The early history of the lower Rhein and Dutch Mennonites even in the lifetime of Menno was marked by sharp disagreements on very minor points of faith and conduct at times which led to disastrous divisions. In fact the handicap of the Anabaptists from the beginning was that their conception of individual interpretation of scriptures was combined with such a degree of intoleration of the other brother's application of his interpretation that practical unity was often impossible.

These few citations from history tend to show that our forefathers were not a loose society of tolerant individualists, but closed communities with strict discipline and a fixed faith and firm rules of conduct. They were scarcely modern liberals. The liberty of conscience for which they fought and died was that of absolute freedom from any interference by forces from the state or any person or group of persons on the religion of the individual. The second liberty which they handed down to us is the freedom from theological formulations of belief. They expressed their faith and experience in simple Biblical terms, which nevertheless contained for them strict norms of faith and conduct valid not merely for individual but for the entire "Gemeinde."

Tubingen, March 6, 1924

A QUESTION, AND GOOD ADVICE

Dear Brother:—

Received your copy of the "Christian Exponent" today. I wish to express my thanks for the same, as this was the first opportunity I had to read it.

Should I give expression to my thoughts I might offer some criticism. But I only beg to be excused from participating in anything which might be conductive to causing divisions or offences contrary to the doctrine whichwe have learned. Read Rom. 16:17, 18.

There is a question in my mind to which I desire a solution, namely, If the Christian Exponent is to uphold and promulgate the doctrines of the Bible, according to the interpretation of the Mennonite Church, why is it not published in our own publishing house at Scottdale? The popular words in the religious world of today are such as Unity, Sacrifice, and service (works), but the scriptures place emphasis, first on Separation, Obedience, Faith, and such like, and then Unity, Sacrifice, Service, etc.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; (then) and I will receive you." II Cor. 6:17, 18. First, "Cease to do evil (then) learn to do well." "If any man will come after me let him deny himself, take up his cross and follow me." Matt. 16:24. "Behold to obey is better than sacrifice." I Sam. 15:22.

"Not every one that saith Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Read Math. 7:21-23.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not by works, lest any man should boast." Eph. 2:8, 9. We are created unto good works. v. 10.

What the world needs today is not only reformation, but regeneration; a baptism of the Holy Ghost, who will testify, not of man but of Jesus Christ. Read Jno. 2:25; 15:26.

My brother, your righteousness and mine shall never pass the judgment of God according to His word; it is only as we accept Christ as our Saviour and His righteousness as our wedding garment. Read Rom. 3:10, 21, 22. Rom. 5:18-21, and Math. 22:11.

This thought should ever keep us humble, willing to obey God and the church.

Therefore, whether by tongue or pen, let our messages always ring true to scriptural teachings and emphasis.

May God bless you and keep you. And may this little message be received in the spirit it is given, namely, of the love of Christ, shed abroad in our hearts by the Holy Ghost.

Canton, Oho. O. N. Johns.

Notes From Here and There

If present plans do not miscarry, Bro. and Sister T. K. Hershey, returning missionaries from South America, will land in New York about the middle of April.

Bro. Chris Graber, newly elected business manager of Goshen College, recently took charge of his work and will soon move his family to Goshen.

The Eastern District Conference of the General Conference Mennonites will be held at Allentown, Pa., May 1-3, at about the same time the meeting of the Mennonite Board of Missions and Charities is to be held at Sterling, Illinois.

Hervey Schnell, one of the contributing editors of The Christian Exponent, recently moved from Millersburg, Ohio, to Orrville, Ohio, R. F. D.

O. B. Gerig, at present a teacher in Simmons College near Boston, Massachusetts, plans to spend his summer vacation with his parents in Wayne County, Ohio. Bro Gerig, in addition to his teaching duties, is also taking work toward his Doctor of Philosophy degree at Harvard University.

Readers of the Christian Exponent who enjoy this page of news items, are requested to send in any items which you would like to see printed in these columns, or which you feel would be of interest to other readers. The editor is largely dependent on the co-operation of readers in making this an interesting page.

The Quarter Fund, which is held in trust by the Mennonite Board of Missions and Charities, consists of 4000 quarters which are available each year to be loaned out to members of children's S. S. classes who desire to earn money for missions. In the fall of the year the quarters, together with at least one-half of the proceeds, are returned to the treasurer. Last year $735 in quarters brought a return of $5606.67, according to a report of the treasurer,—not a bad return on the investment. But better than the return in money is the interest in mission work which is implanted in the hearts of the boys and girls who make use of the fund. The treasurer is now receiving applications for quarters for the coming season, and those interested should correspond through their S. S. teacher or superintendent with Vernon E. Reiff, Elkhart, Ind., Treasurer of the Mennonite Board of Missions and Charities.

A bulletin just issued from Bluffton College announces a summer session to be held June 9 to August 22, 1924.

The Foreign Missions Board of the General Conference branch of Mennonites reports that more than 98% of the money contributed to that body goes for actual mission work on the field, less than two per cent being needed for running expenses in the home land.

Mennonite missionaries (General Conference) among North American Indians are doing real pioneer work. A number of them are working on translations of portions of the Gospel into the language of the Indians, and arrangements have been made with the American Bible Society to publish these portions as soon as the translations are ready.

The Mennonite Sanitarium and Hospital of Bloomington, Illinois, was organized five years ago and has made an enviable record of growth and expansion during this time. The institution is continually enlarging and improving, and is gaining friends right along. The Nurse's School of Training has a splendid record for the excellence of its work. Recently the matron received a letter of commendation from the St. John's Hospital of Chicago, to which place girls are sent for the last six month's of training. It spoke in glowing terms of the well trained efficient girls they are receiving. The director's report shows a total resource of $187,596.54. The number of patients reported for December of last year was 83, for January of this year 108. —The Mennonite

A meeting of the Young People's Conference Committee was held recently, with four out of five members present. No Conference is now in contemplation for June, although it is hoped that there may be one later in the year.

The Great Northern Railway is making an attempt to get a Mennonite Colony started in northwestern Washington, near Spokane. Mennonites in Kansas and neighboring states are chiefly interested.

Dr. Troyer, Medical Missionary at Dhamtari, India, is already assisting Dr. Esch in the medical work of the station, although he has been but a few months on the field and does not yet have command of the language. Fortunately the languages of kindness, helpfulness, and service are everywhere understood.

Quite a number of church conferences will be held in the course of the next few months. The Eastern A. M. Conference meets at Belleville, Pa. The Ohio Mennonite Conference is to meet near Columbiana, O. The Lancaster (Pa.) conference is announced for April 11, and is probably the first to be held.

Things Fundamental

By Charles Edward Jefferson

A Book for Those Who Wish to THINK

Attacks have been made against the tenets of the Christian church from so many sides that not a few earnest people have been left in doubt on regard to such doctrinal points as the authenticity of the Scriptures, the "conflict" between science and religion, the reality of the miracles, the Diety of Jesus, and the immortality of the Soul. The present book is both timely and important in answering many of these doubts, too often left unanswered. It is straightforward, logical, giving reason for reason, and meeting "freethinkers" on their own ground. It should prove of deep interest to thoughtful people everywhere. You will enjoy it

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The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

APRIL 25, 1924.

Who Said "Christians?"
An Editorial

Mennonite Contributions to Modern Life

The Cradle of Nonresistance

What Would Ye?
Our Bi-weekly Sermon

Mr. H--- and His Russia
From the Diary of a Relief Worker

The Open Forum

The Editor's Chat.

A reader writes as follows:

"In your issue of March 14 an item appeared on page two in which you said something of the February 29 issue on Friday, and wondering when it would occur again on that day and date. If it will be of interest to know, here it is. February 29 will occur on Friday in 1952, next time, and then not again before 1980, and then in 2008. Who of the present living generation will live to see it? Or will the Exponent still exist to print it?"

We cannot answer our friend's questions, but we thank him for his information just the same.

The same Brother, who is one of our active ministers of the Gospel by the way, says in another part of his letter, "I get the Exponent regularly, and appreciate it." We thank him also for his kind words.

Another Brother, also a minister, does not feel the same way about it. He writes as follows: "Your letter received, also a copy of the Exponent. I had saw the first number so it was not altogether a new thing with me. No I could not subscribe for the paper, when I see the names that appear on the Editorial Staff the problem is solved for me. Yours for a whole Gospel, _____."

We are sorry that our last mentioned Brother doesn't like the editorial staff, but we are glad that he stands for the same thing we do,—The Whole Gospel. And since the Editor's name stands at the head of the list he believes that he can speak for the whole staff when he says that we have no desire to quarrel with our Brother and wish him a hearty God's blessing as he engages in his work in the Lord's vineyard.

The Editor is in receipt of several other letters from brethren who speak unfavorably concerning the new venture. One of them is exceedingly interesting, and we had hoped to be able to share it with our readers in the Open Forum. But the writer refused to give his consent to this, and promised that at a later date he might write for this department. This is his specific answer to the Editor's request for permission to print the letter: "My letter to you was not intended for publication. If a Dr. would leave medicine for the father it would not be wise to give the children the same sized dose."

The Editor is somewhat at a loss to know just how far to press the application in the letter of the Brother just quoted above, but we will hope to receive in the near future some "medicine" for our readers in well-proportioned doses, especially since the Editor has now had his "Dose." We can testify that at least *some* of the ingredients are very helpful.

We are receiving some gift subscriptions. Those who find the Exponent coming to them regularly without having subscribed for it may be sure that some of their friends have subscribed for them. We have no "free" list. Every subscription is paid for, and if you are receiving it without having subscribed for it you need not expect to receive any "duns" later. You may be notified when the subscription expires, and be invited to renew, but no bills will be sent for "arrearages," for there won't be any.

If you are one of those receiving the paper for a time as a gift it is because some of your friends feel that you will be interested in it. You may be sure that they would not spend good money if they thought you would receive no benefit from it. So do them the favor of reading the paper in a free and unprejudiced manner and if you do not then like it we will appreciate having you tell us so. Of course there may be some things which you do not like, but then it is very seldom that we find anything that is *entirely* to our liking in every respect. Not many human productions are perfect you know.

While we are on the subject of gift subscriptions, please allow us to make another point perfectly clear so that there may be no misunderstanding. There is no gift fund from which subscriptions are handed out at random or in a miscellaneous way. Every reader receiving the paper without having paid for it may feel assured that some individual friend has specifically subscribed for him and has "Paid the Bill."

The editor would like to call the attention of the readers once more to the series of articles on Nonresistance now appearing in each issue from the pen of Payson Miller. From now on the series will be largely the recounting of personal experiences by Bro. Miller, and will be intensely interesting. The author is endeavoring to tell these experiences, while looking into his own soul and seeing what was going on there. Nothing like it has ever been attempted in our literature, and these articles will fill a place all their own. Do not miss any of them, and be sure to call the attention of your friends to them.

The evening mail has just come to the desk. We quote here from a letter just opened:

"I can use a few more sample copies if you can spare them. I believe the best advertisement for your paper is more of it. When people get acquainted with a good thing they won't do without it. "Getting people acquainted" is the real problem. Those who get it are already pulled across. Those who don't get it can't get acquainted."

An earlier mail today brought the following:

"Please send me a dozen sample copies of The Christian Exponent. I have distributed the bunch I received before and am beginning to get results. The roads have been almost impassable. I shall try to get a number of subscriptions as soon as I am able to get on the road. The Christian Exponent is being well received around here. Some who opposed it at first have now subscribed, and nearly all who have seen the paper are getting interested."

Each of the letters from which the above quotations are taken contained a check for subscriptions which the writers had voluntarily solicited and received, without any compensation. We assure them that such loyalty is appreciated. As for the sample copies, *we have plenty of them*, and will be glad to send them to any others who can make use of them.

An editor's life is really a very interesting as well as a responsible one. One can never tell what the day's work will bring forth, or what new duties will be expected of him. Every mail has its surprise in store. In one interesting mail, for instance, the following letter turned up. We print it just as it came, for no other purpose than to give you an idea of the varied nature of the work and the resourcefulness that is expected from one who holds down an editor's chair.

"Greeting to the Editor of the Christian Exponent Co. in Jesus Name. I received a Copy of your paper from a friend of mine in _____and in reading through it I came to the conclusion I would ask the Editor of the paper a question privately or you can publish it in your paper if you like to do so the question is as folllws:

What is the true church of God (Give Scripture answer).

Next, is there more than one true Church, next, are Divisions Contrary to the Doctrine a Sin. Is there any harm in a church name, who built and organized the church, who alone is the head of the church, who are his officers for his Church, how do we get into the Church, where is our church home, does the true Church teach all his Commandments, what for a body is the true Church, now I could ask a good many more questions but I will quit now I don't send these questions to you for criticisms or for argument I want the clean Gospel truth answers to them as God demands them I have been a member of the so called Mennonite church for 44 years and I am getting tired of this Damnable backbiting that is going on in these so called Men churches I will send 10 cents for a return answer by private letter or through your paper. Yours for real truth.

....

Now how would you have answered this formidable array of questions? If any of our readers have full and satisfactory answers to the questions the editor will be glad to forward them to the brother, who is no doubt seeking a solution to these questions which seriously raise themselves in his mind.

THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

SAYING AND DOING

THEORETICALLY we are all aware of the fact that "Actions speak louder than words," but practically many of us seem never to have learned this very vital and important truth.

We say, for instance, that our souls are more important than our bodies, and yet our actions belie our words when our chief end in life seems to be the winning of material possessions in order to make our bodies comfortable.

We claim to worship God, and yet our lack of interest and our neglect to participate in song and other activities when assembled for the express purpose of worship show that we do not worship Him as we should.

We profess to be above the ways of the world and subject to a "higher law" but when shady and tricky dealing and taking advantage of technicalities to avoid moral obligations have given us an unsavory reputation with our fellow men it gives the lie to our professions.

We pride ourselves on being "good citizens" but to those who are aware of the fact that we have two automobiles and only one license, or that we do not have all of our property on the tax duplicate, our professions are valueless and our conduct alone decides into which class of citizens we belong.

We tell the world that we are Christians, but when they fail to see in us the Spirit of Christ they form a correct estimate of our real worth regardless of what we say.

And so we might go on. We delude only ourselves when we think that people will believe what we say rather than what we do. The world has an uncanny insight into our real characters, and it is no more possible to deceive those with whom we come into daily contact as to our real characters than it is to convince a man that the wind is blowing in one direction when the straws are blown in the opposite direction. We only make ourselves foolish, and bring discredit upon the very things which we claim to stand for.

The unfailing test of a man's character is his life. He may have ever so many good qualities and strong points in his favor, but unless he lives consistently and above reproach before his fellowmen and before his God these other things will avail him nothing. "By their fruits ye shall know them."

—o—

WHY CONCERN OURSELVES?

THERE are plenty of people today who take the position that what is going to happen is bound to happen anyway, regardless of what we may do to prevent or change it, and that it is foolish for us to attempt to influence the destiny of men or events. Carried to its exteme form this doctrine of Fatalism causes even the individual to cease striving for certain results in his own life, for either he will accomplish a certain thing or reach a certain aim, or he will not; fate or destiny has decreed which it shall be, and any striving on his part is useless.

Carried out in another form this doctrine causes men to say that no matter what they do, how hazardous their occupation may be, how negligent they may be

of their health and physical body, no matter what dangers they may go through, when their time comes to die they will die, and before that they are invulnerable and unsusceptible to the greatest physical dangers. God has set an appointed time for them, the decree is set, it cannot be changed. So why try?

The same fatalistic process of reasoning is also applied to the destiny of man and the world in which he lives. "Why concern ourselves about it?" they say, "for it has all been fixed and decreed and no striving of our own will change things. Everything has been foreordained and predestined and we are but puppets in the hands of a more powerful being than ourselves."

Now there may be few Christians that subscribe to this doctrine in its fullness and with all of its implications, and yet there are many who take an attitude with reference to certain problems and circumstances which carried out to its logical sequence would mean the acceptance of the doctrine of fatalism in its entirety and its absurdity. We do well to examine ourselves and our attitudes closely lest we countenance some of these fallacies unawares.

There are those, for instance, who do not believe in foreign missions because the heathen will not accept Christ anyway and giving them the message will only make their responsibility the greater for rejecting Him. Others think that the Mennonite Church has no business engaging in city missions because our Gospel doesn't fit the city. "They won't accept,—there's no use trying. You can't build up a church in the city." Still others say, "There's no use trying to make the world any better. It can't be done. We might just as well leave our hands off of everything and keep ourselves pure." And a great many of us, we fear, have formed in our minds an idea of partial exclusiveness from the world in our propagation of the ideals and the principles for which we stand that is based to a certain extent on the old doctrine and idea of fatalism,—the idea that we might just as well let the world go because it is bound to go to the bad anyway, and we can't stop it.

Let us never lose faith in God, nor question His power and His willingness to help His erring creation and let us never forget that we have a part in God's great plan. God is still here and present in the world. He did not create it and then withdraw to watch mankind in a fruitless struggle to reach that which is good and worth while. By our own efforts and attitudes we predestine certain events and results,—they have not been so predestinated from the beginning. What this world will be depends upon what we make it; and how generally Christianity and the teachings of Christ are adopted depends upon how faithfully we discharge our responsibilities and meet our opportunities. God is here, ready and willing to help us, if we will properly gird ourselves for the battle and move out in faith to accept Him at His word.

WHO SAID "CHRISTIANS?"

A PASTOR in a neighboring village has just been requested to resign by a 64 to 72 vote of his congregation.

For months the "fight" has been on. The pastor was militant and was the active leader of the side which stood by him. He refused to resign until literally compelled to do so. Even now, while admitting that he is no longer pastor, he makes his boast that he is still the teacher of the Bible Class and defies his enemies to "oust" him from that position, where he has a majority of supporters. In one of the Sunday-school classes where the majority happens to be against the pastor several of his friends were expelled from the class because they became obnoxious to the other members. Feelings and antagonisms have been aroused that will require generations to heal. Friends and neighbors have become bitter enemies. The function and work of the church have been made impossible of being carried on. The "World" has observed the fight and smiles to itself at such an exhibition of "Christianity", for of course this is *supposed* to be a Christian church.

But it is not necessary for matters to go as far as they have in the above mentioned instance before they pass the bounds of Christian propriety. There are all kinds and all stages of church quarrels. We have in mind now a local situation where outwardly all is calm and harmonious, but where the real spirit is anything but that. The two groups are suspicious and distrustful of each other. There is an antagonism in feeling between them that makes it quite impossible for them to unite on any constructive and necessary work without secretly imputing wrong motives to each other and continually criticizing and finding fault to confidential friends. Instead of being one in Christ, they are consciously, though not openly and admittedly, divided. Yet the results are very much the same, so far as real efficient and effective work is concerned, as in the first instance.

But unfortunately the condition just enumerated in the second instance obtains in wider circles than in immediate and local congregations. To our sorrow and shame it must be admitted that as a church we have during these past few years been drifting more and more into two groups, each opposed to the other. There is suspicion, mistrust, lack of confidence, and some bitterness, on both sides. Naturally, as can be expected, each group thinks itself right and the other group wrong. Both are sincere and earnest, standing for what they think is right and good. Yet the effect on the work of the church is just as serious and the loss of power proportionately as great, as in the case of the local congregations which are thus divided. God's work cannot prosper where there is a divided people.

It should be noted, too, that the classification into the two groups mentioned above is a very rough classification, and there are individuals who will probably fit into neither. There are extremists and radicals on both

sides who are disavowed and disowned by either group. Furthermore, the groups themselves are not clearly defined, either as to personnel or principles, and individuals themselves in many cases are unwilling or unable to classify themselves. And yet, all of us are conscious that such groups exist.

It is not our purpose here, even in a general way, to attempt to define the issues which have brought about this present circumstance. There are those who are prompt and ready to do so,—imputing of course only the highest and best motives to their own group and less worthy motives and principles to the other group. This is true on both sides. There are some things, no doubt, on which both sides would mutually agree as being principles at issue. There are other things which are undoubtedly issues which would not be admitted by both groups. And yet, nothing is more evident to observers than that the groups do exist.

Another phase of the problem is that so far as any official bodies are concerned, there has been no conflict to speak of. At the last General Conference all seemed harmonious. In most of our district conferences the same thing has been true. Only one group is in evidence. Yet, the undercurrent of dissatisfaction and lack of harmony is really serious. Those who care to do so may console themselves with the thought that the organization is "harmonious," but that will never solve the problem. It is a "solution" fully as foolish as the traditional illustration of the ostrich who thinks himself hidden when his head is in the sand. It is possible by studied effort on the part of a few responsible individuals in almost any organization to so choose and manipulate officers and committees that they cannot be otherwise than harmonious. It is possible to keep them thus by forcing out or intimidating any who show signs of deviating from the course that has been selected by the "authorities". But mere "harmony" does not necessarily prove the rightness of a given position. Even the emissaries of Satan may be "harmonious" in their evil designs. Unless we are willing to hear each other and to give to others the same privileges and rights which we expect ourselves we can hardly be said to have done our part in securing a proper understanding and solution of our problem.

But who said "Christians?" To be Christians means to be Christ-like, and to be Christ-like does not admit of many of the things which are being carried on and done in the name of religion today, even in the Mennonite Church. We might as well face this fact fairly. Words, thoughts, feelings, actions, and conduct that are out of harmony with the Spirit of Jesus Christ are *wrong*, no matter in what cause they are enlisted. Some followers of Jesus apparently act on the supposition that the end justifies the means, but never was there a more serious fallacy than this. Zeal for a "Faith once delivered to the saints" or a conviction for certain high and lofty ideals, have lead many men to adopt unethical and unchristian methods, perhaps unknowingly or unthinkingly, but such methods can never succeed. If we are CHRISTIANS in truth, we accept the standards of Christ, and the Spirit of Christ is the controling and guiding factor in our lives,—whether it be in our dealings with others who profess to be His followers, or whether it be with those who do not own His allegiance. There is only one Standard for Christians.

The Christian Exponent deeply deplores the present unhappy and disturbed situation. Our hope and effort is to avoid a further grouping or dividing of efforts and to seek for a better understanding of each other. We stand solidly on the evangelical faith and the principles of Christ, and on the application of this faith and these principles to the needs of the world today. We stand for unity and not for division,—unity in the Spirit of Christ. And we offer as the basis of this unity and for the solution of our present day difficulties only one remedy and one rule, viz., that Christians so-called will really follow the Christ whom they profess, and that all of us will make a sincere and earnest effort to make our first and primary concern not theology, creed or custom, but to know and to do His will. This rule is both simple and effective.

Let us not bring reproach upon ourselves and on the Christ whom we profess by quarreling among ourselves, but let us be Christians in the real and vital sense of that term. Only thus can God bless us, and only thus can we do our part in His great Plan.

Mennonite Contributions to Modern Life

J. E. Hartzler

(Note: The following is a section from a forthcoming History of Education Among the Mennonites of America)

IT has always been a characteristic of Mennonitism to avoid the public eye. The life and work of this people have not been presented to the world in historical records. It was to the interest of early Mennonites to avoid publicity and to live more or less in seclusion, due to the state of affairs in Europe 400 years ago. For this reason little has been known of the denomination and historians have passed it by. It will doubtless come as a surprise to many to know that the Mennonites have made some real and magnanimous contributions to the modern world. Let me mention very briefly only four:

1. **The First Formal Protest Against Negro Slavery.** As early as 1662, Plockhoy, in his Mennonite colony on the Delaware had written in his constitution that slavery should be prohibited. However, the first formal and written protest against slavery in America was written in 1688 in the home of Thomas Kunders (now 5109 Germantown Ave., Germantown, Penna.) This protest was promoted by the Mennonites and presented to the Quakers Monthly Meeting, who in turn took it to their Yearly Meeting for consideration. It is generally conceded that the Quakers themselves at this time held slaves. Says Ex-Governor Pennypacker, "A

little rill there started which further on became an immense torrent, and whenever men hereafter trace analytically the causes which led to Gettysburg and Appomattox they will begin with the tender conscience of the linen weavers and husbandmen (Mennonites) of Germantown." The thing that made Abraham Lincoln great was started by the Mennonites in 1688.

2. **The First Book on Pedagogy.** Backward as the Mennonites may be in education today, yet, to this people goes the honor of having produced the first book on pedagogy written and printed in America. Says Graves, "The Mennonites included in their system the famous schools of Christopher Dock (Mennonite), who in 1750 produced the first elaborate educational treatise in America." Dock was a very able and popular educator in the early Germantown community. He was a liberal minded Mennonite who knew the value of education. His book, School Management (SCHULORDNUNG), was printed by Christopher Saur, in 1770. Saur was a pupil earlier in the school of Dock. In Dock's book are educational principles and ideals which are today considered entirely modern.

3. **The First Paper.** William Rittenhouse, the first Mennonite preacher in America, in association with others, manufactured in 1690 the first paper made in America. His paper mill was originally built on the branch of the Wissahickon Creek. In 1700 this mill was destroyed by a freshet and another was built in 1702. Samples of the Rittenhouse paper are yet in existence.

4. **A Denominational Mother.** At least one, and perhaps three, of the present day Christian denominations in America owe their origin to the Mennonite Church. The Baptists, the Brethren (Dunkards), and the Friends (Quakers) supply very satisfactory evidence for having originated in the Mennonite Church. Concerning the Baptists there can be hardly any question; concerning the Brethren and Friends there may be room for difference of opinion.

(a) **The Baptists.** Dr. Smith in his excellent little book, "Mennonites in History", says: "It is not generally known that the original Baptist Church in England grew directly out of the Mennonite Church in Amsterdam, and that they also owe to Mennonite influence the two cardinal principles of their faith, namely, the complete elimination of State from religion, and a church membership limited to the regenerated."

The statement of Dr. Smith is corroborated by that of Ex-Governor Pennypacker, Robert Barclay and A. H. Newman. Says Pennypacker: "From the Mennonites sprang the general Baptist Churches of England, the first of them having an ecclesiastical connection with the parent Societies in Holland, and their organizers being Englishmen who, as has been discovered, were actually members of the Mennonite Church at Amsterdam."

Says Barclay: "We may therefore conclude that the first Arminian Baptist Churches in England were really Mennonites, and at least in some of these churches, the doctrines, practices and discipline of the Mennonites were practiced." As evidence of the organic connection between Mennonites and Baptists Barclay introduces three facts, namely, (1) That the non-immersionist Baptist Church in England coincided in all the views of the Waterlander Mennonites, and signed the same confession. (2) That the members of the England congregation were accepted as members by the Mennonites as soon as they reached Holland, without baptism or any ceremony whatever. (3) That these Churches correspond one with another, and that the English Churches agreed to refer their differences to the decision of the Mennonite Church, and that in 1626 there were in London Churches corresponding with the Waterlander Mennonites of Amsterdam.

Dr. Smith also points out that at least ten of the present Philadelphia Churches, including one Evangelical, two Episcopal, one Presbyterian, were all first organized in the little Germantown Mennonite Meeting house, many of which drew heavily on the Mennonites for their membership.

(b) **The Brethren.** This denomination originated in Germany in 1708, nearly 200 years later than the Mennonites. In 1719 they emigrated to America. The statement made in the Encyclopedia of Religion and Ethics to the effect that the Dunkards are in no way connected with the Mennonites or with the German Anabaptists may be difficult to prove. If the statement is correct then it is very difficult to explain the family relationships, the likeness in doctrine and practice, customs in dress, rural life, and general religious attitude, which are common to both denominations. It is also difficult to explain why Dunkard Churches sprung up early in practically all of the Mennonite communities in America. The Mennonites were in existence for nearly two centuries before the Dunkards and history furnishes no record of any other denomination other than the Mennonites holding the peculiar doctrines, ideals and practices which the Mennonites held, and which the Dunkards since hold. While it is not necessary to be dogmatic in the matter, yet it would likely not be difficult to show the Dunkard denomination, like the Baptists, are quite a direct product of early Mennonitism. (c) **The Friends.** Robert Barclay, the noted English Quaker historian, says that affinity between the religious principles of the Friends and the Mennonites is so obvious, and in many respects so striking, that an actual descent of the former from the latter has been hinted as highly probable. "So clearly," says he, "do these views correspond with those of George Fox, that we are compelled to view him as the unconscious exponent of the doctrine, practice and discipline of the ancient and stricter party of the Dutch Mennonites." Professor Oswald Seidensticker adds that Mennonitism was the shelter under which the Friends introduced their doctrines, and organized their Society.

Well, what about it? Just this: The Mennonites have made a very large and important contribution to the modern world. But past reputation will not save us for the future. We must make other contributions

and begin soon. We must not be too critical on other denominations. Every wise parent is sparing in his criticism on his children when he is aware of the fact that the children got their mischief from him. Besides all this there is some very interesting historical material relative to the connection between the Mennonites and "The Pilgrim Fathers" before they left Europe. An investigation on this point would most likely connect us with the Congregational Church.

The Cradle of Nonresistance

Payson Miller

IT has been said of H. G. Wells, that he is the only man who ever wrote prehistoric history. Readers of this article will probably feel that Mr. Wells should share that distinction with at least one other, for writing about one's childhood and youth, when there are no written records to which to refer is very similar to writing prehistoric history. Nevertheless this and subsequent discussions are undertaken at the request of the editor of the Christian Exponent, and in the hope that they will help us to get at the heart of the weaknesses in our Christian nurture which permits those who have been cradled in a so called whole gospel to seriously deviate from those things with which it had been supposed they were thoroughly ingrained. Of course, not only should we be concerned with discovering what permits one to negatively turn down his former teachings, in a crisis, but why in normal situations, the truly great things of life are so passively manifest in his life.

I have been asked to write in the first person. I therefore beg the indulgence of the readers for the frequent recurrence of first person pronouns. I also wish to say that anything I may say is not intended to in any way insinuate against my college, community, church or home. I have been in a good many Mennonite communities in recent years, and my impression is that in the most fundamental interpretations of life, they are very similar. What I say then, from my own experience is given as probably being typical of the experience of all people growing up in a similar environment. When one writes from experience the setting of his writing is already defined, and he cannot choose. I will think back therefore to the days before I was drafted to serve in the world war, and see what traces I can find of thinking and teaching on Nonresistance.

Let me again say that I have only the highest appreciation for what was done for me by those who in early days directed my thinking and conduct. I am sure many men who left their old home communities share with me the regret that their work cannot keep them in closer touch with old friends. Especially do I recall with tender appreciation the older brethren and sisters, in my home church, who with little endowment except kind hearts and exemplary devotion so earnestly strove to interest their young friends in what they considered to be the true way of Christ. Then too, I appreciate as can only those who through teaching or other public work have tried to mold young lives, the enduring influence of a good home. Whatever else may be said about my home, this much I can say with great assurance, that the subject which was most frequently and intensely discussed was religion. Moral cleanliness and positive religious service were not only encouraged, but sometimes rather puritanically enforced. Although some desirable things were lacking because of want of experience and knowledge on the part of the parents, yet we children got what is coming to be considered the most important contribution which can be made to children, namely character training. Because of my work with young men in recent years I have been made doubly appreciative of a home which very decidedly frowned upon lax morals and questionable religious attitudes.

You may wonder why I go to such lengths in eulogizing social media which nurtured my early thinking. I do it for two reasons; first because I want those concerned to feel that I am deeply appreciative of what they did and second, because I want the readers to see clearly that in our homes, churches, and communities which we think are thoroughly Christian, at least doctrinally orthodox, we may still fail to equip those whom we train with a working conviction on one of the greatest, if not the greatest doctrine of Christianity, that of love, love as it is to find expression in treatment of enemies, and not only in the service of friends.

The first impression that comes to my mind when I think back to my early conceptions of the doctrine of nonresistance, is their inadequacy. They were inadequate from the points of view of both extent and quality. The kind of nonresistance we acquired fitted rather well into simple rural life. There were certain conventional situations in which love should be applied. I remember that I early had impressions of the Mennonite conception that we should not go to law, and that we should not resist when anyone tries to take anything from us. To practice nonresistance meant not to hate and not to try to get revenge, rather than anything more constructive. Not to hate meant not to do anything outwardly which would indicate that we hated. I remember very clearly that one of my brothers used to hit me in the eye when we had serious disagreements, and I remember further that instead of hitting him back, I ran away. Whether I ran away from cowardice or because of religious precocity is an open question in my mind. I like to think however that it was the latter, and that I had gotten such a vital conception that one should not pay back as one gets, that I did not want to hit back. If you will pardon a bit of egotism, I want to say that I think my attitude was the result of conviction because evangelists used to tell me I would be a preacher some day, and because I dreamt one night that I was in heaven and my brother could not get in.

The teachings of love and nonresistance were based on plain Bible statements. Certain definite Biblical admonitions such as the commandment, "Thou shalt not kill", and Christ's statements as to what we should do when anyone tries to get the best

of us were so often repeated that their meaning could not help but sink into our characters to a certain extent. These teachings together with emphatic teachings about future punishments and rewards, developed conscience and knowledge which would have forbidden us under any circumstances to take life, to go to law, to physically harm anyone, except perhaps at times when we were so thoroughly aroused that we lost control of ourselves.

I say then that my early conceptions of nonresistance were inadequate in quality, because they seemed to work out in conduct in only certain rather conventional ways. The weakness which brought this about I would say was, that I was taught only certain definite statements from the Bible with their literal application, rather than being taught the spirit and time in which they were given so that I could intelligently think of them in connection with my own problems. My early conceptions were inadequate in extent because I had no idea as to how one could live out the teachings I received in a practical world like ours. I remember that I felt one must be a monk to be a true Christian. I thought the Mennonites were a chosen people, in the same sense that the Israelites were in Old Testament times. I felt that the doctrine of nonresistance would work all right in our rather chosen community, but when I thought of its application to the world at large I felt that I was looking at a high impenetrable wall. These things troubled me very much for I had a desire to be good, but I could not see how one could be good and live a normal life.

During high school days I did not think so much about these things. That is the period when one is engrossed with other things to the extent that one's convictions do not receive much attention. Any thing unsocial, such as I felt Christianity to be, is especially apt to go without consideration. With the greatest of respect to my ministers I want to say that I went to church and thought about other things. In fact my notions of religion, and of the life in which I moved seemed so antithetical that one or the other had to be sacrificed, and religion was the one, at least as far as giving it any serious thought is concerned. When I first went to college, I went with the same unconcern toward religion which I had felt in high schools. Here however I found groups of very normal young people who voluntarily talked about God, and Christ, and how Christian teachings should work out in life. Here I got hope that perhaps religion and life could be brought together. At the time I was drafted I had very definitely the conception, that Christianity is nothing if not practical. The chief thing in which I was lacking was knowledge of how Christ's teachings were to fit into the particular situation in which I found myself. I have this accusation to make against our colleges, that although they do more in that direction than any other institution we have, they do not place enough emphasis on the teaching of the thoroughly practical nature of Christ's teachings.

At the beginning of the war there were two kinds of young men in the Mennonite church. On the one hand there were those who went with the crowd, not caring about any religious or philosophical implications of their conduct. On the other hand there were those who were very conscientious but pitifully untutored. The task of the Mennonite church is to provide such a sane and thorough nurturing for nonresistance that both of the types referred to above, will be replaced by a body of men and women both conscientious and intelligent.

OUR BI-WEEKLY SERMON

What Would Ye?

A. E. Kreider

What would ye that I should do for you?
Mark 10:36

Jesus asked searching questions—questions that reveal the real currents of thought and purpose within. On several occasions when the suffering came for healing he asked, "What wilt thou have me do?" He wanted to draw from them an expression of their expectation. It was essential that these earnest expectant souls speak of the desire of their heart. The more definite their expectation the more certain the benefit of Jesus' ministry to them.

The extent and definiteness of our expectation, in no small measure, determines the extent and definitenesss of benefit enjoyed. Did not Jesus say "He that seeks shall find"? It is quite obvious that seeking becomes increasingly effective and fruitful when the good thing sought is clearly seen. The aimless runner does not reach the goal. The vessel adrift upon the sea will never reach the harbor. Definiteness of aim is an essential. What definite advance in things spiritual have I purposed for this year? Jesus asks, "What would ye that I should do for you?" What one thing above all others have I desired of the Lord?

If I understand the teachings of Jesus, He declares that there are certain experiences, truths, powers that never are found unless we seek them,—seek them with singleness of purpose; there are certain doors,—doors leading to opportunity, doors leading to faith and service, that open only after diligent knocking; there are also certain gifts which are granted, prayers answered only after patient, persistent asking. The way to life is not an easy one. Jesus said "Narrow is the gate, straightened the way, that leadeth unto life". Drifting is fatal. Aimlessness gets us nowhere except to failure and ruin. The double-minded man, the man tossed to and fro is a pathetic spectacle. But he who says "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus,—he shall be rewarded. To him shall be granted the crown.

The question embodied in our text must be answered with definite earnest expectations. A persistent pursuit of these heart desires bears a rich fruitage. The Bible remains a closed book to us unless we fulfill our purpose to know by much patient study. The joy of unselfish service will lie outside of our realm unless we persistently, daily exercise our hearts in love and our hands in true charity. The great art of prayer will never be ours without fervently cultivating faith and trust in the heavenly Father. The Father in a gentle voice is asking, "What would ye?" It is the expectant waiting soul that receives.

We are fully warranted in expecting much. We receive so little because we actually expect little. Our study of the Scriptures is so barren of results; our fellowship with the brotherhood of believers so lacking in inspiration; moments of prayer and meditation are so void of strength and help, because we do not expect as we ought. We may rightly expect great things of God. God is good. God is Light. He purposes to give Light. God is Love. He has love to impart. The resources of God are boundless. Faith in God means peace, joy, strength, hope. Our Christian faith has proven itself adequate. Life has its burdens, tragedies, dark realities. None of us escape entirely the gloom and grief, the distress and doubts of this present world. But our Lord offers counsel and comfort, help and healing for all who labor and are heavy laden. Our heavenly Father who created, who now orders and sustains all things is kind and loving, just and righteous, compassionate. In all respects He is like Jesus the Christ who dwelt here among men and ministered unto their need. Our heavenly Father cares for all things. That which man regards trivial is an object of his concern. He notes the fall of the sparrow. There is no anxiety, no sorrow, no problem of life which is not a matter of concern and an object of His loving, thoughtful care. If Our heavenly Father knows how to give such tender care, "What would ye that I should do for you"?

There are some things which we have no right to expect our heavenly Father to do for us. He will not save us unless we yield our wills to Him. "Our wills are ours to make them thine". Some of us pray, "Lord make me pure but not yet". We obstinately refuse to yield certain portions of our lives to the control of the Spirit and word of Jesus Christ. Neither will the Father make us to increase in power, wisdom and love unless we have striven fervently to "Grow in grace and the knowledge of the truth". Nor may we expect our Lord to lead us into positions of usefulness, entrusting us with power unless we are worthy. "Who shall enter the hill of the Lord; he that hath clean hands and a pure heart."

What may the sincere, praying, seeking soul rightly expect of the Father? We may expect that very genuine need will be met. Men's needs are varied. Let us here speak of our need of comfort, strength, hope. Paul writes, "God comforteth us in all our affliction through the comfort wherewith we ourselves are comforted of God." He speaks of the Father as the "God of all comfort". Comfort is a strong word. It is inner fortitude. The comforted are imbued with the Spirit which fortifies the soul against those things which crush and depress men. The spirits of men are broken by moods and fears, by grief and despair. There is a cure for all this gloom. The Father reveals the secret through the Christ. There is a radiance, a serenity, an inner fortitude that made him master over fate and circustance. He holds the secret of mastery. He invites, "Learn of me".

"What would ye?" We reply "Strength". The Father's ideal for man is strength—strength of body, mind, soul. The tasks of life are such that nothing less will suffice. The opportunities of life which are so abundant and sacred pass by unless we are strong in heart and will. The sincere soul cries out, "O Lord give me strength". Our tasks, our problems, our temptations tax our strength to its utmost. The courageous soul does not seek release from duties or a lightning of the burdens, rather an increase of power. Our religion is a religion of power. Our Christ is the Man of Power. The verities of God were living verities to Him. Love was the supreme passion of His life. We marvel at the strength of purpose in Him. "I do always those things that please Him" "My meat is to do the will of him that sent me". He was calm and confident because He was full of power. To the struggling, aspiring disciple he speaks in quiet tones, "I am the way". Adopt his way of life for it leads to strength. Give Him cheerful, wholehearted obedience. There is no power without loving obedience. The loyalty that knows no reservation; the devotion that forgets self is rewarded with spiritual power. Let me insist that it is our privilege to possess power,—nay even more, our heavenly Father lovingly demands that we be strong in his strength. Why such impotent wills, why such trembling faith, why such faint-hearted love? We have chosen to be weak rather than strong. "What would ye?" We would be strong. Father we purpose to be strong.

"What would ye?" We cry, "Hope." We face the future. Without hope the future is the darkness of night. Hope has magic power. It breaks the seal of the book of the future. With the eye of hope we look across the years into eternity without fear or dismay. Our lively hope has taken the sting out of death. Death is nothing other than the soul venturing forth into fuller life. Hope strengthens us for the tasks of the present. Hope is vision. It imparts courage loyalty, confidence. The young man or woman with his career before him; the father, the mother bearing the grave responsibilities of parenthood; the men and women of God charged with important affairs within and without the church live and working in hope. God wills that we abound in hope.

"Father in thy mysterious presence kneeling,
Fain would our souls feel all thy kindling love;
For we are weak, and need some deep revealing
Of trust and strength, and calmness from above.

Lord, we have wandered forth through doubt and sorrow,
And Thou hast made each step an onward one;

And we will ever trust each unknown morrow;
Thou wilt sustain us till its work is done.

Now, Father, now in Thy presence kneeling,
Our spirits yearn to feel Thy kindling love,
Now make us strong; we need Thy deep revealing
Of trust, and strength, and calmness from above."

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Mr. H--- and 'His Russia'

(From the Diary of a Relief Worker)

June 11, 1921. *Constantinople.* This evening we went to visit H---'s. Like all Russian refugees here, they live in cramped quarters; but they welcome their American acquaintances with just as much hospitality as they would have shown in their Petrograd mansion a few years ago. In those good old days Mr. H--- was head of the Government Bureau of Translation—an elaborate organization, and one that required of more than ordinary training and ability to keep it functioning —which means that Mr. H--- is the 'intelligentzia' of the 'intelligentzia'—and he couldn't hope—he doesn't wish—to be anything else now. Lifetime attitudes and opinions are not so readily changed when a man is sixty. Mr. H--- thinks of the Bolsheviki in Russia as an usurping minority, robbing Russia of her order, her prosperity, her religion—in fact, of everything she had that was worth while.

The H--- family has gone through experiences similar to those of thousands of others connected with the old Romanoff government. The Kerensky revolution in the spring of 1917 had of course robbed Mr. H--- of his position, but it had left him in peace in his home, with the possibility of getting through somehow. But when the Bolsheviki took things in hand in the fall of that year, it was no longer safe for the H---'s to stay in Petrograd—they had to put their most valuable things in a few trunks, and slip away as quietly as they could. That was possible in the early days of the second revolution, before the new government was organized and functioning strongly. Like so many others, the H---s made their way to the Southeast, to Rostov.

During the next few years Mr. H---- took part in the various counter-revolutionary movements, fighting for what he considered the welfare of his country, with the best weapon he had—his pen. But the movements collapsed, one after another, until he finally gave up in despair, went to Batoum, and from there managed to bring his family, consisting of his wife, a sister, and a son and daughter, here to Constantinople.

To Constantinople the Russian is bound with many ties—especially the Russian of the old school who thinks in terms of history. For was not the old Byzantium in the day of her glory at one with Russia after she accepted Christianity, in the desire to make the religion of the Orthodox Church supreme in the Near East! And did not Russia get her Christianity from Byzantium! And after Byzantium had given up the struggle, more than five centuries ago, when she succumbed to the Turk, had not Russia espoused the cause of the Greek patriarch at Constantinople, and in these intervening years used the strength of her diplomacy, backed by her armies and navies, to make Constantinople tolerable for the Orthodox Christians!

More than that, she had planned to take possession of that whole Bosphorus, Marmora, Dardanelles corner, in the name and for the sake of the Church. But the powers of western Europe could never consent to the idea of Russia controling the Bosphorus. They questioned her religious motive. They were afraid of her. As a result, the Turk still rules here, nominally at least and by sufferance rather than by strength—but that fact has not helped the Christians.

Of all of these things Mr. H----can talk with the ardor of a small boy. His chief concern now is that America take over the unfinished task of freeing Christian Byzantium from Turkish dominance. It's a splendid thing to care for the Armenian orphans, but it would be a worthier one, he feels, to get rid of the cause of their being orphans. When he walks where the old amphitheatre stood in Stanboul, or enters St. Sophia, he sees the glories that were, and dreams of their return "Will the American journals print my articles? Will they give my plea for Christianity in the Near East to the American people? May we hope that generous-hearted Christian America will help drive the Bolsheviki out of Russia, and help Russia complete her unfinished task here?" —these are some of the many questions Mr. H--- asks.

What can one tell him? He is still too near his own great troubles and disappointments, and those of his Russia, to hope to see things from the American angle, or to realize that the average American isn't so eager to help settle all of the troubles over here—he has quite enough of his own.

In the midst of our conversation the samovar was brought in, and the ladies served tea and the delicious cakes the Russian baker knows so well how to make. This gave an occasion to change the conversation to other matters.

But on the way home this evening we came back to some of Mr. H---'s questions. Why is it that so many things are done in the name of religion, or Christianity, when Christ could certainly not approve of them? Why do men so easily get away from the things that Christ put first—character, and service to our fellowmen—and try to make Christianity conform to their personal of racial or national or group aspirations?

A. W. S.

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The evil in religious persecution has not been in the spirit of zealous determination to put an end to all disobedience to the truth, but in the means by which this determination has been executed, end in the spirit of self-will which has corrupted it. The spirit which is indifferent respecting all religious notions is as far removed from the spirit of Christ as is that which is bitter towards any.—*Selected*

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

From India

MRS. A. C. Brunk of Balodgahan, C. P., India, who is Supt. of the Widows' Home at that place and has charge of the medical work and the evangelistic work for women at that station and an out-station, writes to friends under date of Feb. 2, 1924:

"For the past five weeks we have both been hardly able to keep up with our job. At present there are 118 adult widows and 46 children in the widows Home, and one three months old baby, Paul, the child of Parsadi, deacon at Meradeo, whose wife died. He is such a dear, good, little boy and gives very little trouble. I have some pretty good Indian helpers in the home or else I could never get on with it. The medical work in the girls' orphanage and widows' home and village keep me busy most of the time. I don't have even an Indian nurse or compounder.

"Aldine is out in a 'Panch' (council) meeting tonight. Some of the brethren got offended because one of the evangelists in the temperance meeting last night said that, 'these poor Christians would have more clothes to wear if they didn't spend money for cigarettes.' His statement was too true to feel good. There seems to be a great awakening among the older Christians and just now they are making a temperance drive to rid the church of some of its besetting sins.

"Aldine is kept busy with the Church, boys' school, village, farm, evangelistic work here and at Chikli, and the building of the teachers' home and the new church. He is worried for funds to complete the Church. He doesn't have enough to put the roof on nor for the floor and furnishings. The church is badly needed . There are 422 members here and the old church house is so small we have had to d vide the congregation and have two services—one in the forenoon and one in the afternoon, in addition to Young People's Meeting, Sunday School, etc. However it is not the things we do but the the things we don't get done that wear on us."

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A message from M. C. Lapp (since, called to his reward) in April 1922, says, "We have closed down the work on the new church building at Balodgahan on account of running out of funds." They do not ask for polished, hardwood floors, and luxuriously soft, velvet carpets, nor for genuine quartered oak, hand rubbed pews and brass chandeliers artistically decorated in bronze and gold. But they do ask for a simple, serviceable, house in which the whole congregation can together worship God. 95% of the families in that community have a monthly income of less than $16.50 while 35% must receive aid from the Mission to provide for proper food and clothing. They are doing what they can but they cannot provide the money necessary to build their Church houses. They have depended on us. If we continue to fail them in this, what then?

Use Printers Ink

It has been said that Martin Luther in the Wartburg prison threw an inkpot at the devil to put him to rout, but he accomplished his purpose most effectively by translating the Bible into German so that it could be printed and scattered broadcast. The Argentine Mission is printing 10,000 copies of "Camino Verdadero" (The True Way) a thoroughly evangelical paper adapted to Roman Catholics, at a cost of $25.00 each month. Many have been converted through the reading of this Christian paper, each copy of which with its Gospel Message is a shaft of light reaching some dark corner. There has been a deficit in the publication fund. Realizing the great importance and value of this paper the missionaries on the field have supported it out of their living allowances, but they have expressed the hope that if we only knew the need that fund would be supported by us. Will we help support this missionary in type that,

"Lives long on very little,
Interests in spite of opposition.
Teaches patiently and effectively.
Enters many closed doors.
Reaches all classes, everywhere.
Argues courteously and convincingly.
Triumphs over prejudice.
Useful to all missionaries.
Repeats the message often.
Effective in winning converts."

Was it Worth While?

Missionaries Ed and Hazel Kauffman of the General Conference Mission at Kai Chow, Chilhi, China, in a letter to The Mennonite, write:

"Some years ago two little brothers, about the size of our ten-year old American children, came daily to the Mission station begging. They were in such a condition that one could not refuse them help. People had named the older one, "Mi Lu" that is Lost Road and the younger one "Tu Zu" that is Bald Head, for he had so many boils on his head that he had lost nearly all his hair. Their parents and other relatives were dead so their condition was doubly pitiful. During the warmer months they could pick grass, bark from trees, or other materials that they were driven to eat in their poverty. But when winter came there was no way. For some months they were handed out things, as we help other beggars also, a few coppers, eats, some old clothes, or salve for their boils. These boys however stuck to the mission and seemed promising. Finally they were taken into our Boys' Boarding School where they have been ever since. They have nothing so the mission looks after their food,

clothing, books, and other necessaries. The boys are now nearly grown, are both Christians, and the older one is baptized. With regular washing and attention the sores on the younger ones head took five years to heal up. This is hard to believe but it's true. His head is full of scars and he will never have much hair. Oh, how some of these children must suffer! At times we have seen them run up and down the road pounding their sore head with a stick in order to give a little variation to the awful pains. It was worth while helping these boys and showing them the way to Christ. The older one is now teaching in one of our day schools. You will be interested to know that we now have 25 day schools and about 700 boys enrolled.

"The greatest need in our line of work just now is the new boys' school building at Kai Chow for the Boarding School. The children are hunting us and are begging to come to school, but many must be turned away on account of the lack of room. We are praying for the realization of the above mentioned building."

THE SUNDAY SCHOOL LESSONS

THE ASSYRIAN EXILE OF ISRAEL

Lesson Text: II Kings 17:9-18

May 4

TODAY we study the downfall of Israel. Israel as a nation, was highly favored. What a rare and rich heritage she had received, but apparently all in vain. Is not this the nation that numbered among her strong leaders Abraham, Moses, Saul, Samuel, Elijah, Elisha, and finally Hosea? What neighboring nation had an equal record? Neither Phoenicia nor Damascus were favored with such God-given leaders. If Israel had followed the counsel of her prophets how differently might her history read. God favored Israel. He loved His people but they rejected Him. The downfall of the nation was the result.

What was the cause of Israel's disastrous end? There is only one answer. Evil doing ruined the nation. Sin ultimately wrecks any and every guilty nation? It is righteousness alone that exalts a people. Israel, a chosen nation, a nation to whom God sent prophets, collapsed because of her sins. Read the black list of Israel's sins: "Israel did secretly those things that were not right;" "Built high places"; "Set up images"; "burnt incense"; "Wrought wicked things"; "served idols"; "hardened their necks"; "rejected his statutes"; "became vain"; "Went after the heathen"; "Worshipped all the hosts of heaven"; "Caused their sons and daughters to pass through fire"; "used divination"; "sold themselves to do evil in the sight of the Lord". No wonder God was very angry with his people. Because of their sins He "removed them out of his sight".

God did not want Israel to perish. But being a just God, He refused to tolerate sin. "Whatsoever a man soweth that shall he also reap". This is applicable to both men and nations. This truth must be burned into the consciences of men. "The wages of sin is death". The man of high or low position will not escape although he may do "secretly those things that are not right". There is no evasion. There is no violation of right—right as fixed by God—without penalty. When a man or a nation sins, suffering follows. Nothing is more costly than sin. The cost of sin to Israel was exile, slavery, banishment, This is the cost of all sin. Sin exiles man. It alienates us from God and our best friends. Sin brings men into helpless slavery. Sin makes some men slaves to filthy habits; others to base passions; others to selfish ambitions. In short, sin banishes men from God and all that is good.

All wrong doing whether on the part of men or nations entails serious consequences. Here the justice of God shows itself. Let no man think he can sin with impunity. No nation can violate right without paying the penalty. Modern nations may serve as examples. What shall America's fate be? No nation however favored is exempt. America with her greed, graft, selfishness, vice, corruption, must answer to God. The catalogue of sins charged against Israel are to a large extent duplicated in our own land. Israel fell. America too if she persists in sin shall go down.

O gracious Father, as for me, "I will delight myself in Thy statutes, I will not forget Thy word."

JEHOIADA'S VICTORY OVER BAAL.

Lesson Text: II Kings 11:1-4, 11-18

May 11

WE turn now to an incident in the history of Judah. Judah has her dark days. An evil spirit in the person of the queen Athaliah wrought much harm in Judah. Athaliah was the daughter of Ahab and Jezebel of Israel. She became the wife of Jehoram, king of Judah. Upon the death of Jehoram, his son Ahaziah ascended the throne. After a brief reign of one year Ahaziah was slain by Jehu during Jehu's crusade against Baal-worship. Athaliah the queen mother acted promptly. She ordered all of the royal seed—her own grandchildren to be killed. Ahaziah's sister secretly hid the infant son, Joash. Joash, the rightful heir to the throne, with his nurse was in hiding for six years. In the meantime, Athaliah the queen-mother ruled over Judah. Naturally her influence in Judah was much what her mother's had been in Samaria. She was a capable, energetic but ruthless queen. As her mother, she was determined to propagate Baal-worship. Apparently she was succeeding. It was a dark day for Jehovah worship.

Under Athaliah the worship of Jehovah was declining. Jehoiada, the priest, was mightily moved by the trend of affairs. He was prompted to act. At all hazards the worship of Jehovah must be preserved. He believed in God. He was a man of faith and conviction. Joash, having escaped the murderous folly of the queen-mother, must be crowned and annointed king. Jehoiada laid the plans secretly. The day arrived. The captains with their men armed with the spears and shields of David were stationed about the temple. Jehoiada, the fearless priest, brought in the boy Joash placed the crown on his head and poured the Holy oil. Joash is king. The guards shouted "God save the king." The queen heard the shouting in the temple. Hurriedly she entered. She was astonished. She was taken unawares. There stood the king wearing the crown. The guards clapping their hands, the people rejoicing and blowing trumpets. Athaliah quite naturally "rent her clothes" and cried "Treason! Treason!" Jehoiada, the man of the hour shouted, "Have her forth without the ranges", and "Him that followeth her kill with the sword". The queen turned and fled. The soldiers followed after her. That day outside the city gates the queen lay dying in her own blood. Jehoiada had won.

The work was just begun. The overthrow of the wicked queen must be followed with the overthrow of Baal-worship. The house of Baal, the altars, the images, were demolished and the priest of Baal was slain. That day Jehoiada, the priest also led the people to renew their allegiance to the Lord God. Jehoiada successfully led in the overthrow of Baal-worship with all its accompanying evils and in the restoration of true worship.

God used Jehoiada to turn the current of Judah's life. Jehoiada was only a priest but he believed in Jehovah and His woship. He was so possessed with faith that he undertook a hazardous task and proceeded with the work fearlessly.

"Be strong in the Lord and the strength of His might" for in our own day there are Athaliah's, houses of Baal, idols, images, altars to be overthrown. In their stead the worship of the true Jehovah must be established.

Teach us, our loving Father, that the works of unrighteousness are overthrown neither by power nor by might but by Thy Spirit.

THE Y. P. M. TOPICS

WHY SOME MEN HAVE FAILED
(Junior Topic for May 4th)

ONE of the chief reasons why men have failed in the past and are failing at the present time is because of a wrong idea of success. Men are too much inclined to measure success from a short range and because a thing appears successful they shout the shout of victory while to those who are more inclined to look at the final outcome it does not look like success at all. Two boys were taking the same subject in school. The one studied regularly each day while the other one was not so attentive about his work. When examination came the latter boy did a lot of cramming and was successful in gaining as good a grade as the more diligent boy. Since he came out so successful in this trial he adopted this as his policy and was apparently successful but before graduation he stopped school and was hunting a job while the former boy graduated and the jobs were hunting him. He had the true idea of success while the other had a false idea.

Another reason for so many failures is the inability to forsee failure. There is no life that is not confronted with the possibilities of failure. The only difference is that some look far enough ahead to see these failures and are sensible enough to recognize them and have themselves prepared for the worst when the testing time comes. With this preparation they meet the crisis skillfully and pass on stronger for the next one. The world, looking on and not knowing the details thinks that fortune has highly favored him. On the other hand the other individual is so absorbed in his immediate surroundings or his past experiences that he does not have the forward look. He meets the testing time unprepared, and the world, again not knowing the facts, says how unfortunate he has been and calls him a failure.

A third reason why men have failed is because they could not analyze themselves. The reason they do not analyze themselves is either because they do not know the importance of such analysis or they are afraid they will find something unpleasant. They, ostrich-like, hide their head under the sand so they do not see the things developing within themselves that will bring failure to them sooner or later.

A train pulled into the station after a long run. There were no signs of the need of repair but before that train was sent out on another run it was thoroughly inspected for what might go wrong. Wherever there were signs of wear or strain the proper repairs were given. Consequently that train made many a successful run. Whereas if it had not been so carefully looked after something would have given away and a wreck would have been the result.

No successful user of an automobile or binder runs that machine until something breaks. Instead, you will see that man looking his machine over, strengthening the weak points and replacing parts that are not safe.

Why can we not be just as systematic in our own lives. Unconsciously there are little flaws coming into our lives and unless we stop occasionally to check up, these flaws develop until something gives way and the result is a wreck which in life we call a failure.

Here we have the explanation for the failure of so many men in whom we had confidence because we thought they were strong. No doubt they were strong but these little flaws slipped in unnoticed and proved to be the little foxes that spoiled the vine. Consequently we have the failure of a strong man like Saul because of self-will; Gehazi because of covetousness; Ananias because of hypocrisy and Absalom because of the wrong kind of ambition.

Every junior would do well to check his ideas of success, exercise himself in looking ahead and preparing for the testing times of life and analyze him or herself to the extent that they detect each and every flaw that is suggesting itself. "Let him that thinketh he standeth take heed lest he fall".

CONDITIONS OF FELLOWSHIP
(Topic for May 11)

THE first condition for fellowship with our fellow beings is fellowship with the great author of all fellowship. John in his first epistle 1:3 says, "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. One of the causes for so much lack of fellowship is that people, for selfish reasons depart from practices that are essential for this fellowship with the Master. Many people think this practice too binding and limiting but those who have tried it over long periods of time find that in the long run the principles that are consistent with the ideals of the Master are the most conducive to fellowship.

John further says that in this fellowship there is fullness of joy. Individuals have the right relation with the author of fellowship and because of this are in harmony with their fellow beings. When one watches an individual who really believes in fellowship of this high type the joy is always in evidence.

Another condition of fellowship is love. Rauschenbusch says, "Love binds together; hate and anger cut apart. Therefore the chief effort of the Christian spirit is to re-establish friendship wherever men have been sundered by ill-will." If we could be more interested in love and the resulting fellowship, a great deal of our ill-will would cease. But someone says, how can I love a man about whom I know so many faults? The little boy, who was asked what a friend was, gave a pretty good reply when he said, "A friend is one who knows all about you and still loves you." We may not love their deeds but the quickest way I know of changing the deeds is to love the doer. The poet says, "Perhaps unkindness made them so. O, win them back again."

Another requisite for fellowship, according to John is admitting our weaknesses. I know of no one with whom it is harder to get along pleasantly than the individual who holds himself on sort of a pinnacle of self righteousness; all others are making mistakes but he is beyond the error stage. He takes a "holier than thou" attitude. It usually is not difficult to count his friends for they are scarce. But on the other hand we have the people who admit that they are human and because of that very susceptible to error. They gladly overlook faults in other people because they know other people must overlook many faults in them. When you get two people of this kind together you have comradeship, whether it is in business, church or family life. Why can we not be frank about our faults? It would go a long way in overcoming them and would bring to us much added joy in fellowship.

A fourth condition for fellowship, and in my mind not the least, is a knowledge of human nature. Professor Carver of Harvard University says, "A knowledge of one's social environment includes such a knowledge of man and his ways as will enable one to work with other men comfortably, knowing what to expect and what to depend upon." How often we see people surprised or disappointed at the actions of someone. Or how often we see those who had been good friends become bitter enemies, simply because of lack of the knowledge of human nature. Had they analyzed properly they might have foreseen the event or deed, would have been prepared for it, and the shock would not have been so great. One man said, when a friend had suddenly gone wrong, "Jim is not bad at heart; I am sorry for him but I expected it sooner." He helped Jim up again, and their companionship was stronger than before. Dr. Langenwalter, President of Bethel College says, "There were many other good men in Israel at the time of David and Jonathan, but they did not understand one another".

OUR BOOK REVIEW

"A SERVICE OF LOVE IN WAR TIME"

By Rufus Matthew Jones—Price $2.50

J. C. Meyer

THIS book is an account of the Relief and Reconstruction work done in France under the direction of the American Friends' Service Committee during and after the Great War. The author is especially well qualified to write the account for the work was in a large measure the result of his prophetic vision. It was he who in 1915 undertook to raise the money to send four young Friends to France to cooperate with the English Friends in their Ambulance Unit. He does not suggest that he thought at that time that the war would finally come to America, or that we would be involved in it, but he seems to have acted in a manner characteristic of the man. He always did the task that was nearest and trusted a Divine Providence for the future. The book might be considered the realized vision of the author in the relation of a Christian to carnal warfare.

Since he might be called the spiritual leader of the American Friends his statement, "When the Great War burst upon the world in the summer of 1914 Friends in America were not spiritually prepared to give an adequate interpretation of the ground and basis of their faith, nor were they clearly united upon a plan of action suited to and correspondent with their ideals" cannot well be challenged, but to find any other organization that was as well prepared as the Quakers, if comparisons are permissible, would be a rather difficult task. Their leaders had the faith, the vision, the consecration, and the preparation that was not equalled by any other organization. They had a "Peace Association", a "National Peace Conference", a "Young Friends' Movement", among other organizations that could be adapted for an effort such as the work in Europe called forth. They were well known; their peace testimony had been a characteristic of the Society for over two hundred years. They could not be challenged for being pro-anything but pro-Christian.

But there were difficulties. The Provost Marshal, the Secretary of War, and the President were frequently approached upon the matter of exemption from the draft law. The leaders of the Society worked unceasingly from two angles. On the one hand they tried to get a release for their young men from the military requirements; there were many others who tried to get this—but the Quakers went further then most others who opposed the selective service law when they organized for a positive testimony for peace. To quote the author, "To them the thing inadequately and unfortunately called 'a peace testimony' was not something that merely came into being in time of war, but involved a way of life governed, regardless of times and seasons, by the principles of Christ. And when a war in which their country was a participator presented a barrier to this ideal, their position was not one of passive protest, but of the active presentation of a better way."

In overcoming their difficulties the reader might conclude that the Quakers had more than the usual allotment of "streaks of good luck". The men who were named to head the Red Cross seemed to be anxious to find a place for the Quakers in their organizations.

In one instance especially, it seems almost like the intervention of a Divine Providence that gave the Quakers an unusual opportunity. Grayson Murphy who was to direct the American Red Cross work in France had been a student in a Quaker College and understood their ideals. But why were such men chosen to head the Red Cross? The answer to this question might be found in the expressions of some of these men. Dr. Richard Cabot of Harvard University wrote, "We have hitched up our dispensary with the Quakers who are working in Paris and outside it for refugees in a spirit not equalled on the whole by any group I have seen out here. * * * They work in the true religious spirit, asking no glory and no position, sharing the hardships they alleviate, and earning everywhere such gratitude from the French that the government has offered to turn over a whole department to them if they will undertake all the work of reconstruction there. Others working here in France have friends and enemies; the Friends have only friends." * * * Homer Folks said, 'The Red Cross looks on the Society of Friends as in a sense its expert leaders." The Quakers were the most effective workers and the men who were chosen to head the Red Cross sought the most effective workers. This explains why the Quakers were so welcome in an organization for relief.

The purpose of the Society in the Reconstruction work is clear throughout the book but the plans had to be changed frequently. When it developed that demountable houses could not readily be shipped from America the plan was adapted and they were made in Dole and Ornans, France. When Quakers could not get a release in paying their quotas toward the Red Cross funds they paid their quotas only to get supplies from the Red Cross in return. Though they disapproved of all war they were willing to use the army supplies to help the needy in France. Red tape was reduced to a minimum.

While the work was going on in France there was an important change going on in the Society in the homeland. "Genuine sympathy for suffering and the human appeal which touched the heart made all Friends feel kin to one another and in fellowship with those who needed help. Nothing was said about unity. No labored efforts were made to heal breaches. Friends spontaneously acted together without stopping to think out a plan or scheme of unity. They simply found themselves working together in a great cause." * * * "Every meeting throughout the country had its part in it, and it became quite natural to say 'our work' ". How many other denominations can point to a piece of work and call it their own? Few of the denominations who supported the war are proud of the number of "Boches" that were shot or gassed by their Christian soldiers so-called. Since the fervent butchery is over many of these denominations are falling into groups. Is it because of the lack of leaders with vision?

All those who were associated with the Friend's work had an opportunity to study the problems of national prejudices. English and American Friends did not always agree. The author points out the fact that there was friction at first. But it was those who overcame the prejudices and who learned to appreciate the viewpoint of those of another nation that were the most useful members of the organization. While the difficulties of international cooperation were made evident the advantages were also impressed upon those who were so fortunate as to have the experience. The reviewer inclines toward agreeing with the author that the Americans were the more provincial and therefore the more prejudiced. The after the war attitude of our country seems to confirm that view.

The statement of the problems involved in the release of conscientious objectors from the various camps for work in the Friends' Unit in France may seem quite uninteresting to those who were not in close touch with the issues. For one who actually passed through the experience there is much of keen interest. The arguments of the officers who tried to convince the C. O. to lay aside his conscience just for this one last war were generally of the stereotyped variety and there was a monotonous similarity in the interviews. The author calls those who refused to accept the military service "The Keepers of the Faith".

The contribution of the Mennonites in money and personnel is credited in the chapter entitled, "Furloughed for Reconstruction." The reviewer feels that the young men who were so fortunate as to have a part in the work will ever be thankful that the Friends' Reconstruction work was open for them when all other avenues for service seemed closed.

The description of the actual work as it was done in France is given in several chapters on the various types of work. One chapter is devoted to the Verdun Project. It was in that area that the work was carried on in the year after the war closed. At that time the facilities for transporting the demountable houses, as well as for other equipment needed in the devastated regions, were so much better than during the war that the material progress was much greater than in previous years.

The last chapter gives a brief sketch of the Friend's work in other areas in Eruope. An appendix gives the names and addresses of the American members that served in the work. This book should be one of great interest to those who believe there is a better way than war to settle international difficulties.

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

WHO WILL ANSWER?

Editor Christian Exponent:—The causes that produced the present world situations certainly raise many difficult problems. Our political, economic, social and religious perplexities demand the serious attention of all thinking, consecrated, and praying people. Many are the causes for the present chaos that have been given and as numerous are the solutions given for the ills of society. The present situation, therefore, is uncertain and chaotic.

Really, what is the heart of the problem? What shall be the solution? How may the problem be located and defined? What is the matter with society and the Christian Church? Where have these institutions failed? Where have they been sidetracked? May we hope and expect a solution that will result in rebirth, revitalization, and upward spiritual progress? Many such like questions confront us.

Certainly, those in tune with the Infinite can not but answer in the affirmative. A better and more durable social and religious order will be forthcoming. The present death struggle will result in a newer and a better day. The fact of a coming, living Christ implies a revitalization of His universal teachings. We will understand and appropriate them to our lives if we but earnestly seek.

What is the cause of the present situation, and what shall be the solution?

1. Is liberalism the cause, and is a firm stand with conservatism the solution? Is so-called "conservatism" safe to live and die by? Might some of it be form without content? Shell without kernel? Heathen accretions, practices, customs, and habits of thinking and interpretations that need to be cast off so that our vision might be clarified and our conceptions corrected? By what method shall we conserve the worth while from that which is not worth while?

2. Might conservatism be the cause and a line-up with "liberalism" be the solution? Is so called "Liberalism" safe? Has the religious toleration, freedom of speech and press, etc., of the past four centuries brought to the race any durable things? Have the rapid and unsurpassed movements of modern times really revealed any lasting and eternal "Truths?" Will they stand the test of the ages, or will time prove them to be mostly mushroom growths. Might our boasted and liberal protestantism be cast aside? If there is anything that will be worth conserving from this so-called progressive age?

3. Again, might heterodoxy be the cause for our present dilemma and might orthodoxy be the solution? Let us investigate. Was Jesus considered orthodox by the Pharasaical party of His day? When was Paul considered orthodox,—before or after his conversion? Were Savanarola, Wycliffe, Luther, Calvin, Knox, Menno Simons, considered orthodox by the leaders of the church of their day? How do we consider them now? Again, were such men as Montonus, Mani, Celsus, Scottus, Aquinas, Voltaire, or such sects as the Ebionites and Gnostics considered orthodox in their day? How do we consider them now? Which class do we acknowledge as having attained most truth? Have there not been times "when the so called heresy was nearer the Truth than the most obstinate orthodoxy"?

Is it not difficult for some folks to detect Truth from Error? Prejudices, preconceived ideas, insincerity and a fear to approach a subject honestly may hinder one from attaining the Truth.

Truth Seeker.

CONCERNING GOSHEN COLLEGE

Editor Christian Exponent:—

The editorials, articles and letters concerning Goshen College have been excellent. We can probably all agree with Mr. Fisher that a college must permit "freedom of inquiry", and with Mr. Senger that "the facts have not all been published". It is more than probable that if the masses of the Mennonite people, of the central states particularly, were fully informed as to the real facts, the doors of Goshen College would not be closed at this very moment.

After ten unhappy years of wrangling, far too much of it behind closed doors, it is at last quite clear that Goshen College as conceived by its far-visioned founders and developed by a devoted Christian faculty, and supported by interested and intelligent Mennonite fathers and mothers, is not the kind of institution that the majority of the Board of Education wants. It is not even clear that many of the Board members want any kind of education at all. The Board and the Faculty have remained so firm in their respective convictions that they have reached complete deadlock. It now remains for the friends of Goshen College to either accept the action of the Board, or they must appeal to the good judgment of the Mennonite people as to whether the Goshen College of the past 25 years meets their general approval.

As a matter of practical action, therefore, two things must be done. First, the Mennonite people must be permitted to know the whole story. Much of it is a shameful story. They must be informed exactly as to the real reasons for all this disagreement. They must be told the degree of intolerance which often prevailed. They must be told how often the point at issue was over such a thing as a "cut coat" and how seldom over the doctrine of the Simple Life. They should be told as to the nature of the argument used by the opponents of Goshen College. They must be told the full position of the faculty some of whom resigned while others silently acquiesced. Goshen College is the peoples' college, not the Board's college. Before such drastic steps as are now contemplated can be rightfully taken, the people should be asked for their approval upon the study of the facts of the case. Is this not orthodox, Mennonite and Christian? Has this ever been done? Are the people informed?

After putting all the facts before the people, the second thing that must be done is to enable the people to make their wishes effective. True, we have all but lost the historic, democratic, congregational rule of church government thru the district and general conference developments of the past 25 years. It is scarcely too much to say that the people have lost their college thereby. We must get back to real Mennonitism in this respect. If we did it would be impossible for a body of men to meet at eight o'clock as a Board of Education, reassemble at ten as a Mission Board, and hold a Relief or Publication meeting before noon, with a few changes in each case. Mennonite people are by nature and tradition not suited to either the Episcopal or Roman Catholic system. The officers of our Board, no doubt all individually sincere, need nevertheless to be more responsive to the people as well as to God. Perhaps we should have lay representation in conferences to a greater extent. Whatever the method, a way must be found whereby the people can get the facts and then make their judgments felt. The widespread discontent (it is folly not to admit it) is evidence that the people are still good Mennonites and that they have not yet lost their power to think and act.

If the majority of the people decide that they want the kind of college the Board is willing to let them have, it is for them to say. Many people do not so think. Those who disagree may still be consoled in knowing that the majority is not always right. Some Board members have openly urged these people to quit the church and go elsewhere. But such an edict is not valid as long as the majority of the people have not spoken. The Board cannot be blamed for wanting the kind of college they want. But the people have a Christian's right to know all the facts and then to say if they want Goshen College or if they want what the Board wants.

O. B. Gerig.

22 Prescott St., Cambridge, Mass.

NOTE

In our last issue the name of Harold Bender was unintentionally omitted from the communication on "The Historical Approach" in this department. Readers will please note.

Notes From Here and There

Luke Steiner and Violet Bender, former Goshen College students, now students at Oberlin College, spent their Easter vacation at Bluffton visiting college friends.

J. F. Funk, of Elkhart, Indiana, recently spent his 90th birthday by presiding over the morning service at the Prairie Street Mennonite Church in that city. Brother Funk was the founder of the Herald of Truth which was first published in 1864 and continued for 43 years when it was merged with the Gospel Witness and has now been running for 17 years as the Gospel Herald. He took a prominent part in early Sunday school work in the Mennonite Church, having made a beginning in that work by assisting D. L. Moody who was then a young man in Chicago. He is still active and interested in church work, and is still engaged in business in Elkhart.

Allen Christophel of the Yellow Creek congregation at Goshen, Indiana, and a former worker in the Mennonite Publishing House at Scottdale, was recently ordained to the ministry. He is the son of bishop J. W. Christophel.

I. A. Sommer, minister and former editor of "The Mennonite" (General Conference publication), was called to his reward recently at the age of 73 years. He was an active worker in his church and served in a number of important positions during his life time.

Another aged minister recently called home was Bishop Sebastian Gerig of Wayland, Iowa. Bro. Gerig was a brother to the late Bishop Benjamin Gerig of the Oak Grove Congregation near Smithville, Ohio, who was widely known to many of the young people in the middle west.

Last year nearly 3000 Mennonites from South Russia immigrated to points in Western Canada. The transportation of this large number of people was arranged for and carried out by the Canadian Pacific railway company on the credit plan. It is said that 5000 more are ready to leave Russia as soon as details can be arranged and the work financed. From Siberia comes the report that about 2000 would be ready to leave that district if passports can be obtained and arrangements made.

M. C. Lehman, missionary on furlough from India, has recently been studying the Quaker high school at Barnesville, Ohio. He reports that the Barnesville school is one of the most efficient denominational parochial schools he has ever seen.

Oak Grove Church near Smithville, Ohio, and North Lima Church at North Lima, Ohio, are having a series of Passion Week services during the week preceding Easter. The local pastors are in charge at the former place, while Bro. M. C. Lehman has charge at the latter place. Bro. Lehman will also conduct a series of evangelistic services at Midway Church, near Columbiana, Ohio, following Easter.

The Mennonite Deaconness Hospital at Salem, Oregon, has 120 rooms, in a brick building three stories in height and a fully equipped basement. During the past year they treated 1488 patients, and performed 800 surgical operations. Medical courses and religious instruction are given at the hospital by professors and doctors from accredited colleges in cities near Salem. The institution is performing a worthy work.

C. L. Graber, new business manager of Goshen College, has now located his family in that city, and for the present has succeeded J. S. Hartzler as assistant in the office of the Mennonite Board of Missions and Charities at Elkhart.

A Union song and Bible service was announced for the Salem Church near Goshen Indiana, for the evening of April 18th. This has been an annual affair for some years, with the congregations at Goshen, Elkhart, Olive, Holdemans, Yellow Creek, Salem, and the two at Nappanee participating. Because of some objections, Nappanee West and Goshen congregations are not represented on the program this year.

Announcements are out for a summer school to be held at Tabor College, Newton, Kansas this coming summer. The courses are to be primarily for Teachers and those preparing to teach, though some college work will be given.

J. E. Hartzler is scheduled to deliver a radio lecture to be broadcast by station WIP, Gimbel Brothers, Philadelphia, on the evening of May 1. He is also to deliver a series of Bible Lectures at the Eastern District Conference (General Conference), to be held at Allentown, Pa. about the first of May.

The Executive Committee the Ohio Mennonite Mission Board met at Orrville, Ohio, on Tuesday, April 8th. They plan to hold a missionary meeting near West Liberty, Ohio, some time in June. The Mennonite Woman's Missionary Society will hold a conference at about the same time, at the same place.

I. W. Royer is scheduled to begin a series of meetings at Vineland, Ontario, on Easter Day, April 20th.

Luke Steiner, now at Oberlin, has secured a graduate fellowship at Yale University where he will continue his studies next year.

The Men's Chorus of Bethel College, Newton, Kansas, have arranged for a short concert tour during the Easter recess. They expect to make a number of week end trips to various towns in Kansas during the spring.

Nappanee West, Barker Street, and Warren Street Middlebury congregations have recently organized into sort of an association for the purpose of keeping in touch with their respective interests and mutual helpfulness. They are preparing a program for an inspirational conference to be held in the month of May.

Mail intended to reach T. K. Hershey, missionary on furlough from South America, should be addressed to Elverson, Pa., care of Levi Hertzler.

J. H. Langenwalter, President of Bethel College recently made a trip east to Goshen and Bluffton, and then to Freeman, South Dakota, to outline plans for a united educational campaign of Mennonite Colleges. We understand that the campaign is to include Bethel, Bluffton, and Freeman colleges.

The American Mennonite Mission at Dhamtari, C. P., India, plans to celebrate the 25th anniversary of its founding this year. At a business meeting held some time ago it was decided to ask the Mission Board to send J. A. Ressler, one of the founders, to India for the occasion. They have also asked for someone to be sent to inspect the work and report to the home church, and plead for as many new missionaries to be sent this year as possible. They state that at least two single sisters are urgently needed. The Mission Board will undoubtedly consider the requests at its annual meeting to be held near Sterling, Ill., early in May.

A MORNING PRAYER

The day returns and brings us the pretty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—*Robert Louis Stevenson*.

THINGS TO KNOW ABOUT ELECTRICITY

The unit of electrical current is the ampere.

The unit of electrical pressure which causes the current to flow through a conductor is the volt.

One ampere of current at one volt of pressure equals one watt of power.

A kilowatt is one thousand watts.

A kilowatt-hour is one thousand watts for one hour.

A horsepower is 746 watts.

A horsepower-hour is 746 watts for one hour.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

MAY 9, 1924.

Distinctive Mennonite Doctrines

The Religious Life of Germany Today

A Nonresistant Soldier

The Life Abundant
Our Bi-weekly Sermon

The First Refugees from Batoum
From the Diary of a Relief Worker

The Open Forum

Some Old Letters

(See introductory article in April 11 issue)

C. Henry Smith

The following letter is said to have been written by Christian Blank in the early part of the controversy. There are certain references in the letter that would indicate a later composition. It has been copied a number of times and it is likely that perhaps the introduction and the latter part of the letter not included below may have been added by some of the copyists. The date given by Christian Brenneman who copied it in 1869 for Joseph Stuckey from an old copy of his own is 1693. That date can not apply to all of the letter however, for some of the matter clearly points to a later date. The Bluffton copy of 1789 contains neither date nor name. Included in the letter from which this translation has been made is the information that Blank had been a member of the Amish party at the time when the events took place which he relates, but had changed sides by the time he wrote.

The Letter

According to the opinion of the Upper or Amish party the cause of the division among the brethren was shunning and footwashing, but this is not correct. I will tell you what the real cause of the division was. First Jacob Amman said he wished to visit the churches throughout Switzerland; it seemed to him that every minister had his own view regarding the question of shunning. First we went to Frieders-Matt, to Niclaus Moser's congregation, and he said to Niclaus Moser,—"I understand there are some ministers who teach that all true-hearted persons will inherit salvation". Whereupon Niclaus Moser replied to Jacob Amman," I have heard nothing of it". Then Jacob Amman asked Niclaus Moser what his opinion was regarding shunning. Then we went to Reutinen to Peter Geigers, where he also asked Peter Geiger what his views were regarding shunning; the latter acknowledged his belief in the doctrine of shunning. Then Amman sent for Nicklaus Balzly of Habstettin and accused him of teaching universal salvation of all honest souls. Whereupon Balzly replied that he was ignorant of the charge but that if he had done so innocently he hoped for forgiveness. He was willing to trust the grace and mercy of God in the matter.

From here we went to Uetigen, where Jacob Amman summoned Heusly Hans. They consulted together regarding the question of shunning, but Heusly Hans could not bring himself to acknowledge the doctrine. From here we went to Egenweil, to which place Peter Habecker and Goldgraber Peter were also sent, and they were also questioned regarding their belief in shunning. They replied that in their opinion it would be advisable for the elders to meet together in a conference over the matter. From here we returned to Frieders-Matt to meet Nicklaus Moser, Peter Geiger and Nicklaus Augsburger where it was decided to call for Heisly Hans, but he would not come. Then Jacob Amman again accused Niclaus of being half hearted in his support of shunning, and he desired to have his personal conviction on the matter. Then Niclaus Moser said they ought to be patient with the views of the general brotherhood, whereupon Amman replied, "You an elder and claim to depend upon the brethren for your faith".

Then he turned to Peter Geiger and demanded what his personal opinion was on shunning. The latter replied that they must have patience and call together the elders and the brethren then they should examine the New Testament on the question and follow that wherever it may lead. Then Amman desired that they should appoint another time for a meeting when Heisly Hans also should be present, inasmuch as he was not present at this meeting. Then another time was appointed, and at the time agreed upon Jacob Amman and all the ministers and brethren on his side were present. After waiting for some time for the arrival of Heisly Hans the latter finally sent word from the Upper Valley that for certain reasons they could not be present.

Then Jacob Amman nearly lost his temper and immediately placed Heisly Hans under the Ban as an unsound member, and at the same time six other ministers were placed under the Ban. There were many brethren and sisters present who begged him to be patient in this matter, but it was all of no avail.

Then the Emmenthaler informed by letter their brethren in the Palatinate of his stern discipline, whereupon the Palatines wrote us urging us to make peace among ourselves, and not bring on another division, but rather heal those already made. Then Ully Amman took the letter and said he would write the stupid Palatines a letter too. And so he also wrote them a long letter using many insulting terms and otherwise speaking harshly; "You stupid Galatians, who has bewitched you so that you do not wish to acknowledge the Truth; Would you rather believe the lying, rebellious and faithless than us?"

But the Palatines did not let the matter rest at this. They appointed a time of meeting in Alsace when both sides, the Amish and the Emmenthaler as well as the Palatines would all come together. Then the Palattines made a thorough investigation of the whole dispute. Then they begged the Amish to exercise more patience, but all petitions were useless. Nothing did any good. At this time we also placed the Palatines in the Ban in Alsace, and all those who would not agree with us we avoided and shunned, and an unusual number of people were banned. That was not a Scriptural Ban nor a Scriptural Shunning. How could this be called right since many men had been accused of having once acknowledged shunning but afterward denied it. If shunning had been properly introduced then no one would have denied its validity. When an open sinner as the Scriptures teach is placed under the Ban with the consent of the entire church and he continues in his sinful ways and does not repent, then shunning is the right method of making him ashamed of his deeds; but such an unholy procedure as that described above, that is what brought a division into our church.

This is the real reason why there are now two parties among us. Even if it is said that many years later they acknowledged their mistake and annulled the Ban, which can hardly be credited, for the sin still remains. For when one does penance for sin then the sin should cease. If the proper peritence had been shown the parties could have easily become united again.

But as to footwashing nothing was said about that question at that time. And it was not a cause of the division. For at that time it was not practiced either by the Amish or the Emmenthaler at the time of communion. As to certain churches in Switzerland as well as in Alsace some of these followed the Amish for a while until the Lord gave them wisdom; then the ministers in Alsace and Switzerland pointed out to the Amish that they had been too rash, but the only result of this advice was that the ministers in Switzerland and many in Alsace were also placed under the Ban."—

Note: Other letters from both parties in this dispute which caused the Amish division in 1693 and which still persists among us in name today, will follow at intervals.

—*Editor*

In Scotland, many years ago, a faithful minister was waited upon one day by one of his deacons, who seemed to be under a great burden. "I came early to meet you," he said. "I have something on my conscience to tell you. There must be something wrong with your preaching and work; there has been but one person added to the church in a whole year, and he is only a boy." The old minister went into the pulpit that day with a grieved and heavy heart. He lingered in the church to pray after the rest had gone. He wished to be alone. He had labored hard for years, only to be told at last that his work was no longer blessed. At last he became conscious that he was not alone, as he supposed. It was "only a boy."

"Well, Robert," said the minister, "what is it?" "Do you think, if I were willing to work hard for an education, I could ever become a preacher?" "A preacher?" "Perhaps a missionary?" There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. Yes, I think you will become a preacher." That boy was Robert Moffat. He was "only a boy," but the measure of that old minister's reward will be found in the gathered fruitage of the labors of Robert Moffat, the great African missionary.—*Practical Commentary.*

THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE CRY FOR PEACE

TODAY, as never before, there is a cry in the world for the abolition of war. Men see the foolishness of such a method of settling disputes and wonder if there is not some way out. Comparatively few have yet sensed the real solution to the difficulty,—a determination on the part of individuals and nations to accept the way of LOVE instead of the way of selfishness and hatred in all dealings between man and man or nation and nation. And the danger is that unless this solution is accepted and adopted in its entirety, without reservation, we shall ere long see a repetition in the world of the tragic events of the last ten years, except that in this case the events would be perhaps still more tragic, and the breakdown of civilization still more complete than they were during the past decade.

There are those who see the solution and are afraid to accept it. They have not the faith necessary to take a step so radical and so different from the accepted ways of dealing of the world. Such will see the futility and the sinfulness of war, but if the test comes will allow themselves to be again drawn into the struggle, and become a part of the machine, helpless and terrified, yet unwilling to pay the price of real peace.

Many of these timid souls, however, might be strengthened and encouraged to take their position and stand for the right if those who have already taken that stand would let their lights shine out a little clearer and would proclaim their message a little more faithfully, and would seek more earnestly to win others to their belief.

Is it a lack of faith in our principles, or a failure to realize their importance and significance, which makes us tend to keep aloof and remain in seclusion and isolation, enjoying those things which the world so much needs? Or is it a belief that they are for us alone? Or do we think that it isn't worth while, and question the sincerity of those who seek a better way of life? Let us beware of hiding our talent in a napkin and digging it into the earth. Why not share our message with the world? If it is good for us it is good for others also.

When the war came on there were thousands of people who never knew anything about a class ofpeople who believed that it was wrong to fight and who had the conviction and the courage to back up their belief by refusing, even at the request of the Government and in the face of the enthusiasm and frenzy of the multitudes, to have any part in it. Now there are numbers of people who feel themselves ready to take a similar position who would appreciate the help and the support and the encouragement which we could give them. Besides this, there are still numbers of others who might be made to see this position if an effort were made. What right have we to sit idly by and do nothing toward helping those of our fellow men who are really in distress and in agony of soul over the present outlook. Can we not do something as an organized body of believers, and as individuals,to help the world at this moment? Who knows but that we are "come to the kingdom for such a time as this?"

WHAT CAN WE DO?

NO doubt there are many who agree with the sentiment just expressed in the previous editorial whose practi-

cal minds at once raise the question, "What can we do in order to let the world know this better way of life and help them to accept it? How can we convince them that we really have the solution to the war problem?"

In the first place, the thing to do is in some way to arouse a consciousness of our responsibility and our opportunity in this matter. Then it should be the burden of our General Conference and in a smaller way our district conferences, to devise ways and means in which we can best give to the world what we have. One of the first things should be an official declaration of General Conference reviewing our whole stand on the war question and declaring our position today in no uncertain terms, as well as our position in case of a future war. If we protest against war *now* and give our government and our fellow men plain warning as to where they may expect us to stand in case of another war, we will not be again put into the embarrassing predicament in which we found ourselves at the time of the last war,—trying to explain our stand to a frenzied and harassed government and to an aroused and excited people who had never heard of us before. Plenty of official, though prudent and tactful, publicity with reference to our stand and the reasons for it, would help us greatly and would help others to see the whole question from a point of view which they may not have observed before.

Then, we should work out a constructive and positive policy with reference to the whole question of our attitude on the war question, and assert it with the same vigor and persistence we have shown in maintaining our negative attitude. Our relief work during the past few years has given evidence of the practicability and the possibility of such a program. But it was not ready when the war began, and we were forced to explain that we were ready and willing to do good instead of going out and fighting, and that we were ready to lay down our lives for a good cause if necessary, but at the same time had to admit that we were not in a position to prove it in any definite and concrete way. We expected a war-excited Government and people to accept our explanation at face value, and pointed back hundreds of years to instances where we had taken a position against war. But we were unable to point to corresponding instances where we had proved the same genuine interest in serving others and our willingness to make sacrifices, for the purpose of doing good to others, that were just as real and just as great as the sacrifices made by those who conceived it their duty to go to war and give their lives on the field of battle if necessary. About all we could say for ourselves or others could say for us was that we were harmless and inoffensive creatures, honest and hard-working citizens, willing to let others alone if they left us alone. We should see that we are not again put into such a predicament.

Again, we must not fail to use our every resource to put before people everywhere the Gospel principles for which we stand, and which, according to our belief, constrain the follower of Christ to substitute the Gospel of Love for the use of force. Many sincere Christians have not yet so understood the teachings of Jesus, but circumstances have brought about such conditions in the world today that they are more receptive to such interpretations than they have ever been before. The responsibility and the opportunity which this gives to us ought to be apparent.

It is perhaps needless to add that unless we ourselves are in a position to work harmoniously and "with one accord", agreeing upon those things which are vital and fundamental and exercising charity in those things which are secondary and non-essential, we will hardly be in a position to make our contribution to the present needs of the world. A most unfortunate circumstance is the fact that so much of our time and energy these days seem to be concerned with ourselves and with things which are not fundamental that we have very little left to give to others, and the work of the Master suffers as a result. Will we rise to our opportunities, or will we be "weighed in the balances and found wanting?"

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AN "EASY" AGE

THAT this is an age of pleasure-loving ease and unconcern has often been asserted. Men seek those things which please them and which cost them no unpleasant struggles. It is an age of recklessness and abandon,—a seeking after self and selfish interests and gratifications. The hardships and physical sufferings of our fathers are no longer necessary; our modern conveniences and inventions have largely done away with them. And with the necessities for these hardships have gone the stern discipline and many of the tried and tested principles which resulted from them. Instead of being like the sturdy oaks, deeply rooted in the soil as the result of being lashed and swayed by the storms of difficulty and hardship, we are inclined to become the hot-house plants of the sheltered and protected greenhouses, unable to stand against many of the adversities and difficulties which still thrust themselves into our way occasionally. The result has shown itself inevitably in character and in ability to encounter successfully some of the vexing and disturbing problems of life. Men are in many cases making shipwreck of the most important and the greatest things in life.

Even the Christian and the Church of Christ, need to guard themselves faithfully against the prevailing tendencies of the age. The modern inventions and improvements which we adopt so readily and which are really valuable if rightly used, offer serious possibilities of evil if we are not on our guard. The spirit of ease and selfishness is absolutely opposed to the Spirit of Christianity, for Christianity must seek not self but others; not ease, but service and sacrifice. This spirit of ease is so insidious and so fatal that many times it affects us to our hurt before we are aware. On the surface we may be resisting it pretty well, but secretly it undermines our characters and lowers our resistance, so that in a moment of unexpected or severe testing we fall. "Woe to them that are at ease in Zion."

Because of the tendencies of the age, and because of the uncompromising and constant emphasis of Christianity against these tendencies, there must be constant and unfailing opposition between Christianity and the World. Christianity is not an "easy" thing. It is not a mere set of creeds and dogmas. It is a *way of life*, and as such it is diametrically opposed to the way of life which the World evaluates as most worth while. It is a stern, strenuous, and difficult way of life. It is not drifting with the tide, but rowing against it. It is a strait and narrow way. It means a crucifying of the flesh and the fleshly lusts and a cultivation of those higher and nobler and worthier ideals for which we have been given a capacity by our Creator. It is so difficult, in fact, that man alone and unaided can never attain unto it. It is only those who consciously and earnestly accept Jesus Christ as their personal Savior and Friend, and who allow His Spirit to rule and reign in their lives, who can really know its joy and its rewards.

One of the greatest dangers of the age is this tendency to make Christianity "easy." Radio church services and radio Communion services, as are now being broadcasted, may play a very important and necessary part in the case of individuals who are unable to avail themselves of the privilege of public worship. They may be a veritable "Godsend" in fact. But as an easy method of Christianity they can never succeed, and those who accept them as such will find themselves spiritually impoverished. It is well enough to be comfortable, and in pleasant and beautiful surroundings and circumstances while engaged in Christian service, but in so far as these things weaken us for the actual testing times and cause us to forget the more strenuous and exacting toils and duties of Christian service, soothing our consciences and causing us to become tolerant toward the great evils in our world,—in so far they are a positive hindrance and a detriment to real Christianity. It may be easy and pleasant to console ourselves with the belief that things are not as bad they seem, that everything will come out all right, and that after all God meant for us to enjoy ourselves and have a good time in the sensual way of the world, in spite of the sin and misery all around us,—but that is not Christianity. We must not be deceived in this matter.

If Christians will everywhere wake up to the real significance of their calling, if they will realize that Christianity is not merely an easy-going self-indulgent optimism ready to accept everything which the world offers, if they will forget the idea of ease and get a taste of the joys of sacrifice, service, and a vital relationship with Jesus Christ, then indeed the outlook will be a hopeful one and results scarcely dreamed of will come about. It is not enough to say that such things will never happen, but it is our responsibility to do our part and to leave the results with the All-Powerful One.

ABRAHAM, A CHOSEN LEADER

GOD found Abram in ancient Ur. Abram's neighbors in Ur, althought somewhat in advance of other ancient peoples in the arts of civilization, worshipped many gods,—not One God. Ur was pagan. God finds his real leaders often in the most unexpected quarters. Who among Abram's townsfolk ever suspected that Abram's name should be made great and that through him all the families of the earth should be blessed. God only know what was in Abram. God saw in him the capacity to become a leader, so powerful that through him the course of the human race was definitely changed.

Abram's illustrious career would have been impossible had he not heeded the call "Get thee out of thy country and from thy kindred." In faith he went out. He severed the strong ties of home and kinsfolks. Taking his family, his servants, and all of his substance, he started. Think a moment of the courage which this high adventure required. There is an almost irresistible pull in the attachment to the friends and traditions of home. Forgetting them, he presses on. In a new world and under influences different from those of the homeland he learned to know Jehovah. Often how hard it is to think new thoughts, to acquire a new outlook upon life, or to live freely and completely the life of faith while surrounded by old friends and old influences. That it should be true is lamentable but nevertheless it is a fact that some, in order to realize their capacities for faith and service must go out from country and kindred. Abram cut himself loose from the deadening influences of Ur and in another country he found the time and the necessity for thought and meditation. He thought deeply. He was compelled to think because he was in a strange land and among a strange people who were worshipping strange gods. "The Canaanite was then in the land." The Canaanite and his idols were a perpetual challenge to Abram. He was obliged to answer in his own mind that it is better to erect an altar to Jehovah than to bring an offering to the idols of Canaan.

Abram was a thoughtful man. The Lord can use thoughtful men. Clear and definite thinking is such a vital need in every age. It makes for intelligent faith. Abram also was a man who builded altars. He worshipped. He prayed. Abram the man of power worshipped and prayed at Jehovah's altar. Firm in his reliance upon God "Through him all the families of the earth have been blessed.

A. E. K.

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Distinctive Mennonite Doctrines

Paul E. Whitmer

OUR Mennonite church is one of the evangelical churches, consequently accepts in common with all evangelical churches the great Christian doctrines of salvation as set forth in the New Testament. These include faith in and acceptance of God as our Father, Christ as our

Saviour, the Holy Spirit as our Comforter and Guide, the Church as the body of Christ, the resurrection, and the future life. Since these great New Testament doctrines are held in common by the Mennonites and all other evangelical churches we shall not include them in this discussion of distinctive Mennonite doctrines.

In addition to the great evangelical doctrines held in common by most Christian churches there are several doctrines which are especially adhered to by the Mennonite church. Some of these are also accepted in part by other Christian churches but the Mennonite church has been and still is more thorough going in accepting and practicing them. For instance all evangelicals believe that *the holy scriptures are our rule of faith and order* (church practices and government) but the Mennonite church has put this belief into actual practice as few other churches have. The New Testament churches knew nothing of merging state and church into practically one institution, nor even of maintaining an active alliance between church and state. Accordingly the Mennonites have from the very beginning insisted upon a strict separation of church and state. Again there are no cases of infant baptism in the New Testament but on the other hand there are many cases of adult baptism on confession of faith, consequently the Mennonite church practices adult baptism only. The New Testament churches had local congregational church government which is still the model of our Mennonite church government. For these and other reasons (which I can not at this time go into because of the limits of this article) the Mennonite church regards the Scriptures as its rule of faith and practice in a unique and unusual sense.

The Mennonite church practices *believers baptism* only and was historically the first of the Reformation churches to insist that only persons of adult age, who realized the need of baptism and expressed a desire to receive it, are Scripturally qualified to receive it. Throughout the New Testament faith in Christ and the Christian program of salvation is an essential prerequisite for baptism. The Mennonite church accepts this biblical basis of baptism in its entirety and recognized believers' baptism or baptism on confession of faith as the valid Scriptural baptism. This then is a distinctive Mennonite doctrine. It has found favor with several other Christian churches and and is now adhered to by several Christian bodies in America which have a combined membership of approximately ten million communicants.

The early Mennonites were New Testament Christians and usually had a more thorough knowledge of the Scriptures than the leading Catholic and Reformation scholars and leaders who formulated the theology and thought of their respective denominations. For this reason the early Mennonites distrusted the state church scholars and theologians and turned to the New Testament for their religious guidance. Here they read: "Love your enemies, pray for them that persecute you." "For if ye love them that love you, what reward have ye? Do not the publicans even the same?" "And if ye salute your brethren only, what do ye more than others? Do not the Gentiles the same?" "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." The distinctive Mennonite doctrine of *nonresistance* has grown right out of an acceptance of the words and practices of Jesus. Our forefathers for centuries under the greatest difficulties, suffering the severest persecutions for the preservation of their nonresistant faith, have loved and practiced as best they could this Christian doctrine of love of all men and firm refusal to harm any of their fellow-men whether they be high or low, rich or poor, saint or sinner. This distinctive Mennonite doctrine is being widely accepted by foremost Christian leaders in all denominations and bids fair to become recognized as the very heart of the Christian message.

Growing right out of the same source of Christian doctrine, the New Testament, the Mennonite church has for centuries held that the Christian should live *the simple life*. Since we are all brethren on the same common plane before our Lord there is no place for distinctions. We are a great brotherhood, interested in the good of one another and in the good of all. We enjoy no blessings that are ours alone. We are debtors to one another. Consequently there can be no masters and servants, no lords and subjects, no high and low in the sense that there are gradations and orders in the Christian brotherhood. The Christian is to live simply, sincerely and honestly before his Lord for the greatest good of his fellow-men. If stewardship and service are the great objectives in our lives instead of preferences and selfish advantages over one another, we see clearly that THE SIMPLE LIFE and the Christian life are one and the same thing.

All the distinctive Mennonite doctrines are Biblical doctrines. Our forefathers did not go to men for their theology but they went to the New Testament. For this reason we have a great heritage from our forefathers which it is our high and solemn privilege to pass on to our own and future generations.

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Currents in the Religious Life of Germany Today

Harold S. Bender

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GERMANY has so often been heralded as the "Hotbed of rationalism and destructive theology" that one usually comes to it with the expectation of finding religious life in general dead and evangelicalism long since cast off as out of date. What was left of the church he had been led to believe by war propaganda had degenerated into a mere department of the German war machine with God a sort of weak second to His Majesty Wilhelm of Potsdam. But before he is long in the land he begins to realize what a lot of erroneous conceptions he has to unload before he can understand and appreciate German religious life as it is today. First he finds out that the average German pastor was just about as free from war lust and war propaganda as the average American pas-

tor, and just as honest and devoted to the spiritual welfare of his people. Then as he looks about him and finds about the same evidences of a belief in God and the Bible and the practice of a practical peity among the common people here as at home, sometimes more and sometimes less, hears some good old-fashioned evangelical sermons as he drops into churches, reads a number of strong Christian journals and even hears strong professors defending the old faith, he begins to realize that conditions are not quite so bad as he had imagined. A little further experience and acquaintance convinces him that much the same currents are moving in the religious life here as at home, making allowance for the unusual situation, except that the differences are more sharply marked and the opinions more honest and outspoken. Germany has been the birthplace of most of the advanced and critical theology of the last century and it still has plenty of it; it had a state church that was all too closely wrapped up in political affairs and devoted to a military ideal; but the whole story of German religious life is not told in these two statements of fact.

It would be quite useless to attempt any comprehensive or thorough review of the field of religious life in Germany, not only because of lack of knowledge, but because of the widely differing conditions. Between Catholic Bavaria, Socialist Saxony, and pietistic Wurttemberg, for example, there is no end of difference. Besides, the interrelations of the various currents at work today in this land of defeat, confusion, and suffering almost defy analysis. Everything is in a state of flux. A few observations and impressions of the big currents, the big movements will suffice.

The outstanding feature of German religious life today is the tremendous upheaval produced by the war, the revolution, and the hard years of inner conflict and outward oppression that have passed since. The old institutions and beliefs have been tried in fire, and are still being tried. The very foundations have been shaken. All the live religious and theological thought of the day bears the marks of the struggle and the tragedy. What has been happening can hardly be grasped by an outsider. And the end is not yet.

What has been the reaction of the people to it all? First, there are those, and there are many, who see in it a judgment of God upon the nation, a judgment for the sins of the past and a call to repentance. It is a chastening fire to them, individuals as well as nations. This tone is very strong in much of the earnest thought of the day and is perhaps the most hopeful sign of something better in the future. But alas there are others, many of them also, who have only developed a deeper hate toward the enemy and an intenser desire for revenge, who do not see God's hand in the defeat and the suffering. A third large group is simply floundering about in doubt, in hopelessness, and despair. They cannot see the why of things,—why the defeat, the shame, the suffering, the injustice. Their faith has not found a way out, and reason fails them. They are being driven deeper than they have gone before to the very foundations of their religion and they often find there is nothing there to support them. Still others are endeavoring to strike out in absolutely new paths, free from all the traditions of the past; particularly is this true among the youth in the "Jugend Bewegung", and more lately the Kongen-Bund. At first there was a strong reaction against war and toward the high ideals "for which the Allies fought", brotherhood, league of nations, "no more war," pacifism, but the reaction has long since died out, and there is very little pacifism in Germany today: they have learned too well from the "Allies" what those "splendid ideals" accomplished in practice. A deep bitterness and hate has taken the place of them.

But there has been another and very striking result of the war-upheaval and the experiences since then,—namely the break-down to a large extent of modern liberalism as a religion in Germany. It no longer is dominating as it once was. The easy-going optimistic religion of modern idealism, of brotherhood and progress, of innate human good, has gone down in the ruins of the war for the German, like many other cherished ideals. It came to the crisis and failed to stand the test. It was a fair-weather religion that simply failed to meet the need of the soul in the hour of trial; it was weighed in the balances and found wanting. How often have I heard ex-soldiers and others say, "I simply could not 'get through' with it"—"wir konnten einfach damit nicht durchkommen." And its blithe ideals about man and progress, and "sweetness and light" simply failed to correspond with the cold hard facts of life, of tragedy and suffering and injustice.

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A Nonresistant Soldier

Payson Miller

THIS discussion covers a period of six months, spent at Camp Taylor, Kentucky. The period begins with March 29, 1918 when I was sent to Camp Taylor, and ends with October 2, 1918 ,when I was sent to Fort Leavenworth, Kansas. During this time I was a "Nonresistant soldier", living among thousands of other soldiers who saw their duty differently from what I did, or who merely moved with the mob. This was a new, and wonderfully fertile soil for the nurturing of Nonresistance. In this discussion I will try to describe what took place, and how it affected my thinking.

I do not like to think back to those days. I do so only because I am requested to do it. The reason I do not like to do it is because one does not like to recall those times in which he feels that he was grossly misunderstood, and in which he may even yet be misunderstood by many good friends. It is very difficult for one who has always tried to be inoffensive and orderly in conduct to take an attitude which in the minds of many people brands him as a criminal. One who has been taught the Christian virtues finds himself in a serious dilemma when he must apparently choose between forsaking a fundamental principle of conduct, or the immediate virtues of obedience and co-operation. He finds at this point that many of his former friends who sincerely loved him for

his devotion to the best causes now deride him. The same devotion to principle which formerly made them love him, now leads them to say that he is treasonous, unsocial and unchristian. I state this here to show why I approach this discussion reluctantly, and also to show that my first painful and lasting reaction to my experience was, that I who had tried to be conscientiously Christian, was now being branded as a traitor, a coward, a selfish and unappreciative citizen.

For the first three weeks in camp I suffered the regular annoyances, vaccination, quarantine, etc., common to all soldiers. When asked to take a uniform on the third day, I showed my exemption card, and was excused at once. The company captain called me and a friend to his office and questioned us briefly. He said he thought that as soon as the quarantine would be lifted we would be transferred to the detention camp for Conscientious Objectors.

While waiting for this transfer, I kept our barracks clean and helped in the company kitchen. Although there were constant strained relations between myself and the other men, my position was never openly derided and I succeeded in making friends. In fact I found many who believed as I did, but for various reasons did not take the attitude I did. My purpose during this period of waiting for my transfer was to be as congenial and helpful as I could under the circumstances.

At the proper time I was transferred to the detention camp. Here for the first time I was free to go about. This continued for one week only. Just at the time I was transferred the camp officers were making a desparate effort to test the sincerity of the Nonresistants. The test consisted in assigning us to work at the base hospital; work which any of us would gladly have done, had not the officers so obviously indicated to us that they were not concerned about the work, but that they were using it as a device to induct us into military service. As a result of this test I was placed under guard. There were sixty of us under guard at one tmie. Thirty of these were later released on the plea that they were sincere. Nevertheless after their release they were forced to almost daily violate the same war orders which we had been accused of violating. The remaining thirty of us were kept under guard and later court-martialed. We have the word of our later officers that they themselves did not know why there was such a difference in our treatment.

One's first experience as a prisoner is of course unpleasant. One can get used to it however. We spent our time hiking, scrubbing floors, pacifying occasional malicious guards, and convincing officers and ministers that our interpretation of a Christian attitude in time of war was right. We were not allowed to have any reading matter, and were not allowed to sit on our bunks during the day. This meant that for many a hot day we had to sit on the floor or stand up. Inasmuch as there were a number of college people in the group we had many interesting and profitable discussions. We also developed a quartette of singers which furnished a great amount of entertainment to us, and the soldiers surrounding us. Occasionally a sergeant would find someone sitting on his bunk, and as punishment would make us all get scrub brushes and scrub the floors. This sometimes happened six times a day. Consequently the floor of our barracks was so "slick" that perfectly graceful men would sometimes slip and fall. A question we often discussed was the value of a college education as a preparation for scrubbing floors.

Many amusing as well as annoying and serious incidents occured which cannot be mentioned here. The response which one makes to such a period of confinement is that he must make the most of it. So while we were praying that we might be permitted to do relief work for which many of us had volunteered and been accepted, we tried to make the most of the situation as it was. The court martials with their consequent sentences had no terrors for us because we realized some such things must be expected in times when war hysteria blinds the better judgment of people.

Before writing this article I read the letters I wrote home during my stay in camp. I find that while I spent a great deal of time assuring the home folks that I was not suffering physically, I also spent a great deal of time saying that this is no time to be thinking of self. The greatest suffering I experienced came from the fact that while I was intensely desiring to do something, no matter how dangerous, to relieve suffering, I was forced into a position which seemed to indicate self seeking. I again and again said in my letters that our chief concern should not be our own comfort and safety, but the maintenance and setting forth of a principle. Although I often described in detail the happenings about me, those were merely things to be endured, beyond which was something far greater which we dared not lose sight of.

I felt that I was receiving from my camp experience, a unique appreciation of Christ's problems, in standing for definite principles in the face of hostile surroundings. I never saw so clearly before, what it means to do one's best and trust God to take care of the rest. I repeatedly stated in my letters that if the attitude I am talking is right, then nothing else matters. I expressed this feeling in one of my letters through the following poem:

"It fortifies my soul to know
That though I perish, truth is so,
That whereso'er I stray or range,
What'er I do Thou dost not change,
I steadier step, when I recall,
That though I slip, Thou dost not fall."

I have many times since gained courage from the lessons I learned in that school of trust.

My attitude throughout the war was, that if it be right I want to know it, and do everything I can to prosecute it. But if it be wrong I will not help in its prosecution, and will be willing to accept the consequences of such an attitude. Whatever mistakes I did make, must, I believe, be attributed to natural weakness, and not to any lack of honest purpose.

OUR BI-WEEKLY SERMON

The Life Abundant

I. R. Detweiler

I came that they may have life, and may have it abundantly. John 10:10

All the nations of the most advanced civilization have adopted some standard of righteousness. The standard of righteousness which the Hebrew nation taught raised them above all other nations. Their worship consisted of more than mere sacrifice. Their sacrifices were a confession that they had failed to fulfill this standard. There was never a time in the history of the Hebrews when they made greater effort to fulfill this righteousness than in the days of Jesus. There was a professional group, the Scribes that spent all their time in studying and applying the scripture. The Pharisees supported these interpretations and also lent every effort to lead people to a higher righteousness. Many of them must have been as conscientious as religious leaders usually are. Many of them seem to have fulfilled the righteousness as set down by these religious teachers. The young man that came to Jesus said "All these things have I observed: what lack I yet?"

Paul had succeeded in a remarkable way as a conscientious Hebrew, but when he met the Christ he exclaimed, "Who shall deliver me out of the body of this death?" He must have discovered something more in the idea of righteousness than his teachers had pointed out to him. With all the effort that was made Jesus said "except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter into the kingdom of Heaven." They had made a serious mistake. In their efforts to understand the law they passed over the messages of the prophets. They also passed over the inner meaning of the law and tried to fulfill it by adding more rules and, more rules. Even though they came so nearly fulfilling what the religious leaders set down for them that kind of life did not admit one into the kingdom.

What kind of life then, is this which Jesus lived and taught? What kind of life is worth while? After a man has done all he can and all he knows, Jesus still says except your righteousness exceeds such a life you shall not enter into this new higher relationship. What then is this life? One might say since it is unattainable then we must get rid of all desire for the best. Life in itself is but a delusion and a source of misery. We must become absorbed in the great spirit, loosing our personality and thus come to a real blessed life in the great spirit. This is the attitude Gautama, the Budha took. He tried to discover this most blessed life and answer the question and in his effort he has taught many beautiful things, some of which compare favorably with those of Jesus. But his teaching was fundamentally different from that of Jesus who said "I came that they may have life, and have it more abundantly."

We may take another attitude and say this blessed life is for only a few privileged persons. It can not be for the slave because he has no free life. It can not be for the poor because he does not have enough money to make him happy in this world. It cannot be for the dying because he does not have time even though all other conditions might be favorable. This is what Aristotle said. But Jesus overcomes all these objections by making this life center in God and extending it to the future world. These circumstances in this world which are rather accidental have very little to do with the blessed life.

Few scriptures set out Jesus' ideal of this blessed life in a more clear light than the beatitudes. He is here describing his own character. In the last clauses of each beatitude he describes his own actual attainments. His life has made his teachings real and vital. He is living this blessed life while he is in human flesh which makes it evident that all men may attain. It is not dependent upon position, culture nor education, nor wealth. In requiring this attainment he omits all rules, and sets his own life side by side as the example, inspiration and power through which all may reach it. His appeal is based on love, not on demands, on persuasion not on force, through a possible blessedness in days when supremacy of legalism obscured the higher conception of righteousness. He thus becomes not only our example but our judge. "We shall be like him for we shall see him as he is."

Another truth we should have clearly in mind as we try to understand this higher righteousness is that Jesus thought of the world as human society organized apart from God,—A group of individuals seeking their own welfare with calculating selfishness. The members of the kingdom stand in contrast as a group who maintain perfect relationship with men and nature based on perfect relation with God. This is true blessedness.

The Kingdon of God had long been used as including all conceivable good. This Kingdom was to sum up all the deepest longing of the most devout Hebrew souls. Jesus' teaching appeals to them because he is telling them how they can realize their highest desires. This was not for some future time but to begin at once on meeting the conditions.

Men have always longed for comfort, physically, mentally and spiritually. This is to come to every member in the kingdom. "He shall wipe away every tear from their eyes: and death shall be no more: neither shall there be mourning, nor crying, nor pain, any more". God, in this kingdom is a heavenly father that does all things well.

The Hebrew covenant conception then in use was to be carried out in the most practical way. They shall inherit the earth. The Messianic kingdom would triumph over all evil, over all that is organized apart from God. This was a most inspiring expectation. This was to be accomplished through the person of his faithful and obedient servants. It was to grow like a seed, "first the blade, then the corn, then the full corn in the ear."

There was never a time since the days of Jesus when men of highest Christian charácter were more influential than they are today. The world belongs to the kingdom and must yield to the power of God. "Not by might nor by power but by my spirit." The greatest things of Jesus' teaching are often the last to be actually accepted but who has more right to the resources of the earth than the kingdom of God?

The Christian man is filled with the character of Christ. By the help of God through Christ he achieves as an individual, day by day. The good news which is in the Gospel lies in the fact that such a life is possible. The blood of Jesus his Son cleanseth us from all sin, if we walk in the light as he is in the light, and have fellowship one with another. Such shall obtain mercy. This comes in its fullness when men have learned to be merciful to one another, but so long as men are not merciful to each other they do not receive mercy.

As these members who have been born into the kingdom grow into the fuller purity of God they see Him increasingly. Those in full communion with him rest in such a vision. They share his favor and joy directly. All through the Old Testament it was a great privilege to stand before the king. "Happy are thy men, happy are thy servants, that stand continually before thee, and that hear thy wisdom." Esther sought the presence of the king with trembling. "The upright shall behold thy face, "how much more wonderful. This is to be practically and actually true. It is essential in the kingdom.

But Jesus goes even one step farther and says we are called Sons of God. The original Greek makes it clear that this naming necessarily means in quality. We are his sons morally and spiritually and so recognized by him. Such a life is beyond human attainment. Even after we have done all we can and know, still except our righteousness exceeds such a life we have not entered the kingdom.

One is made to wonder how long the church is going to be satisfied with that which is so far beneath the best Jesus has for those who follow him. Let us pray more earnestly that the great prayer the Master taught his disciples "Thy kingdom come, Thy will be done, as in heaven, so on earth," may be answered.

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The First Refugees From Batoum

(From the Diary of a Relief Worker)

Nov. 26. *Constantinople.* This morning two men walked into the office and announced that they and twenty-nine other Mennonites had just arrived from Batoum, and were coming to the A. M. R. to be taken care of. The rest of the group are still on the ship, waiting for permission to land, and a place to go after they do land.

Nov. 27. The Unit spent several hours this morning discussing the pros and cons of various plans to take care our newly arrived "guests", and did not seem to be able to agree on anything. Then someone suggested that we wait to decide until we see the people, and that we go down at once to the harbor to locate them. The suggestion seemed to be a good one, so we all climbed into the Ford truck and drove down to the Galata Quay. We hoped to locate the ship near there, upon which the refugees were detained, see what their condition was, and then on the basis of our information decide what to do. But as we drove up to the Galata Quay Gate, whom should we see before us but our refugees—already landed —huddled on the sidewalk, with their baggage all about them, cold, hungry, forlorn-looking, after days of sailing on the open deck of a dirty little third-class Italian freighter which is not a very comfortable way to cross the Black Sea in November! Some of them were quite seasick on the way. Some have the malaria—have had it for weeks—and are hardly able to stand.

"What shall we do with them? They must have shelter for tonight." Of all the plans that have occurred to us, the one of taking them out to the Mens' Home at Yeni Keuy seemed the only feasible one for today. "But how shall we get them all out there?" We finally loaded the smaller children and the sick into the truck, and took them to the Galata Bridge, about a half-mile away. The rest walked. At the bridge we put them all on the next ferry going up the Bosphorus to the Yeni Keuy landing, S--- going with them. The rest of us went back to the quay, sent a truck load of the baggage to the Orphanage warehouse, and then took the rest of it, and a good supply of blankets and comforters to Yeni Keuy by road. Those who had gone on the ferry were at landing when we arrived. Everyone managed to get up the steep hill safely, to the Mens' Home, where we were all ushered in, the men from there crowding about and asking questions. They were eager for news from their home colonies in Russia.

Two large rooms were set aside temporarily for the new group, and they proceeded to make themselves as comfortable as they could under the circumstances. Gradually we learned more of their story. They have had the experience of so many families in Russia—they moved about several times hoping to find a section where they wouldn't be molested so much by the new order of things there, losing more of their possessions with every move. They finally became discouraged because things didn't go as they once had, and decided to get out of Russia and go to America. Their number has decreased considerably since they started on their journey. Of one family of four only a fourteen year old daughter is left. Of another family of five, only the mother and two children remain. Of the thirty-one, four are men, the rest women and children. Thirteen weeks ago they left Berdjansk, on the Sea of Azov, with permission to go to Yalta, a Crimean port. At Yalta they were refused vises to Constantinople, the place they wanted to go. They were told they might succeed at Odessa, so they took ship for that place. At Odessa they waited weeks, and tried every method known to the native of Russia to get their vises, but to no avail. As a last resort they got vises for Batoum, all the way across the Black Sea, farther than

Constantinople, and still in Russia. An unpleasant voyage to that port, in the course of which some of their number died, and more weeks of waiting followed. But they did finally get their vises for Constantinople. They didn't have enough money left by that time to pay for their passage. The Steamship companies would not take them without payment in advance. So they had another wait, until they were able to get some money from friends in Constantinople. When that came, they took the first ship coming to Constantinople. And here they are, wanting to go on to America. It ought to be very easy the rest of the way, they think. The Americans are here, glad to help their Russia brethren. But even for the Americans it isn't always easy. There is the little matter of getting a visa for the U. S., which the consul isn't so eager to give to Russians. There is no money on hand to pay for the passage of these people it was given for other purposes. And so the group soon settles down for another wait, as others who have come before them have had to do.

A. W. S.

OUR MISSION DEPARTMENT

Condcuted by Crissie Shank

HOME MISSIONS

PART of the work of the Indian Mennonite Annual Church Conference held at Sankra Station Jan. 1, 1924 at which all ministers and deacons and all but two delegates were present, was the important decision to open up another Home Mission station and the appointing of a brother to take up that work. The first Home Mission Station was opened in 1917 and has been sustained since that time by the Indian Church itself. By comparing statistics it will be seen that while supporting two mission stations of two workers each, the Indian Church supports nearly the same number of workers and nearly twice the number of stations per 1000 members as the parent church in America, counting all home and foreign mission stations and charitable institutions, but here any similarity ceases. We have supported this work out of our abundance and superfluity, they out of want and their living, for many actually deprive themselves of a number of meals during the year to maintain such work. We have had centuries of the best Christian teaching behind us, the most favored of them have had but a quarter of a century of the knowledge of Christ.

Sowing the Seed

Indian evangelists have made tours in the cool season for several years into the large unoccupied native state of Kanker, south of Dhamtari, India, preaching the gospel and selling portions of Scripture. Important men from that State have been to the Mission dispensaries and hospital for medical treatment and have gone away pleased with the work. Thus the seed has been sown and now it is hoped that by next January a Mission station can be opened in Kanker.

The Secret

Two churches of about equal membership and wealth, contributed during the first ten months of the year—one $900 and the other $300. The whole secret is that the one had better leadership and sympathetic teaching regarding world needs and the opportunity of the church to meet these needs.

—The Missionary Visitor.

"A daily gift, a daily prayer
That soon the world our Christ may share."

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"If we will not share our Christ, we may not keep Him."

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"Someone has said that only 25% of the membership of the individual church does definite work. Is this true in our church?"

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Missionary P. J. Boehr and wife after a term of over eight years of service in China under the General Conference Mission Board were to arrive with their two children, May 10., in Vancouver from where they planned to leave for Bluffton, O.

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Is it Fair?

After a furlough of about a year in the U. S., Missionary J. W. Shank and wife with their two sons Robert and Pablo left New York, May 3 for their home in Trenque Lauquen, Argentine. Approximately 40,000 are within reach of this town but being the one missionary preacher in the town that has a population of about 10,000 the rural community is not even touched by him.

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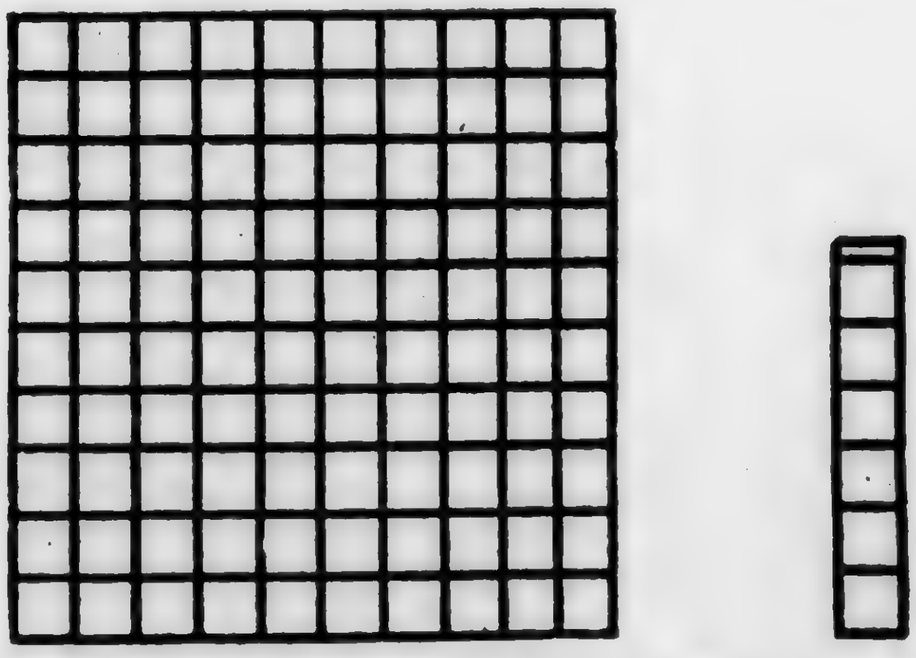
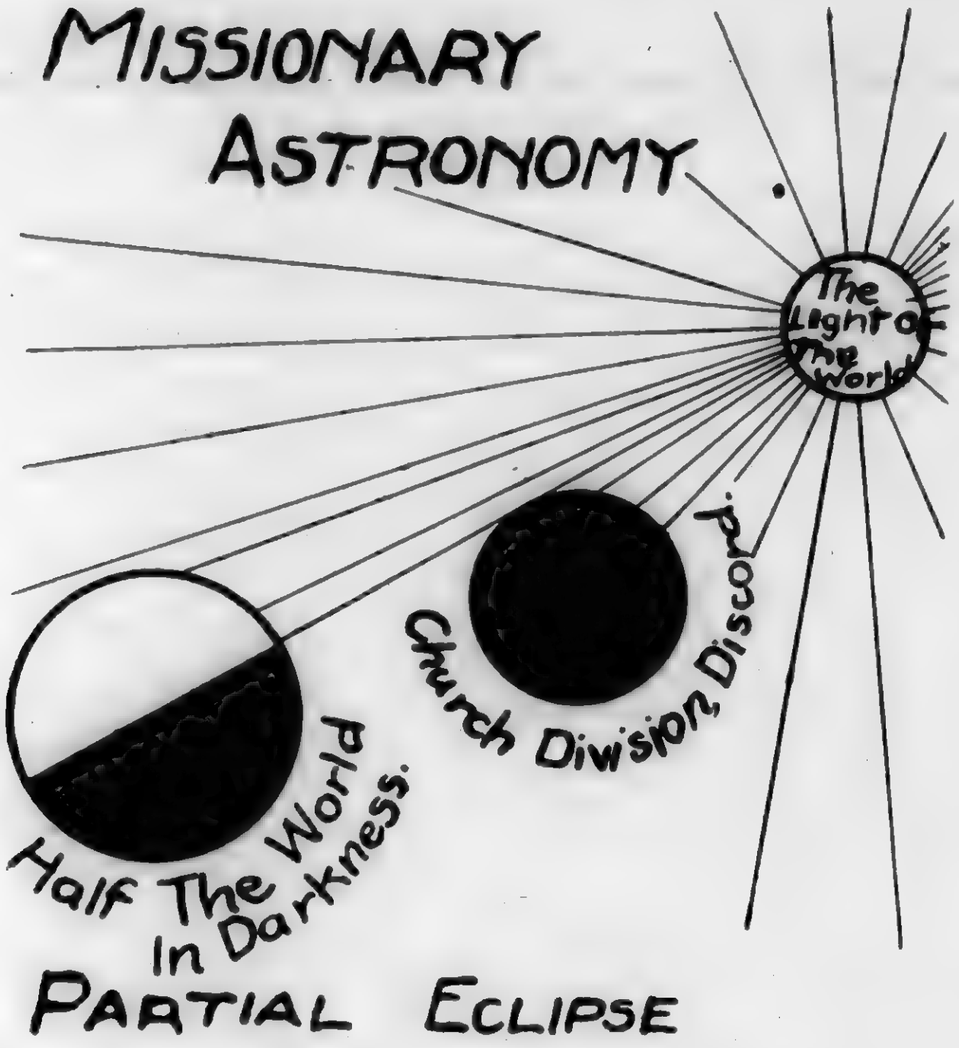


Each square in the diagram represents 100 people. The 6¼ squares indicate the average parish of a preacher in the typical U. S. A. town. The 100 squares stand for the parish of the South American Missionary.



PARTIAL ECLIPSE

A lot of muddled doing in this chaotic world is due to muddled thinking about God. There is a great danger in getting the wrong impression of God and of Christ. There are still people in religious activities who are falling into the error of worshipping their religion instead of God. Since the resurrection of Jesus until now the Christian body has found triumph over all difficulties through Jesus. Followers of Jesus Christ from the very beginning have turned the world upside down. Life for me would be meaningless if I did not know that God was real and that Jesus Christ today was alive and real to me. God is personal and personally interested in the little details of human living. God is very near all life. Jesus came to bring a new conception of goodness. God demands of men a real goodness like His own.

God is not responsible for the miserable chaos in the world but man is. God's forgiveness of sin makes us free men and women to serve Him. Jesus Christ taught that the Kingdom of Heaven was "at hand". The new life may be lived here and now, there is nothing to hinder it save the condition of the human heart. Christ is concerned with the whole and not only a part of human living. We want to separate too much our views of life. We want to shut in one compartment our religious views and then put into another compartment our views of business and economics. We must live our religion in everyday life if it is to be a success. Jesus insists that God is concerned in everything in human life. There is only one great law for men to live by and that is the law of Love. We must not live to get but to give. We have too much of the gospel of success dinned into our ears every day. If you will go with Jesus you must go against wind and tide.

There are few bearing the name Christian who have learned that Christianity is a religion of power. The Bible is a book of power. Jesus in terms of life, truth, goodness, and light, reveals God the available power. "The things I do ye shall do and greater things than these because I go to the Father." The first generation Christians took Jesus at His word. They were transformed and went out transforming others. That same source of Power is available to all today. Power is always interpreted in terms of service.

—Canon Edward S. Woods.

Christ has the right to dominate us. Why not hand ourselves over having become Christians? "Why call ye Me Lord, Lord, and do not the things I say?" The will is a wonderful thing. Each one has the will to choose whether he will do His will. Merge your will into that good, acceptable, perfect, will of God. What shall be the governing purpose of your life? Serving Christ is glorious, it is not easy. No man ever drifts into the great open doors. No man ever drifts into Christ's likeness. *—John R. Mott.*

Mssionary E. B. Steiner and family of the General Conference Missio.n in C. P., India were booked to sail from Bombay, Feb. 15. They will be at home at Bluffton, Ohio.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

ISAIAH AND THE ASSYRIAN CRISIS

Isaiah 37:14, 21-24, 29, 33-36

May 18, 1924

God is our refuge and strength, a very present help in trouble. (*Psalms* 46:1)

OUR Old Testament is the richer and more precious because of the words of Isaiah. He ranks among the noblest of Israel's God-given leaders. The scene described in the lesson today is a splendid example of the teacl ing and the faith of Isaiah. For forty years, "in season and out of season" he was Judah's truest and wisest counsellor. He had no confidence in political alliances or military power. He urged dependence upon God. "In quietness and confidence shall be your strength" (30:15). "Take heed and be quiet; fear not, neither let thy heart be faint" (7:4). Isaiah exerted a potent influence upon the life of his day. He was a great prophet for his own day. And we thank God that his voice has reached down to this present generation.

The passage for study today depicts a scene,—in fact a struggle. The struggle here described in its main features repeats itself in every generation. The struggle is one between force and faith. On the one hand were the messengers of the haughty king of Assyria. They came demanding the surrender of the city. Their demand struck terror in the hearts of the people of Jerusalem. Jerusalem knew that the hosts of Assyria were waiting in camp for word to begin the siege. When the messengers demanded surrender they did it knowing that the army was back of their demand. On the other hand was the prophet of God, calm and serene in his confidence. Even though it was a critical hour he would continue to urge," Thou wilt keep him in perfect peace whose mind is stayed on thee". The people of Jerusalem were in doubt, in distress, on the verge of despair. Even the king who had often been urged to trust in God

was in this crisis quite helpless. The force of arms is arrayed against the power of faith. Assyria was confident in the strength of her hosts. Isaiah was calmly confident in the power of God. The people of Jerusalem were trembling in fear. The nation was on the very verge of being overwhelmed by the hostile Assyrians. Then what?—exile, captivity. This was surely a grave hour. But the prophet urged as the only expedient a resort to faith.

What did the king do in this crisis? He went up into the temple and prayed fervently. He acted wisely. The proper way to face a crisis is to pray,—"spread it before the Lord" and then act.

Isaiah assured the king that the Assyrians shall not come into the city. There was apparently a great difference between the fully armed hosts of Assyria and the helpless city of Jerusalem. Assyria calculated that it would be a comparatively easy victory. Assyria had failed to take into account that God is the great fact in Judah's life. The enemy was quite ignorant of the hidden strength of the city.

If a city, a nation, an indivdual is on God's side, the right side,—there need be no fear with respect to the outcome. The question we put to ourselves is not, "Is God on my side?", rather, "Am I on God's side?" It is of utmost importance that we align ourselves with God and spend no time attempting to align God with us. God's way is the right way.

This lesson gives occasion again to stress the important truth of Scripture that faith wins were force fails. It is better to trust in God than in arms: There is greater power in love than in hate. The things that really count in life are not won "by power nor by might" but by and through the Spirit of God.

Gracious Heavenly Father, Thou art the refuge and the strength of all men. Be our help in trouble. Protect us when weak and faithless. And may this our country place its trust in thee.

JEREMIAH AND THE BABYLONIAN CRISIS

May 25, 1924

Lesson Text: Jeremiah 26:8-16

GOD was a living reality to Jeremiah. I am deeply impressed each time I study the prophets of the Old Testament with the grip these men had upon God. I probably ought rather say I am impressed with the firm way in which God laid hold upon these men. These men of faith are living testimonials as to the character and power of genuine religion. Elijah the fearless prophet of Carmel; Amos the passionate prophet of righteousness at Bethel; Hosea the prophet of God's tender and unfailing love; Isaiah the prophet of faith in a faithless generation; and Jeremiah,—all these had unshaken confidence in God whose will they declared. Such faith, such certainty, such trust, such devotion. What is its source? It is of God. To them the Unseen was as seen. The power of the Invisible God was upon them. Such faith makes for strength. There is nothing weak about an Amos, Hosea, Isaiah, Jeremiah. Men of God are strong men.

True religion is the greatest character building force in this world. God made of the Old Testament prophets real men. Consider the courage, the sacrificial devotion, the uncompromising allegiance to the truth, the trustful faith, venturing and hazarding even life itself. If we knew not the power of God over the men who yield their wills to Him, these Old Testament prophets would stand upon the pages of history as entirely beyond explanation. The living God inspired and empowered them. True religion invariably generates power and strength.

That religion is the greatest character building force is pre-eminently true when the Lord Jesus Christ is the center of that religion. In Him men become "new creatures."

To-day let us note briefly the courage of Jeremiah. Jeremiah by nature was of a sensitive, retiring disposition. His religion made him courageous. The courage, the loyalty, the fidelity of Jeremiah are impressive. It was his duty to preach to a faithless, degenerate people. They hated him for his plain speaking. Jesus spoke the truth; they then accused him of blasphemy. The priests and prophets of the day were aroused against him. They condemned him as worthy of death. The religious leaders who should have received him rejected and despised him.

Jeremiah encountered bitter opposition because he challenged the truth of their sacred tradition concerning the inviolable character of their city, Zion. The false prophets said Jerusalem is safe. Jeremiah said Jerusalem is not safe unless you, "amend your ways and your doings and obey the voice of the Lord." Am I safe? Is America safe? No, not unless the voice of the Lord be obeyed.

Jeremiah's courage was genuine. He was willing to lay down his life if need be. He said, "I am in your hand: do with me as seemeth good and meet unto you".

Is it not wonderful that mortal man can be imbued with the power and Spirit of God to such a degree as Jeremiah was? Jeremiah's courage is a perpetual reproof to us when we give way in cowardice.

Our Father wilt thou help us to obey thee even though men may oppose us. Give us courage to speak and live the truth. In Christ's name.

THE Y. P. M. TOPICS

OUR DUTY TOWARD THE LOST

(Topic For May 18th)

IT would seem to be self evident that our first duty to the lost would be that we have real Christianity ourselves. Too many Christians still have the idea that one of the marks of Christianity is the long face. This is a poor advertisement. The man that is lost knows too much about sadness and disappointment to be attracted by that sort of outward demonstration. Hypocrisy and sham are two things with which the sinner is best acquainted and while he may not know much about Christianity he knows that the real thing should bring joy to the heart of the possessor. So one of the first duties to the lost is to have the kind of religion that makes us free and happy, the kind that quietly gives to every one we meet the impression of peace and joy within.

I have never seen a single thing, worth having, that people did not scramble for if they knew its worth. The reason more sinners are not interested in Christianity is because they do not know its worth and the reason for them not knowing, is that they see such poor demonstrations of it. One often hears the following expression: "I know that I am not enjoying the best things of life but if that man has religion I prefer the kind of life I live." It is my firm conviction if church members would really have the spirit of Christ, they would generate an atmosphere so inviting that the old churches would soon have to be torn down and larger ones built in their stead.

After considering our personal duty the next duty is to have a church that appears to be a fit place to invest ones life. A religious magazine, some time ago made the following statements. "The fight is on." "The battle is not lost." etc. The battle referred to is among classes of people that are in the church. In these days when so many people are weary of war such an attitude is not very alluring. The sinner already has more war than he cares for and he has no inclination to join an organization that is shouting war cries even though they make a plea that their weapons are not carnal. The spirit of war is there just the same and thus the lost are looking, in a good many cases, in vain for a place of peace, a haven of rest and it is the duty of the church to provide just such a haven.

Paul forcibly states another duty when he says, "I become all things to all men that I might save some." One of the things that has always been a source of inspiration to me is to study Paul's attitude toward the lost. When he got out into Asia Minor and saw that people were open to the great message of the One whom he had met on the Damascus road he did not say, "You can step into this larger life providing you first become a Jew but instead he went back to Jerusalem and explained matters to the leaders and fortunately they saw the point. The barrier was removed. Souls were saved.

And finally this hero was allowed to carry his good news across the channel, plant the seed in the Western World and today we are reaping the benefit of his courage, wisdom and sacrifice.

In conclusion, if we are saved ourselves we will do our part to make the church an inviting yet wholesome organization for the harboring of the lost. We will become all things to all men and like Paul go out and carry the good news to the lost.

DANGERS OF POPULAR AMUSEMENTS
(Topic for May 25)

ONE of the inconsistencies of our modern times is that we talk so much about conservation along almost every line yet some of the most wasteful of processes seem to be on the increase. The national government is working on a conservation program and many of the states are making an effort to co-operate in this movement. All efficient business men and even farmers are studying their business to learn how they can save time and energy, yet popular amusements are tolerated and in many cases encouraged in spite of the fact that they are usually a means of squandering these two very important factors.

The waste of time and energy is usually much more than that actually spent in the amusement. The country school teacher who spent her week ends in town did not only lose the time she spent on the dance floor, at the movies or otherwise but what was just as bad if not worse was the influence she exerted in the school room. It was said that she spent the first half of the week recuperating from her last visit and the last half of the week planning how she would get back to town. It is a sad fact that she paid dearly for her indulgence but what is yet sadder is that the boys and girls were surrounded by a demoralizing influence and went out from her school robbed of the things they needed to live the efficient lives they would otherwise have lived.

In the second place popular amusements appeal to the lower instincts. The boy who was attending the picture shows where all kinds of shooting was shown became so impressed that on the way home he shot his own father. The young lady who frequented the dance floor argued that such associations did not weaken but strengthened her. But in a course of time when the dark days of shame and disgrace overtook her she admitted that, though she was not aware of it, her choice amusement had its weakening effect.

We are endowed by our Creator with certain instincts that, because of their importance in the propagation of the race, have been made very strong. The great danger of popular amusements of all kinds is that they tend to dissipate these God given Powers.

It is because of this very fact that popular amusements are so hard to combat. They make such a strong momentary appeal that the individual participating is robbed of his power to forsee the evil results until he is surrounded with the sad results that usually follow in their wake. As was the case with the young lady mentioned above.

On the other hand the social instinct should not be stunted lest even worse results will follow. What we need is direction along this line. Many of the social gatherings are of a nature that they border on the evils of popular amusements and the excitement with which a "good time" is reported may be the result of partially gratified instincts of the baser kind.

This does not mean that we should not have social gatherings. In many communities there should be more of them if they could be wisely directed by a sane and wise leadership. The result of a social gathering of this kind of direction is a satisfaction that is enduring. The writer recently attended one of these gatherings. There was nothing that took place during the evening that made any appeal to things common or base. All the games and associations were of an elevating type. It was surprising to witness how every one seemed to enjoy the evening. When the proper time came every one was ready to leave and they left in a sane and orderly manner, which was not in the least lacking in enthusiasm and expressions of a good time. Some of the members of this gathering had been known to leave previous gatherings in an entirely different mood. This was conclusive proof that it is not necessary to appeal to the baser instincts in order to entertain young people.

If our young people had wise leadership their social instincts would be developed along legitimate lines and the dangers of popular amusements would be averted.

OUR BOOK REVIEW

THE CHARACTER OF PAUL
By Charles E. Jefferson

W. R. Mast

WOULD you like to be introduced to this man Paul by one who has been such a close companion to him that he is able to say that he knows Paul better than he knows any other man who ever lived? If you do, then read this book. To quote the author's own words, he says, "For thirteen years of my life I made it a practice each succeeding year to carry away with me for the summer one letter of Paul's and make it my special study. Through my vacation months he was my daily companion. I read the letter again and again. I read everything of value on the letter that I could find; meditated on its contents; pondered the problems it suggested; communed with the spirit of the man who wrote it, prepared a sermon on it, and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man." This is the John Milton way of writing a book that shall serve as a body to contain the life blood of the master spirit that wrote it. Ever since the appearance of the author's volume of sermons on "The Character of Jesus" some fifteen years ago it was his great desire to produce a companion volume on "The Character of Paul." For over thirty years Paul has been one of the author's favorite heroes. He has been with him almost constantly. He paints the portrait of Paul. He does not aim to tell the story of his life, but to sketch the features of his soul. He is not concerned here with his ideas but with his disposition; not with his doctrines but with his habitual moods; not with his system of thought but with his character. It is the personality of Paul and not his theology with which the chapters have to do.

"We commonly speak of the epistles of Paul, but Paul himself is an epistle, and ought to be known and read of all men." But the author contends that Paul is little known, that he is a name in a book but not a living man. Is it not a fact that much has been written about Paul concerning his rank in the history of religion, or in the evolution of Christianity, or his relation to Judaism or Pharisaism, or on Paulinism? How much has been written on Paul as a man? "My desire is to bring Paul so near that you can feel his heart beat, and hear him breathe." Paul, he says, is not better liked because he is not known well enough. He is not known because we have not begun at the right place. Some begin with the letter to the Romans, the worst possible place to begin to make Paul's acquaintance. The author then goes on telling where we should begin and in what order we should study his letters. This is worth much to any Bible student. We are then told what we know and what we do not know about Paul. One is appalled to find out how much is conjecture, surmise, and speculation concerning this interesting character. One chapter is taken up with a discussion of Paul's limitations. "No saint is free from faults." This encourages us. Jesus is the only person who was "tempted in all points like as we are" who did not fall.

Some of the other chapters are; His Sincerity, His Sanity, His Pride, His Humility, His Vehemence, His Breadth and Narrowness, His Love, His Greatness, etc., etc.—twenty-six in all. The book contains 382 pages of excellent reading. The style is simple, forceful, and convincing. The writer uses a good choice of words making the entire book very readable. The impressions left on the reader are indeed gratifying and suffice it to say that anyone who desires a more real and lasting conception of the man Paul will get such by reading this book.

THE CHARACTER OF PAUL, *by C. E. Jefferson, 382 pages, Price* $2.25. *Any book reviewed in these columns will be sent postpaid on receipt of price by* THE CHRISTIAN EXPONENT COMPANY, *Box 134, Wooster, Ohio.*

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

TWO PRACTICAL QUESTIONS

I have been one of a number who have been urging the editor to somehow keep the Open Forum going. He says he is willing if the material comes in. Well why not flood him with copy and let him select what he thinks will most interest the readers?

I take it that in this department we are not expected to express final conclusions on a subject, but rather say something—anything—that will start a discussion; as one might in a small group, face to face, with the hope that, in the end, by group thinking, we may come closer to the true answer to some debatable question. So, confidentially, just among ourselves, I would like to make a few remarks.

In the March 28 number two writers, C. K. Hostetler and Payson Miller raised two practical questions; viz.—Why does the Mennonite Church not succeed better in city mission work? and Why do not Mennonites have more leaders in peace movements? Since I have made some efforts, in a small way, to have a part in both these lines of endeavor, I have thought about these questions for a number of years and I would like to make a few suggestions that I hope may call forth some frank discussion.

I wish merely to submit a few generalizations in line with the answers given by the writers themselves. (1) *We have been more interested in conserving customs and traditional beliefs than in getting insight into saving truth and giving it to the world.* In our home mission work have we not put our effort on a fight to save man-made customs of dress at the sacrifice of the saving of souls and the Christianizing of communities? If we would adopt policies that would appeal to well trained conscientious workers as giving opportunity for a life work of fruitful service in giving the essentials of our historic faith to needy communities I believe we could do as well as the other organizations cited in the article. Our success in foreign missions gives some evidence in this direction.

Likewise in the matter of leadership in peace movements—may it be that we have received our faith as traditions to be conserved and not having come out of our own experience and thinking, as burning convictions, we hold them in a matter of fact way and they do not strike us as having tremendous significance for humanity, nor do we feel that we have the obligation or ability to interest society at large. If we could feel that this truth is vital for everyone and that other folks are just as eager to know the truth as we are, we would be more ready to do all in our power to promote any movement to make it known even among the nations.

(2) *We have emphasized "Separation from the world" to the extent, and in a manner, to hinder us from obeying successfully "Go ye into all the world".* To be a fruitful church we must obey both, in their essential meanings. The Gospel is good news for all the world, city and country, at home and abroad, for people of all modes of life and differing customs of dress. If they are truly converted they will be really separated from the world, but if we for the sake of further isolating them "bind heavy burdens and grievous to be borne, and lay them on men's shoulders", we will find ourselves failing in mission work and instead of going into all the world, we will turn back, close our missions and train less workers and become a decadent church at the home base.

In the peace movement the leaders are those who have had liberal training and a wide experience in interchurch and international activity such as Sherwood Eddy for example. In the first place we have only a few well trained men who have the age and experience to be leaders and they have been so hedged about by hampering restrictions and handicapped by financial limitations that would have seriously interfered with the development of a real leader, if the unexpected would have happened and one would have appeared among so few. If we will train all our young people to the utmost of their capacities and send them forth with a fair chance I am sure a few at least will be chosen, in God's providence, to do mighty works for the Kingdom.

If there is any truth in the above statements what are we going to do about it? It is easy, even if important, to point out weaknesses. Who has sometning constructive to offer?

N. E. Byers.

Bluffton, Ohio.

A NONRESISTANT'S PEACE

The Bok prize made considerable stir the country over. It was a proposed plan to bring about permanent peace. Although it received considerable opposition and has now dropped out of the newspapers, it certainly did a great amount of good by bringing tl is most important subject before the people. This one fact is conceded, that all hate war, regardless where else his convictions may lie. Certainly with the most intense of wars still fresh in our memories it is clear that all should hate it.

A hatred of war should certainly have the converse proposition,—a love for peace. The present day conflict seems to be a difference of method in arriving at this peace. The various attitudes differ between the two extremes of "Rooseveltian Preparedness" and "Tolstoian Nonresistance."

Since reformation days the world has seen much of bloodshed. It will to continue to be so, no doubt, but it all rests back into the attitude of the mind of the people. Our generation has learned to hate war. None of the soldiers of the Great War will be called into conflict again because they have learned their lesson. Why is it not better to teach the coming generations than to wait until they learn it by experience. Idolizing of war heroes, and emphasis on our unconquerable nation are instilling a love of war into the new generation. The more positive emphasis of nonresistance must somehow be instilled into their minds.

Nonresistant groups have recently arisen in various schools of higher learning. Certain newspapers and officials have felt it their duty to compel these groups to disband on the argument that their method is an unpatriotic one. Of course, every citizen should be patriotic to his country. But here again, as in so many cases, it is not a disagreement of principles but of interpretation of terms. Much could be written on "True Patriotism." Surely as long as a man is willing to plant and harvest, invent and manufacture, build and construct for his country, he can not be declared unpatriotic when he refuses to destroy property and kill people because the emotion and fanaticism of the time have declared another nation to be an enemy. The constitution of the United States, evolved from the Puritan principles, still justifies liberty of conscience and it should still be allowed in this case. The pledge to refuse to fight in the event of war can not at most be called unpatriotic until the war does come. In the meantime the nonresistants should be up and doing those things that will prevent that war from coming. The inconsistent phrase coined during the recent conflict,—"A War to end war"—must not be paraphrased into the more inconsistent statement—"Peace to end peace."

The world has never gotten so far away from the brute force idea. In fact, the present idea of patriotism is contaminated with it. A statesman centuries ago made the statement that "Might makes Right." That was a law ideal. One may be sure that its practice was much lower. A later statesman wrote a higher ideal, "Justice make Right." Perhaps the world has been moving towards that goal but as usual humanity trails far behind the ideals of its leaders.

But in the category of "Right" there is another still higher ideal. It was advocated by the Master himself. But Christianity had forgotten it until a small band of peace loving people of the Reformation reviewed it and also gave the example by living or dying for it. Not *Might*, not *Justice*, but "*Love* makes Right" is no doubt the most vital phase of our message to the world.

Harry F. Weber.

Tolono, Ill.

Notes from Here and There

Noah Oyer, newly elected Dean of Goshen College, spent a few days at Goshen and Chicago planning and arranging for the opening of school next fall.

C. F. Derstine conducted baptismal and communion services at the Chicago Home Mission on Sunday, April 20th. Preaching services were conducted from April 17th to 20th.

Gabriel's Cantata, "Jesus Lives" was rendered by the Home Mission Chorus in Chicago on Easter Sunday evening, April 20th.

Abr. Albrecht, a graduate of Bethel College last year and this year doing post-graduate work at the University of Kansas, has been secured to teach Bible and History at Hesston College for the next year.

O. O. Miller of Akron, Pa., spent some time in Indiana recently soliciting funds for Goshen College.

The 126th session of the Eastern District Conference (General Conference Mennonites) will be held at the Upper Milford Mennonite Church, Zionsville, Pa., May 1, 2, 3, and 4.

The following conference dates have been officially announced:

Eastern A. M., Belleville, Pa., June 4 and 5.

Pacific Coast, Albany, Oregon, June 3-6.

Dakota—Montana, Wolford, N. Dak., 3rd week in June.

Indiana—Michigan, Grabil, Ind., June 4 and 5.

Bethel College will conduct a summer school, June 2 to July 26. Dr. J. R. Thierstein will direct the school.

The Mennonite Colonization Board, of which Prof. Harder of Bethel College is chairman, is working on a project to bring 5000 Mennonites from Russia to Mexico. The half million dollars necessary to pay the transportation will probably be advanced by a wealthy easterner, the repayment of the loan to be guaranteed by the Mennonites of the U. S.

The Canadian Board is also working on an arrangement with the C.P. Railway Co. to bring over 10,000 to Canada this summer.

Witmarsum Seminary commencement exercises will be held on May 23. There will be five graduates. Pres. H. W. Lohrenz of Tabor College, Hillsboro, Kansas, will deliver the class address.

A group of twenty singers gave the Easter Cantata, "King Triumphant, at the Twenty-sixth Street Mission, Chicago, (A. M. Eash, Supt.) on the evening of the 20th. Margaret Anderson was director. The cantata was repeated on the evening of the 27th, accompanied by stereopticon views.

At a Mission Board Meeting of the Central Conference of Mennonites, held in Bloomington, Ill. on April 22nd, it was decided to purchase the Twenty-sixth Street Mission Building from the Mennonite Board of Missions and Charities. The price is $15,000, and the transaction causes great rejoicing in the mission congregation. The congregation itself transferred its membership from under the Board of Missions and Charities to the General Conference Board about a year ago. A. M. Eash is pastor and superintendent.

The Ministerial meeting for the eastern district of the Indiana-Michigan Conference was held recently at the Clinton Brick Church near Goshen, Indiana. The greater part of the program was given to the discussion of educational problems.

Abram Metzler, of Martinsburg, Pa., died of tuberculosis on April 26th. Brother Metzler was widely known in Mennonite circles, and was chairman of the Young People's Problems Committee of the Mennonite General Conference. One of the functions of this committee is to co-operate and advise with the Young People's Conference Committee relative to the holding of Young People's Conferences.

A large community chorus is to render the cantata "Elijah" at Orrville, Ohio, on May 19th.

J. C. Meyer, teacher in Western Reserve University, Cleveland, Ohio, has been re-employed for next year. He will also teach there during this coming summer.

Building operation have begun on a Mennonite church in Elmira, Ontario. The work is being financed by the Floradale Congregation, north west of Elmira, and two churches will now be operated in place of one, both under the same conference. Contract specifications call for the completion of the building by mid-August.

C. F. Derstine, assisted by local brethren, conducted a short Bible Conference at the Latschar Church, near Baden Ontario, early in April. This was followed by a two-day conference at Tavistock, Ontario.

The Barker Street Congregation, near Vistula, Indiana. W. W. Oesch pastor, has changed its place of worship to Mottville, Michigan, two miles north of the old church. Several other churches at the latter place with about 12 members each, have been struggling for existence for some time and have now decided to join forces with the Mennonites in conducting Union Services, the members of each denomination to maintain their identity. A number of members of the Barker Street Congregation reside in Mottville.

Lloyd Hersberger of Walnut Creek, Ohio, expects to attend school at Columbia University, New York, this summer.

The Executive Committee of the Mennonite Board of Missions and Charities has placed itself on record as favoring the plan of disposing of the Sanitarium at La Junta, Colorado, together with the farm and equipment, and using the proceeds to erect a standard hospital with the Tuburcular Annex in the City of La Junta.

The Year Book for 1924 of the Central Conference of Mennonites is ready for the distribution. Rev. W. H. Grubb is editor. The book contains statistical information concerning the conference which publishes it.

J. E. Hartzler is to give a series of lectures at the Congerville Mennonite Church at Congerville, Illinois, some time in June.

J. W. Shank filled a number of engagements in various states on his way east, from Colorado to New York. He and his family were to sail from the latter place for Buenos Aires, South America, on May 3rd. The best wishes of the Christian Exponent go with him as they engage in mission work in the Argentine.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

MAY 23, 1924.

"Fundamentalism" and the Fundamentals

An Editorial

My Idea of a Good Sermon

Nonresistance and Prison Walls

The Religious Life of Germany Today

II

The Message of the Church

Our Bi-weekly Sermon

A Trip to Sophia

From the Diary of a Relief Worker

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid,
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
For there the heart can rest.

—Selected.

WILSON'S WATERLOO

Wilson was such an inveterate smoker that the subject, once frequently discussed at the family fireside, had become almost entirely taboo.

This change of attitude was not due to the desire on the part either of his wife or himself that he should go on smoking forever. Very few men and their wives deliberately entertain that prospect. It was rather on account of the fact that Wilson boasted of his great will power. As a man of great will power, one of these days he was going to stop right off sharp and not smoke another cigar. Several times he had proved his great will power by stopping for two or three days. Once he had stopped for a whole week.

So one evening at dinner, soon after one of his attempts to prove that he could stop smoking if he wished, his wife broached the subject.

"John", she said, "I do believe you are smoking as much as ever. I don't like to mention it, for I know you don't want to, but I really believe it is hurting you. You haven't been looking well lately, and you talk so much in your sleep."

"Oh, everybody talks in his sleep!" replied her husband.

"But I read the other day in a magazine that the common belief that smoking soothes the nerves is all wrong, and that it is just the other way. I don't like to mention it, but you seem so nervous all the time. Why don't you try awhile and see."

"I have tried it over and over again. Didn't notice the slightest difference. What do these magazines know about it? One says one thing and another says another. If I thought it hurt me, I'd quit in a minute. No trouble to stop. None at all."

"Well, why don't you, then?"

"Don't want to. That's all. You do lots of things that I don't like, but I never say anything, do I?"

"I knew you wouldn't like it," rejoined his wife rather disconsolately, "and I'm sorry I said anything. I'll never refer to it again."

"There's no need of acting that way about it," retorted her husband. "I'm perfectly willing to talk it over any time."

"Please pass the bread," said little William.

At the conclusion of the meal, Mrs. Wilson went up stairs; Mr. Wilson and their little son, William, went to the library, the one to read the evening paper and the other to busy himself with some of his childish interests.

"Father", called the boy presently in a tentative tone.

"What is it?" answered Wilson agreeably.

"Is it wrong to smoke?"

"Well, it isn't very nice," was the cautious reply. Wilson was not only an indulgent but a thoughtful father. He had evolved a scheme of conduct which he called the rational method. This method involved talking things over in a chummy way with the boy and trying to show him the reason for ordering conduct in this way or that.

"Why do you smoke, then?" continued the boy.

NOTE

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"It's hard to explain, William. I don't really believe that smoking ever did any good, but then, if grown-ups want to smoke, I don't see why they shouldn't. But boys shouldn't smoke: it's bad for them."

"I know two little boys that smoke, Eddie Elgin and Tomie Simpler, and they're only a little bit older'n I am. Isn't that awful?"

"Yes, that's very bad. I hope my boy will never smoke. You don't want to smoke, do you?"

"I don't want to smoke now, but maybe I will some day when I grow up," was the frank reply. Wilson thought he detected an echo of his rational method.

"I hope you won't, said Wilson. Something told him to be cautious.

There was a pause, during which Wilson returned to his newspaper and the child seemed buried in thought.

"Father," resumed the boy presently.

"Yes?" replied the father.

"I'll tell you what I'll do."

"Well."

"If you don't smoke any more, I won't."

Wilson was perplexed. Now he was sure that the rational method had not been lost upon the child. Just a short time before he had made similar compact with the boy. It had been a question of the boy's eating so much candy. Entreaties and threats had been in vain. Every penny he could get hold of started right off with him to the corner grocery. Finally, Wilson had hit upon the method of putting the boy upon his honor and had entered into a compact to stop eating candy.

Wilson hemmed and hawed, excused himself, went upstairs partly to ask his wife whether she had put the boy up to it and partly in hope that the boy would forget the subject in the intermin. When he returned he picked up his paper and began to read.

"Well, what do you say?" demanded the boy inexorably. Once more Wilson recognize not only his own words but his own intonation.

Wilson realized that the rational method would not allow the matter to be brushed casually aside, and he laid down his paper with the determination to fight it out. "That would be hardly fair," he said, "You see, you don't want to smoke, and I do. Secretly he knew that the boy's proposal was just as fair as the one about the candy, but he hoped the boy would not notice it.

The hope was vain. The child was silent a moment and then said, "It wasn't fair for me to stop eating candy when I wanted it and you didn't."

"Well, you see, it's this way, William. I made that agreement about the candy only because you wouldn't stop in any other way. You know I tried every other way first. It would have been better to stop without agreeing with any one."

The child did not reply, and Wilson was beginning to think the matter settled; but at length the child spoke:

"Father," he called.

"Yes, William."

"I'll tell you what I'll do."

"Well, and what will you do?"

"I won't eat candy if you won't smoke. That's fair for both of us."

That was the last straw. Wilson realized that if he were ever going to assert his great power, the time had come. He hesitated but a moment and then held out his hand, saying, "All right. Let's shake on it," just as they had done on the former compact.

The boy put his hand out in a manly way. Then a moment after, in a burst of childish emotion, he threw his arms impetuously about his father's neck.

"I don't want you to feel bad, father," he whispered. "I'm only doing it for your own good."—Youth's Companion.

"Divine aspirations do not make a divine life. A divine desire does not make a divine life. Wishing to be good, desiring to be good—these are not goodness."

"Woe unto the man who is self-satisfied before he is God-satisfied."

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE BIBLE AND MODERN LIFE

ONE of the truly remarkable things about the Bible is that although it is an oriental product, written centuries ago because of then existing needs and conditions, it is still, in our modern life and age, the great, incomparable, and living book that it is. Other works of lesser antiquity have long been forgotten, or at best are of only passing interest, but not so the Bible. The very fact that it still pulsates with life and interest in our modern age, that its strength and power are undiminished, and that it is as truly "a lamp to our feet and a guide to our pathway" as it was in the days it was written is sufficient to place it in a unique position with reference to the world's literature. The Bible is a book for all time. It is for our age just as distinctly and as surely as it was for the age in which it was written. It is the Living Word of God, and as such, it will never pass away or lose its power and interest. As long as men and women look to it for guidance and direction it will not disappoint or grow old, even if the earth should stand and people exist many times as far in the future as they have in the past.

What is the great message of the Bible for our modern age? If we reflect for a moment we must conclude that its message today is the same as the message it brought in the centuries past. It is a universal message, vital, living, and sought for wherever mankind exists. It reveals, in the first place, a knowledge of God. Man has always sought to know God, but only in the Bible is He revealed to us through his dealings with men in the past, and through the revelation of His Son, Jesus Christ. He is revealed as a God who is compassionate, loving, ever-present, and accessible to all who call upon Him in truth. He meets the need and the demand of the human heart of all ages, and in Him we are satisfied.

Moreover, the Bible gives us a clue to the origin, nature, and destiny of man. The Whence, What, and Whither, which men seek today is man's problem for all time. Only the Bible has the solution. Philosophers have pondered in vain. In it we learn that man is created of God in His own image, yet broken and marred by sin. But there is still hope; we are capable of restoration. We are immortal souls before whom God places the hope and choice of eternal life.

Again, the Bible shows us the way of salvation. Its great aim is to bring to men the saving knowledge of God. Of himself mankind is helpless. He can never work out his own salvation. Men have tried this for ages but have always failed. The asceties of India have lashed themselves with knives, reposed on beds of spikes, spent a lifetime in traveling from one shrine to another on hands and knees in the hope of finding God and making themselves worthy of that for which their souls longed,—salvation. Other men have sought by clean and unselfish living and by good works to earn the coveted prize, but all have completely failed. Only in the Bible is the true way revealed, and only as men accept it can they satisfy their souls.

Yet one more important message does the Bible have for our modern age as well as for all other ages. It reveals the meaning of life. Man has been placed here for a purpose. He is not to live here for himself but for others. Jesus accepted and defined this service for himself, and at the same time made it the privilege and duty of his followers. "Even the Son of Man came not to be ministered unto, but to minister." The ministry

of service is one of the great and distinctive messages of the Bible.

Never have these messages been more needed than they are now. If there is anything that the world needs today in all of its misery, chaos, and confusion it is the God revealed Bible, straight thinking on the origin and destiny of man, a clear conception of the way of salvation, and a realization of the blessedness of service. These needs mankind will always be heir to, and it is because of this that the Bible has such a distinctive message and appeal to our modern life, and that it will continue to have this appeal in the ages to come.

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TWO METHODS

THERE are several methods by which a parent may govern his child.

One is to hedge the child about with restrictions, rules, and commands, keep him under constant surveillance, and punish every infraction of discipline. In other words break his will and substitute instead the will or authority of the parent.

Another is for the parent to carefully and earnestly guide the child's activities into the proper channels and to seek to install through love and confidence, a desire for right conduct into his mind and purpose. Emphasis is placed not alone on the things he must not do, but on the things that he should do, with clear and convincing reasons given where they can be grasped. And no one would venture to assert that the parent who uses this method largely is a disbeliever in parental authority, but rather that he is a believer in the wise use of authority.

The former method requires constant restrictions, reproof and punishment, and causes the child to want to do the things he is forbidden to do. The latter method is the most successful and the most constructive, and by far the most satisfactory. The former may be called the negative method, and the latter the positive. In actual practice a judicious combination of both methods may be necessary to achieve the proper results.

* * * *

All of us are but children grown up. We retain many of the characteristics of childhood in spite of our years. Our human nature, with which we must deal continually, responds to either of the above methods of discipline as does that of the child.

The church needs proper restrictions and disciplinary methods for securing certain standards of conduct on the part of all of her members. She is given Scriptural power and authority to provide these necessities. She cannot preserve her purity without them. But we wonder whether there is not a tendency at times to use the negative method of securing certain standards instead of the positive. And we wonder whether the results are not pretty much the same as in the case of the child when similar methods are employed.

If our people can be sufficiently interested in the positive duties of religion, if we can arouse sufficient interest in spreading the Gospel, and in active, helpful, Christian service, and in promoting the proper relationship between the individual and his God, not so much emphasis will need to be laid on the restrictions. They will be observed nevertheless. On the other hand if we provide nothing constructive,—especially for our young people,—and if as soon as they are in danger of violating these standards of discipline we call attention mainly to the restrictions, prohibitions and penalties,—which may be right and proper in their place,—there is danger of forgetting the positive and constructive things and even failing to accomplish the other also.

Of course we take for granted that the standards and principles which we try to enforce are God's standards and principles, backed up by His Word, unassailable by those who accept His Spirit as the guiding and controling force of their lives. What other principles have we a right to enforce?

* * * *

Guard houses, in which recalcitrant and insubmissive soldiers are kept, are a necessary and legitimate part of army life. Yet, if an undue proportion of officers are detailed to watch the guard house the result will tell on the work which the army has to accomplish. Most of the emphasis must be placed on waging the battle, not on watching the guard house.

So the Church of Jesus Christ, which is the army of the Lord, must seek not only to conserve and maintain discipline in the ranks, but must wage active and aggressive warfare against the spiritual forces of the enemy. An undue proportion of "guard house generals" will be a detriment to the Cause. Striking proper proportions, not only as to individuals but as to proper emphases, is necessary for the best work.

* * * *

All of us are pretty much like children. Perhaps it is right that we are so. The Master himself said that unless we repent and become as little children we cannot enter into the Kingdom of Heaven.

—o—

"FUNDAMENTALISM" AND THE FUNDAMENTALS

IF "Fundamentalism", as that term is generally understood today, really stood for the fundamentals of the Christian faith and nothing more or less, then the issue would be clear and those who could not honestly subscribe to these fundamentals and become "Fundamentalists" could very properly and justly be called the enemies of the Bible and of Christianity, and might in a measure deserve the opprobrium and the abuse (although there would still remain the question of whether it were fitting for the Christian to hand it out) which "Fundamentalists" are so ready to heap upon the heads of those who do not fall in with their program in its entirety.

As a matter of fact, however, "Fundamentalism" as a movement, or school of religious thought, has so many accretions of human interpretations and beliefs, besides some of the really vital and unquestioned fundamental principles of Christianity, that many people who believe in and stand for the fundamentals find themselves

quite unable to endorse the program of the "Fundamentalists" as it is being endorsed and advocated by its leading exponents. The result is that it is easy for such persons to be misunderstood, and the militant advocates of "Fundamentalism" have no difficulty in discrediting them in the minds of many well-meaning and uniformed people on the popular but unreliable premise that because they do not accept the whole program *in toto* they therefore are not in sympathy with any part of it. In other words, "Because they are not one of US they are therefore unorthodox, enemies of Christianity, unbelievers, and heretics."

Take, for instance, the matter of the second coming of Christ. One may believe ever so firmly in the Lord's return, (and what Christian can believe otherwise), but unless he accepts the premillennial doctrine with reference to His second coming, which has come to be such a prominent part of the "Fundamentalist" movement, he will find himself regarded by these people with considerable suspicion as to his general soundness and sometimes openly accused of being either ignorant, insincere, or a heretic. In fact, premillennialism is such a vital tenet in the belief of "Fundamentalists" that many good people who believe in the *fundamentals* cannot bring themselves to look with favor upon "Fundamentalism" for that reason. We have no quarrel with earnest Christians who believe in and advocate the premillennial return of our Lord as their personal interpretation of that event, but we protest against the all too common practice of judging a man's orthodoxy and general soundness by his attitude toward this highly speculative doctrine.

Another accretion to "Fundamentalism", which is however not realized by many well-meaning people, is the doctrine that war is a necessity and that it is the Christian's duty to advocate preparedness as a national policy and to take an active part in war when the occasion arises. Nonresistance has no place in the doctrine of the "Fundamentalist". His God is a God of war, not of Love, and the final conquest between good and evil,—between God and Satan—will be a conquest of war in all of its terribleness,—a war in which there is literal carnage and bloodshed of the most terrible kind. We shall not here take time to try to point out the inconsistency and incongruity of this conception of the Prince of Peace, but simply wish to show that this is really a "Fundamentalist" doctrine.

One of the leading exponents of the kind of "Fundamentalism" we have in mind is a well known school in one of our large cities in the middle west. The head of this school is an avowed opponent of the doctrine of nonresistance and expressed himself in very forceful language during the late war on the holiness (?) of the cause for which the allies were fighting and the certainty with which God's blessings attended it and those who engaged in the war. In the current issue of the monthly journal which this school publishes is an excellent illustration of the militaristic phase of "Fundamentalism." From an editorial in a Chicago daily newspaper which this journal reprints in full and with evident agreement and approval, we quote as follows:

"Surely pacifism has gone to seed. The article just now on exhibition in some of the schools of higher grade is a disgusting compound of ignorance of Scripture, forced pietism, and mollycoddleism. Divine and human government alike have to deal with beings that are depraved and insubordinate to authority, and, not otherwise than by severe means can they be restrained and controlled. War is the extreme of God's necessary surgery. How else could he keep the train of his righteous purposes flanged to the track of sure accomplishment, with men and devils leagued to thwart His holy designs?.....And God commands 'preparedness' for these very times (Joel 3:9, 10). 'Prepare war, wake up the mighty men, let all the men of war draw near,'—universal draft..... This is the voice of God and of Scripture. And inasmuch as Christians are left citizens, and commanded by God to be subject to the powers that be good or bad, as ordained of God, if our government decides on war, it is God's call on us to fight, and war is as much a duty as prayer."

It is not our desire to attack or berate any particular institutions in these columns, but merely to show what many people seem to forget,—that "Fundamentalism" is not necessarily, and in fact not generally, synonymous with the *fundamentals*, especially as we understand them. That God in his omnipotence must resort to the expedient of commanding His children to butcher and kill one another in order to "keep the train of his righteous purpose flanged to the track of sure accomplishment" is an idea which seems to us to be so ridiculous as to scarcely deserve notice were it not so seriously advocated by those who profess to be His followers. It is quite out of keeping with the conception of God which one gets from an earnest search of Scripture. That God permitted and blessed war under the Old Testament dispensation is true, but Jesus brought us a "new commandment",—that we "love one another". This includes our enemies as well as our friends. It is difficult to see the consistency of trying to reconcile this commandment with sticking a bayonet into our fellowman's heart because our government for some cause or other may have designated his government as our "enemy". And that God can bless the kind of propaganda and the spirit of bestiality that was indulged in and encouraged by all of the nations during the great war is, it seems to us, quite beyond the comprehension of those who really have the Spirit of Christ.

As the Editor has stated before in these columns, The Christian Exponent believes in and stands for the fundamentals of Christianity, but finds itself in quite serious disagreement with some of the "Fundamentalist" propaganda which is afloat today. The fact that this propaganda is indulged in by those who profess such serious concern for some of the real fundamentals of the faith makes it all the more dangerous, and Christian people can well be on their guard, lest they find themselves straining at gnats and swallowing camels. That an individual

refuses to ally himself with the "Fundamentalist" camp does not necessarily make him a "Modernist" or a skeptic. In order to be just and fair we must take account of the difference between the *Fundamentals* and "Fundamentalism"

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My Idea Of A Good Sermon

Mable Miller Kurtz

IN the consideration of what constitutes a good sermon I feel that the conditions under which the sermon is preached should be as favorable as possible. The minister in his message will then be able to help me to a truer knowledge of God, a more intelligent appreciation of the Bible, a better understanding of people and their problems. Such a sermon should produce definite results in the lives of the hearers.

I speak of the condition under which a sermon is preached for the reason that it is so easy to over-look the other parts of a religious service which, if properly conducted, make such an important contribution to those who participate in them and at the same time prepare the congregation to really appreciate a good sermon. The underlying purpose in every service is that of worship. Every part of the service whether it be the singing of hymns, the reading of the Scriptures, responsive readings, silent or audible prayer, as well as the sermon itself, should contribute to this one end. A minister who really desires to preach a good sermon will not overlook the great opportunities that come to him in the other parts of the service to have his congregation join with him in creating a spirit of worship. And on the other hand those who desire to listen to a good sermon will feel equally responsible to do their share in the development of these conditions.

With the soil thus carefully prepared the congregation is ready for the good seed—a vital, fundamental message. The Christian message has come to us out of the rich experiences of a people of the past and is still operative today. By a long process of sifting and criticism those things which were less significant have been eliminated but the pure gold has stood the test of the ages. The message which our minister should bring today must ring true to the experiences of all time and satisfy the longing of the human heart. As a woman facihg the problems of a modern and complex age I need not a superficial glance at truth, but my problems demand a solution founded upon a vital and fundamental message.

Such a sermon will inspire a greater faith in God by revealing His true nature. The minister who would portray the character of God must know His presence as a reality. To him the companionship of a quiet walk with God is a vital fact. To him God is a loving Father, who through the ages has been furthering a plan and is now building up a kingdom upon the earth. I want my minister to know God, for only by knowing Him can he reflect His true nature to me. An individual leads strangers over a new path best when he himself is familiar with the way. So he best reflects the nature of God who has walked in closest fellowship with Him.

A good sermon should give me a better understanding of the Bible and a keener appreciation of its truths. It must present the fundamental tenets of the Christian faith. In order to do this successfully a minister must himself have a thoroughgoing knowledge of the Bible. He should be familiar with its historical background, should know the social, moral, economic and political issues in force during the various periods of Bible times and should be conversant with the religious status of each successive period. Out of the religious life of a people came a Bible. And underlying that religious experience are certain fundamental principles whose application to present day conditions is the great task of our own generation. If a minister is to accurately interpret the Bible to his people he must appreciate the underlying principles of that message and see their vital relation and application to present day problems. I want a sermon to give me a better knowledge and a finer appreciation of God's inspired Word.

A good sermon should not only give me a fuller knowledge of God and a better understanding of His Word but it should also give me a greater faith in men and women. Each age presents new problems, or old problems in a slightly new setting. To this age have come the social and moral problems of a highly complex economic and industrial system. Compulsory education has raised the standard of intelligence so that independence of thought is characteristic of our age. We seem to have come to a period of readjustment from the point of view of nearly all angles of life. The world seems ill at ease. Science and invention, new methods of transportation and communication, education and easy methods of travel have all had a part in complicating the social order. Economic problems are acute. Dishonesty and social corruption seem rampant in high places. Life is not as highly regarded as it should be. Even within the church social and moral standards are sometimes surprisingly low and there does exist a religious indifference. Does the minister of today understand and appreciate this situation? Does he understand the unrest of today? It seems that today as of old we need prophets of true vision. The great leaders of the Christian church down through the centuries faced the problems of their day heroically. The conditions in their day no doubt were appalling and to the superficial mind the task may have seemed hopeless, but the messages of the real leaders were messages of hope and inspiration so that with all the handicaps that prevailed the church still moved forward. Can the minister of today see beneath the unrest and discern the longing of the human heart? What are men and women seeking? Can the present day minister with confidence and faith in God point men and women to a more excellent way? Does he feel that men and women are still willing to be taught the principles of truth and righteousness? Does he have faith that people will follow knowingly the right way; and above all, does he have confidence in the young people who soon are to carry the responsibilities of life? Can he show

them that the principles of the Bible still hold a remedy for them in distres—that Christ is still the great leader and teacher and saviour of mankind? Give us ministers of wisdom and vision, ministers who are not giving up in despair, but who still have faith in men and women and whose sermons are great masterpieces of inspiration to instill that faith in their fellowmen.

A good sermon should be positive and constructive. It should be presented in such a way as to make an appeal and not to coerce. Christ invited men and women to follow him. He says, "I stand at the door and knock." He enters upon invitation. Paul's argument to the church at Corinth is reasonable and convincing. He does not attempt to dictate to them but simply to substitute for their errors and mistakes a more excellent way. This is not asking for a sugar coated religion The religion of Jesus Christ should be pointed out in no uncertain terms, not however in a way that will depress, but rather inspire, to nobler resolves and higher ideals. I want a sermon that points me to a better way because that way is fundamental and leads to a more abundant life. I want Christian principles as guides to conduct which I can adapt to my situation and my problems and which leave room for my individuality in their application.

In the final analysis a good sermon should produce some concrete results. Its permanent value can best be judged by the Christian spirit realized in every day life. Do the individuals who come under its influence respond in active service by ministering to the needs of others? Do they show the spirit of brotherhood and manifest a disposition to give of their time and means to bring the Glad Tidings to those less fortunate than they? To me God has a progressive unfolding plan for the ages but its fulfillment depends on the faith and diligence of men and women. Men and women who are carrying forward God's work must be imbued with faith, a living faith, but with faith must go a sense of personal responsibility for the furtherance of that work. My duty today becomes more significant because I realize it is a part of an eternal plan. Do the sermons which I hear inspire me to nobler ideals and higher resolves in my own life only, or do I receive the faith and courage to move forward in helpful service to others? Do the needs of the home, the church, the community and the world appeal to me as a personal responsibility? A sermon has succeeded only to the degree that it has enlisted my active co-operation in these worthy enterprises. I may not contribute much but there is something somewhere that I can do after listening to a good sermon.

In conclusion my idea of a good sermon is one that has helped me in an hour of genuine worship, strengthened my faith in God, given me a more intelligent appreciation of the truths of the Bible, increased my faith in men and women, broadened my horizon of the world's needs, inspired me to higher ideals and nobler resolves, and finally stimulated in me courage to press forward in Christian fellowship and service.

Nonresistance and Prison Walls

Payson Miller.

NOT very many people who try to be conscientiously Christian have the opportunity of enjoying life behind prison walls. This privilege did, however come to a number of Christian men, during the war period. I refer to the experience as having been enjoyable, for I am sure that at no time in our lives, before or since our confinement, have we more deeply felt the satisfaction which comes from complete surrender to the paths of truth.

A common remark among those confined at Fort Leavenworth was that they were working for their D. B. degree; Disciplinary Barracks being the name given to the prison. We also frequently referred to the DisciplinaryBarracks as the western institution in which we are spending a few months. These remarks were made in a light vein, but I feel that they might be taken seriously. If one deserves an A. B. degree for completing a college course, I feel that a D. B. would not be out of place after one has completed his "course" in a Disciplinary Barracks, Furthermore, so far as real education is concerned, I am sure that my experience at Leavenworth has been as of much relative value as any course I ever took in a college or university.

I believe that the truly spiritual man considers the ordinary inconveniences and sufferings of life as the stuff upon which he exercises and feeds his spiritual life. With this in mind I shall very briefly indicate the actual conditions under which we spent our time at Leavenworth, and then, I will give my reactions to those conditions, just as I wrote them out while still in prison.

Upon arriving at the Barracks, we were deprived of everything except toothbrushes and Bibles. Our street clothes were stored for us to be gotten when we should be released. Incidentally this furnished us some amusement, inasmuch as we arrived in Kansas in a warm October, and left in a cold January. We were then measured, weighed, finger-printed, tested in various ways, asked to give everything about our past history, etc., all of which was to serve two purposes, namely identification in case of escape,and,some clue as to what was wrong with us. We were then given prison clothes, which were not striped according to the popular notion, but which were clothes made of ordinary cloth, after a unique pattern. One feature of this pattern consisted of large numbers printed on the back of the coat and on the front of each trouser leg. These numbers were our prison names. I believe if someone should call me 14706, I would still respond almost as readily as to my name. These details indicate that we were taken through the regular prison routine.

We were at first placed in individual cells. Inasmuch as we were allowed books, I considered this individual confinement a privilege, for the company outside was not always congenial. The object of this individual confine-

ment was to safeguard the lives of the guards from any particularly vicious newcomers. We were taken out during the days to work on golf links, and on the prison farms, so that it was in fact a pleasure to be allowed quiet evenings for reading.

Later we were placed with the regular prisoners in open cells. I do not have time to recount the friendships we made there. The officers soon learned that we were different from the other prisoners and a good many of the Conscientious Objectors soon found positions requiring special ability or trustworthiness. Our "gang", had such few guards when out at work that we were called "the Sunday School gang".

Many very interesting and pathetic incidents occurred which I cannot take time to describe. I might only mention a prison riot on Christmas eve; the beating of the Molochans; the Sunday services at the prison; finding foreign matter in our already slender meals; the many absurd mistakes made by prison officers, because they could not understand the Conscientious Objectors, etc. I am sure that none of us will ever forget the very kind interest taken in us, by Brother J. D. Minninger of the Kansas City Mission. Through his efforts we had regular religious services in which we found much comfort and inspiration.

During the last weeks of my time in prison I worked in an office in which I had much spare time. I then wrote out "Impressions of My Life in the Disciplinary Barracks." I will repeat here word for word, as much as I have space for, of what I then wrote. You can readily see that I did not try to write out a connected discussion, but to give it the greatest value, I will make no changes.

"Often Man's apparent failure is his greatest success. Note for example the incidents connected with the death of Christ and the life and death of the apostle Paul. A Man is a failure only when he admits it; a prisoner only to the extent that he allows himself to be. A man's life is as big as he thinks. That is, it is not bounded by material lines but is confined only to the sphere of his thinking. So by living a large and free thought life, one can live abundantly under any circumstances. The freest man on earth is he who has been true to God, his fellowmen, and to himself, even though confined behind stone walls and iron bars. Life is full of vagaries, and at best one's physical environment is uncertain, He then, lives largest and most truly happy, who when a particular issue arises, determines his attitude toward the issue wholly by the spiritual benefits that will accrue to his fellowmen, and himself, and then remains true to his course in spite of any inconvenience or discomfort he may suffer. In following this course he should always embody in his life all Christian virtues such as lovableness, service to all he meets, cheerfulness, cleanliness, and above all simple, childlike trust in God.

"It is my opinion that if another war arose it would be most advisable for Conscientious Objectors not to register or to become in any way enmeshed in the military machine or military service. The government might adopt a policy which would seem feasible, but it is practically impossible to work that policy. However, in deciding our course we should bear in mind our greatest mission—to show the world that there is a better way to remedy evil than the use of physical force.

"Two difficulties arising in connection with the principle of Nonresistance are criminality and war. Practically all wars are unnecessary, and the evils which they are intended to overcome, could be overcome by spiritual forces at a vast saving of human life, physically and morally. Criminals should be confined according to the extent of their savagery and madness. In their confinement they should be dealt with in Christian love, taught, and given every possible chance to improve themselves. Applying force to criminals, tends to agitate rather than quiet their criminal natures. It is evident that military men should be unqualified to administer a prison, because they are accustomed only to the use of force and restrictions as punishment.

"While men seem to ignore and deny the validity of religion they unconsciously admit the omniscience and omnipresence of God. When wishing to express extreme hatred and disgust they invoke the curse of God, thus admitting that his curse is most to be feared. Many men neglect this religious desire in their lives, until they are "up against it?" In the Disciplinary Barracks hospital, men cursed and damned until time to die, then prayed vociferously. One called for the Conscientious Objectors to come and pray with him."

Contrary to my promise I have made a few word changes es in these "impressions" to make them fit into this space. I hope someone will get instruction and inspiration from this account of my experience, and thinking.

—o—

The Religious Life of Germany To-day

Harold S. Bender

II

TWO directions in general have been taken, two great currents that dominate the religious life of Germany today, one to the left and one to the right. They may be symbolized by the two books which it is said the soldiers most commonly read in the trenches—Neitzsche's "Also Sprach Zarathustra," and the New Testament. Many have turned their backs on Christianity, on religion, on the Church. They are through with it. They become either socialists or hard nationalists. There are many in this current today, old and young. The other group have been finding their way back like prodigals to the old home, to Christ, to the Bible, to an authority greater than themselves, to a well of hope and salvation, to the fellowship of Christ and His sufferings. This current has been so strong that it has carried many still farther back on into the Catholic Church. It is remarkable how the Catholic Church is winning on all sides. The movement back to evangelicalism has also reached

over into the field of theology in the universities, and for the first time in years the two most powerful theologians of the day in Germany are on the old platform of evangelical Lutheranism again.

Here are just a few concrete facts to illustrate these two tendencies. First, with reference to the current to the left, away from the church, religion, and the whole complex of Christianity, the following appeared in the "Deutsche Allgemeine Zeitung" of Berlin a few weeks ago from the pen of one of the leaders of the youth movement. "It is a hard thing to say, but the Evangelical Church (Landeskirche) and the religion which it represents is no problem for us any more. It is not only a total stranger to us young folk, it is an enemy. We go by the Church of today as a mere monument of a past age. The salvation which it proclaims does not concern us any more. We want no grace, but justice. Rather Hell, than a Heaven of Grace. We want no Mediator, but God Himself. Goethe is nearer to us than Christ, not only in time but deep in our being. . . . . Perhaps we shall find the starting point for our new religion in the concepts, "State" and "Nation". That is a typical voice from the nationalistic youth. Paul Lagarde is the leader in the attempt to build up a religion of patriotism around the concept of the state.

But voices still harsher come from the other side, the socialistic side. At a recent communistic meeting in Wurzburg one speech was entirely devoted to an attack on Christ, not simply the Church but Christ Himself. Every mention of His name was hissed. The speaker demanded no cessation until every vistage of His influence be wiped off the face of the earth. An eye-witness describing the scene to me declared he feared the heavens would break in upon the meeting. In Saxony and Thuringen where socialism has its stronghold and controls the government, the most extreme measures are being used to stamp religion out of public life, out of the schools, etc. "Heilige Nacht" and other Christmas hymns dare not be sung in the schools. In a certain town recently all Bibles and prayer books were removed from the prisons, for fear, no doubt, that the poor fellows might be harmed. Religion is proclaimed as the enemy of the masses and a superstition that must be wiped out,—good echoes to the utterances of the cousins in Moscow. This current is quite strong in all socialist sections, particularly in the large industrial sections of Saxony and the North German cities, and the Ruhr.

But the current toward the right is also running strong. The number of pastors who stand on the old evangelical platform is increasing every day, particularly among the younger students who have gone through the war. In this very Saxony where conditions seem to be so bad, a pastor in the Erzgebirge district described the conditions as follows: "Oh", he said, "there are no more liberal pastors in the Erzgebirge. They couldn't stand it and got out. (Poor salaries, persecutions, etc.) Only a man with the real love of Christ in his heart and a passion for saving men, and his feet on the Old Book can stick it out here." In northern Bavaria nearly all the Protestant pastors, 200 strong, are united in a strong league for the promotion of evangelical faith. The current is also growing stronger in the theological faculties of the Universities, though as yet it is not so powerful there. Karl Keim in Tubingen, the leading theologian of Germany today, is drawing students from all over the land into his strong movement back to a genuine Lutheran, Pauline theology. There is a remarkable renewed interest in Luther and his religious life. New books on his religion, such as the one by Holl of Berlin, are read by philosophers and theologians as well. One who is well acquainted with university faculties told me last week it is surprising how many of the younger docents just coming on are strong for the old faith, i. e., human depravity, the fall, salvation through Christ on the Cross, Satan, Grace. Evidently a new movement in theology is developing. It remains to be seen how strong it is and how far it will go. Evidences could be multiplied, if space permitted, to show the drift of this current toward the right. It is a most hopeful sign. Perhaps "German Theology" will yet do its part in leading men back to the place it once led them from.

A current which still tries to run between these two,—neither anti-Christian nor evangelical—is developing in some quarters but it is as yet weak. The religious tendencies, as far as there are any, of the Wandervogel Movement and a portion of the Jugendbewegung, as well as the specifically religious organization of young people known as the Kongen Bund under the leadership of Prof. J. W. Hauer of Tubingen are to be reckoned here. They one and all turn aside from the old church, the state church, but hold a sort of mystic relation to Christ and God, and discard the authority of the Bible for an inner direct revelation.

Two other minor currents that might be mentioned are the Mission Movement and the sects. An increasing role is being played by the various orthodox sects and pietistic groups called "Gemeinschaften" who stand outside of the Landeskirche. Among the sects are the Methodists and Baptists who are represented in almost every town of any size and are very active. The "Gemeinschaften", some of them within and some without the Church, for the most part heirs of the old pietistic movement, also exert a strong influence throughout the land. All of these minor groups are staunchly orthodox, and stand on a common platform of the fundamentals, genuine acceptance of the Bible as the Word of God, a live faith in Christ and the Holy Spirit, and emphasis on Christian experience In all of the larger cities they work together in sort of an "Evangelical Alliance."

A sad feature of religious life and work today is the almost total collapse of the missionary movement. Before the war German missionaries were on almost every field and playing a large part in the evangelization of the world. In fact a little known mission on Sumatra, called by Zwemer the greatest miracle of Modern Missions, had more converts than all the Protestant forces of China together. But the war put an almost complete end to all this work outside of Dutch territory. One of the

most shameful chapters in the history of Christianity, enough to make the head of every true Christian hang with humiliation, is the treatment of the German missions and missionaries by their "Christian" enemies during the war, chiefly England. Since the war not only has the renewal of the work been prevented until very recently, (and still, in some colonies), but naturally the poverty of the supporters of the missions has prevented anything but the very smallest beginnings. The number of missionaries sent out in the last ten years, I am told, can be counted on the fingers of two hands. The president of the German Student Volunteers told me that their organization has at present 20 members for all Germany, and not one of them is sure of being sent out within the next two years. We have only to think what the total stoppage of all missionary work for ten years would mean to the American churches to realize what an incalculable loss this has meant to a land already impoverished and struggling for new light and power.

OUR BI-WEEKLY SERMON

The Message Of The Church

W. B. Weaver

IN the consideration of the Message of the Church it will be necessary to have a clear understanding of what we mean by the church. This subject does not imply that this message shall be given only by the ministers or missionaries but it is the Message of the Church. The church is a body of believers belonging to the Lord and called out from the world for a religious purpose. The church is not an economic, political, or social, but a religious nature. The vital question then is, what is the message of the Christian man or Christian woman.

The basis for the message of the church is God and the religious nature in man. God created man in His own image. He gave him the power of thought, feeling and will. He placed man in the world for a purpose, He expected man to be like Him and to glorify Him, but man because of his desires and physical needs was tempted and at the first temptation man made the wrong choice and sin entered the world. God wanted to redeem him and sought for him in the garden that man might again be restored to the proper fellowship and communion with God. The creation and fall of man then, give us the basis for the message of the church. From the day that man fell God has been attempting to reveal Himself to man that he through His revelation might become like Him. God chose men like Abraham, Jacob and Moses that He might bless them and that they might be a blessing to the world. God taught these men two very fundamental principles which are the essential principles of the message of the church. The first one is found in Deut. 6:4,5. "Hear Oh Israel, the Lord our God is one Lord and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." The second principle is found in Lev. 19:18, "Thou shalt love thy neighbor as thyself." God's chosen people were commanded to gather the people together and to teach them these principles that they obey, so that God could bless them. And then they were to love their neighbors as themselves. These principles are the basis of the Hebrew religion. The old Testament reveals to us the fact that when the Hebrews obeyed these they were happy and prosperous and were blessed of God, but disobedience brought a curse.

The greatest revelation of God and fulfillment of these principles came when Jesus Christ was born into the world. He came not to destroy these fundamental principles of the Hebrew religion but to give life and fulfill. He said to the lawyer that to love God and your neighbor was the essential thing in religion. There are a number of scriptures which clearly bring to us the message of the church as it was interpreted by Jesus. In John 17:3 Jesus says, "It is life eternal to know Thee, the only true God and Jesus Christ whom thou hast sent." He says further in John 14:6, "I am the way, the truth and the life, no man cometh unto the Father but by me." Also John 10:10, "I am come that ye might have life and that you might have it more abundantly." We readily see by these scriptures that Jesus believed that the fundamentals in the Christian religion were to know God as He was revealed through Jesus Christ. This revelation produces love and that love will not only bring fellowship and communion with God but will also give us the right attitude towards those about us. Someone might ask what this has to do with the message of the church. A careful survey of Jesus' teachings will convince us that the foundation of the church is these principles as they are incarnated in Jesus Christ. He said to Peter that the confession that he made that Jesus Christ was the Son of the living God is the rock or foundation on which the church is built, and if Jesus considered these principles to be the message of His life, then certainly they must be the basic principles of the message of the church.

As we study the history of the early Christian church we are impressed with the fact that fellowship with God and love to their fellowmen were the essentials of the church. The members of the church went out into the world with a message received from the Master through fellowship with Him. The world perceived that they had been with Jesus. The fellowship with God through Christ produced faith, unity, peace and love. As we trace the history of the church we find that the church lost her emphasis on this fundamental message of love, and became interested in the church as an ecclesiastical organization, with an established creed and a highly developed mass. The emphasis was no more placed on life and service and communion with God but on membership in a visible ecclesiastical body with a set creed. As we study the Reformation we notice that the key note was a return to the message of the early Christian church and a breaking away from the interpretations of the Word

and too often churches in the past have emphasized the messages of theology and of form and ceremony rather than the real vital message of Christ.

Every great crisis in the world seems to have brought a reinterpretation of the message by the church. The church today faces a new world which is changing, plastic and sinful. The question comes, "what is the vital message of the church today?" We would all agree that the church has partially failed in bringing its message in an effective way to men and women. Must the world today have a new message different from that one given by God to the Hebrews or by Christ to the people of His day? THE MESSAGE OF THE CHURCH NEED NOT BE CHANGED BUT PREACHED, APPLIED, AND INCARNATED IN THE LIFE OF EVERY CHURCH MEMBER. The world still needs the fundamental principles of the fellowship with God and love to our fellowmen. As we study the ills of the world we are made to believe that the remedy lies not in leagues, or armies or arbitration but in the changing of the hearts of men, in bringing men and women back to God. Society in its business and education and social life forgot God. And it seemed that even the church spent its time and energy in explaining its own fine spun theology rather than in losing its life in the seeking of souls. The church needs to come back to God and be established on the rock Jesus Christ. Too many churches today "stand with their loins girt with religiousity, with a breast plate of respectability, feet shod with showy philanthropy, head encased in selfish loyalty, and hold in their left hand worldly success and then wonder why their message fails in a lost world." It is not enough for the church to teach about God nor to be trained in Christian ways but she must live in the presence of God and then go forth from His presence with her message of truth, unity, peace and love. The church must believe that the unregenerate human heart is not fit for the kingdom of God. She must come back and take her place as a peacemaker, The church must interpret life to men, she must save men, physically, mentally, morally and spiritually. She must help man to keep right with God and his neighbors. She must renounce sin, give a real vital religion, sing of a sinful "here" as well as a sweet "by and by". She must train men and women not only to go to heaven but to live heavenly here. She must be separated from the world but not shut off from it. The church must bring this message of life and love through worship, character and service. She must draw men and women to herself that they with her might worship God together and receive of His spirit and then she must go forth with a life that maintains the highest moral standards and portrays to the world the spirit of Jesus. Then when she has the right religious attitude and a character that is unquestioned her members will be engaged in deeds of mercy, love and kindness and then the church will be willing to bring the gospel not only to her own people and country but will go unto the uttermost parts of the earth.

A Trip To Sophia

(From the Diary of a Relief Worker)

Dec. 6, 1921. Constantinople. The Unit decided today that someone ought to go to Sophia, Bulgaria, to help the Russian refugees we sent overland to Germany, and who are having passport troubles at Sophia. They are given just barely enough money to see them through, counting on a ten-day delay for vises. The ten days are long since past, the vises are not forthcoming, and the men are sending frantic appeals for help, which cannot well be given at long range.

Dec. 7. It has fallen to my lot to make the trip. I spent most of today getting my vises—American, Bulgarian, Greek and Inter-allied. The "relief-worker" 'shibboleth' still hastens the process somewhat for one, but even that is losing its force.

Dec. 8. Off for Sophia early this morning on the slow train. The first part of the ride is interesting, along the Marmora side of Stamboul, with its picturesque ruins, past the old towers and wall at Yedi Koule and through the seashore villages, until the train leaves Tchek Medji where the Marmora is no longer visible. Then for hours there is nothing to break the monotony of the barren Turkish hills except an occasional village, or a bit of autumn color in a wooded valley.

I fell into conversation with a young man who spoke English—a Spanish Jew, from Adrianople, who has traveled extensively. We talked about many things—business, religion, relief work, the situation in the Near East, his people and their plans in Palestine, until we reached Adrianople, and he had to leave the train. Later in the night I had the pleasure (?) of going through the Greek and Bulgarian customs at the border.

Dec. 9. When I awoke this morning, after sleeping fitfully, I found that I was cold, the coupe was cold, and it looked cold and stormy outside. The tea in my thermos bottle was still warm, but before we reached Sophia it was 'ice tea'! But Bulgaria is more interesting than Turkey or Thrace. There is more life at the railway stations. The farmers, in their sheepskin costumes, are out plowing, with whole strings of white oxen. All forenoon our train followed a stream up a gradually narrowing valley, until we reached the top, where we passed through a tunnel, and then went down grade all the rest of the way to Sophia, where we arrived at six o clock this evening. My first concern was to find a hotel. I spent several hours hunting for rooms here in Sophia a month ago, and didn't care to repeat the process. This time I am more fortunate, for I found a room at the second place I asked.

Dec. 10. This morning I went to the Deutsche Gesandtschaft, where I found G,—one of the refugees. He consented to look up the rest of the group, and have them all meet at his room this evening. In the meantime I secured some of my vises for the return trip. Then this evening we were together several hours, going over some of the problems. The whole group is disheartened. They have tried every way to get vises, and things seem to be

against them. G— introduced a man, not one of their number, who has for the second time gotten all of his vises to go to Latvia to join his family, and now he has no money to go, and if he doesn't get away very soon his vises will expire for the third time.

Dec. 12. We met again this morning at the Hungarian Consulate, to arrange to have the nearly expired Hungarian vises extended, so that they would still be valid when the others are granted. The secretary would make no promises, but he agrees to consider the extension if we get the Czecho-Slovakian consul to do so. T— and I tramped over to the Czecho-Slovakian consulate, and after a long talk and the writing of a statement vouching for the men, the secretary made a half-way promise to grant the extension.

This afternoon we met at the Russian Mission, wrote statements, argued with and cajoled the secretary, and finally began to see a way for the men to get off, if they work hard and carefully for another week or ten days.

Then we all went to a nearby cafe, where we sat for several hours, checking up the funds each man had, and deciding how much more he absolutely must have to reach his destination. That was finally finished, we had tea together, and then said our farewells.

Sophia is full of stranded Russians, who cannot go on, and who can hardly exist here, no matter how cheaply they live. I hope that our men all get away soon now. It is too much to hope it for all of the others here.

Dec. 14. Reached Constantinople this afternoon, after a thirty hour ride in the diner-less, practically heatless local, not at all eager to ever repeat the trip.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Among the American Indians

FROM the report of the last Mission Board Meeting of the General Conference Mennonites we note that preparations are under way for the publication of the four Gospels in the Hopi language; also for the reprinting of a song book in Hopi. According to the 1924 year book of this conference there are ten missionaries located at three different stations in Arizona among the Hopi Indians. These are said to the most primitive Indians in our country. Their strange rites and ceremonies, the most famous being that of the weird uncanny, snake dance, are hundreds of years old.

Another resolution of this Board Meeting was that "to accept the offer of the Bible Society of New York to print the four Gospels in Cheyenne." This intelligent and powerful tribe of Indians it is said, might have been civilized if decently treated but they became the fiercest enemies of the whites and the terrible cost of subduing them can never be estimated. There are now seventeen Mennonite workers in nine mission stations among the Cheyennes of Oklahoma and Montana. Rudolph Petter the senior missionary of the General Conference who has spent his life in the spiritual and moral uplift of these brave people has recently published the fifth edition of a Cheyenne Gospel song book containing over fifty songs and he is now translating the entire New Testament into Cheyenne. His dictionary, published in 1913-15 is recognized in scientific circles as one as of the most thorough and extensive dictionaries of any Indian language in existence. The following taken from the 1924 year book is the testimony of those who have learned the wondrous truth of God's Word in Cheyenne; "Before you came to us we were as though veiled, you have lifted the veil; we were in fetters, our fetters are being severed, then we served Satan, now we see Jesus, the only hope of salvation for the entire Cheyenne tribe. We glory in the fact that the Unknown God whom we sought to serve in ignorance, now speaks to us in clear and unmistakable Cheyenne and our hearts are stilled."

Is It a Sacrifice?

In a recent number of the weekly bulletin issued by the Mennonite Board of Missions and Charities, J. W. Shank, missionary to South America expresses disappointment at the slowness of contributions for the South America Church Building Fund. It required us about a year and a half to raise money for the first Mennonite Church in the Argentine which was dedicated last August, and in a resolution of appreciation from the members of that church to the church at home it was suggested that perhaps at the cost of great sacrifices we had provided them with that house of worship. When single congregations have raised twice the amount needed for that building to erect a house for themselves to worship in and when individual families have spent as much as that for a house for themselves, could it be called a *great* sacrifice or even a sacrifice at all for the entire North American church to provide for a building that stands as a testimony to the existence of a group of believers in Jesus Christ among thousands who know Him only as a babe or as dead?

And now seven months have already passed since we began to raise funds for a house of worship in each of two mission stations in the Argentine where there is neither Church or Mission Home. $10,000 is needed for each station and it is needed *now*. Would it be a *great* sacrifice for us to raise this amount within a month's time? If we wait a year to raise it will we not be responsible directly for delaying the work of the Lord in these two South American towns where there are already about thirty baptized members and as many more under instruction for baptism? Work opened in these towns only two and a half years ago.

Christianity and the Masses in India

Seeing the work of Christian missionaries among the 60,000,000 outcasts of India, one of the Nationalist leaders declared: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are

crying out for—namely, the elevation of the masses.
—*Missionary Review.*

Concerning the Missionary Education Movement

At the annual meeting of its Board of Managers the business manager of the Missionary Education Movement reported that for publishing all the mission study literature issued by the movement last year, a total of 103½ tons of paper was required. This quantity represents six freight-car loads of paper. He also reported that 35,000 copies of Dr. William Axling's book, "Japan on the Upward Trail," had been printed, of which 28,000 copies had already been sold.

Seeing is Believing

The London Missionary Society has in its service the physician who accompanied the British expedition that attempted to scale Mount Everest last year. When this man went to India, he had doubts as to the value of missions, but after visiting a district where a population of a million had only a single doctor, and observing the work which this one missionary was accomplishing, he completely changed his views and is now at work as a medical missionary in India.

"Not the Elephants and Tigers but the Mosquitoes and Chiggers."

Anna M. Hutchison, missionary to China under the Church of the Brethren in The Missionary Visitor quotes a fellow missionary as follows. "It's not the tigers and elephants that kill, but the mosquitoes and chiggers. It takes more courage to bear the humdrum of the work, than to meet the great emergencies. But it is doing the humdrum work in an angelic way that brings the angels." We at home as well as the worker on the field need to be on our guard that our vision be not lost because of the thousand little things we are constantly contending with. We need to be on our guard that the sphere of our usefulness be not limited because we fail to bend our energies toward the one great objective—that of saving souls. There are chiggers and mosquitoes in America as well as in China. May they not be allowed to kill the success and happiness of our lives.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE BABYLONIAN EXILE OF JUDAH.
Lesson Text: II Chronicles 36:11-21.
June 1

NONE of us enjoy gloomy accounts. All of us suffer a pang of sorrow, a heart-pain when we are obliged to give ear to the story of a failure. Decline, decay, destruction, make sad reading. It is never inspiring to look upon ruins.

Today we study a nation in ruins. Think of the beginning of this nation; the purpose for which it was founded; the mission it was supposed to fulfill; the possibilities which it possessed; the destiny which it might have achieved! Think of the God who loved, and favored and prospered the nation; God inspired her victories and successes; God inspired the true prophets to speak forth fearlessly. The prophets plead fervently with the people. Their words were often received with ridicule and mocking. Suffering was the portion of these faithful courageous servants of God. The awful fall of Judah came in spite of the restraining and pleading words of the prophets.

A heavy burden rests upon the last king, Zedekiah. Note the words of the text: "He did that which was evil," "humbled not himself before Jeremiah", "rebelled against king Nebuchadnezzar", "he stiffened his neck and hardened his heart from turning unto the Lord God of Israel".

No nation is greater than its people. The poeple of Israel had fallen into evil ways. Follow the text: "The people transgressed very much after all of the abominations of the heathen," "polluted the house of the Lord" "mocked the messengers of God", "misused the prophets". Then follow the fateful words, "There was no remedy." The fall of Judah was the culmination of a process covering centuries. The slow decline of the nation from Rehoboam to Zedekiah is a fact of history. The germs of decay were at work a long time. Judgment and destruction had been long delayed. Finally it came. I would say that the division under Solomon was an ill omen. It was prophetic of the fall. The fall of Samaria was another very plain index as to the fate of the nation. History is a trustworthy teacher. History says the foundation of the nation had been slowly crumbling. The fall was certain.

The powers of evil are at all times doing their terrible work. We know of nations that have fallen into ruins. Homes have been wrecked, churches torn asunder, the character of men, women, boys, girls have been ruined. There is so much loose, careless thinking and living. And there is so much poor religion. These are not pleasant facts to contemplate. Sin will invariably mean ruin.

The future of our own nation, our own homes, our own churches, our own boys and girls is now being determined. The future of men and nations depends upon religion. Righteousness alone exalts a people. The chief concern of all serious minded people today is the maintenance and propagation of pure, undefiled religion. The Lord Jesus Christ is our hope.

O gracious Father, keep thy people in thy fear so that they may hate all sin and love Thee. Help the people of this our nation that they may follow after righteousnèss.

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EZEKIEL ENCOURAGES THE EXILES
Lesson text: Ezekiel 34:11-16, 25, 26.
June 8

ISRAEL is now in exile. The once magnificent Jerusalem now lies in ruins. We stop to ask ourselves a few questions. Is it possible for a great nation apparently strong and secure, a nation professing to worship the true God to fall and come to the very verge of destruction. Yes, a nation, a people, a community, an individual may come to a similar awful fate. The way of the transgressor is hard. Be not deceived. God is not mocked.

It is so easy to fall into sin. It is the way of least resistance. Judah found it easy to sin. But the penalty was bitter. Sin always has its penalty. Exile was Judah's penalty. God did not forsake Judah in the day she suffered for her sin. God never forsakes men or nations. He is always ready to receive a soul and forgive. There is forgiveness of sins. That is the good tiding of our New Testament. The prophet, Ezekiel, comforted the exiles by speaking to them of God's willingness to receive them back and forgive their sin. They could find peace and hope in his words.

For the most part the exiles were well treated by their foreign masters. They were left in control of their own affairs quite largely. They prospered—some becoming independently rich. Yet in spite of their kindly treatment and prosperity there were some who longed for Jerusalem. They were lonely in a strange land. There were hardships to be borne, privations to be endured. Such suffering as was incidental to living in a strange land brought with it its blessings. Their residence in a land of exile meant to many of them mellowed hearts and enriched experiences. The adversities of life tend to

make the hearts of men susceptible, teachable. Adversity is often wholesome discipline. We stop to think in the day of our reverses.

The exiles were in need of a tender message to comfort their weary souls. Ezekiel spoke words which were well adapted to their needs. He was a real pastor. He spoke words of reproof but also words of encouragement and inspiration.

Compare today's lesson text with the Twenty-third Psalm or the tenth chapter of John. Note the rare beauty and simplicity of the Shepherd Psalm. How clearly yet profoundly does it convey a message of simple trust. Were we to choose one word to convey the true nature of our religion probably no better word could be chosen than tnis word, "Trust". Trust involves much. Trust is love; it is confidence; it is reverence; it is prayer; it is obedience. It was this virtue so essential to vital religious faith, that Ezekiel tried to inpart to the exiles. He spoke of God as a shepherd, who seeks, searches out and finds his sheep. Although scattered he will gather them. He will provide good pasture and a safe fold. The wounded he will heal;the sick he will nurse back to health; the weak he will strengthen. Ezekiel's words must have touched the hearts of the exiles. His words were good tidings. They were an invitation to have faith.

Is not the gospel of Jesus Christ very truly good tidings? There is forgiveness of sins, even though they be as scarlet or red as crimson. Forgiveness makes a new beginning possible. Ezekiel wanted to impress upon the exiles that they can begin anew. We can begin each day anew. Disciplined by our hardships, mellowed by our suffering, enriched by every experience, forgiven of our sins we may enter upon the work of the morrow.

Our Father who art our Shepherd, we would join thee in seeking and searching out the lost.

THE Y. P. M. TOPICS

Conducted by A. R Eschliman

WHY CHRIST ASCENDED.

(Jr. Topic for June 1st.)

CHRIST did not come to make his home on the earth. His home was with the Father but he was sent to the earth on an errand. When the errand was completed he did like any individual would do. He went back to his home.

His errand was to show men the way to God. He had no intentions of showing all men. The thing he had planned to do was to get a few faithful followers and have them carry the good news farther on. The task has no limits. His parting words were, " Go ye into all the world and preach the gospel to every creature." This is where our part of the task comes in. Because of the faithful witnesses who have carried the good news to us we enjoy what we do today. Are we going to be satisfied to have it stop with us, or are we determined to carry further on the task that has been so nobly begun?

Secondly, Christ knew the wisdom of leaving men work out their own problems. The wise school teacher only suggests and explains to the class how a certain kind of problem is worked and the class receives most of its good from working the problems themselves. Christ came down to show us the way to salvation but he leaves it to us to work out and show it to others.

In the third place, Christ is in much better position to help us all than when he was on the earth. When he was here in the flesh he was to a large extent subject to the limitations of the flesh. He could not be at more than one place and help more than one group of people at one time. Martha and Mary said, "If you had been here my brother would not have died," but he was busy elsewhere so could not be in this home. Now he knows no such limitation. Millions of people can call upon him at one time and their call will be heard just as well as if there were only one calling.

In the fourth place He has become our high priest. The Jewish high priest went into the Holy of Holies once a year and made atonement for sinners. When Christ was crucified the veil of the temple was rent which means that, through Christ not only the priest but all men at all times have access to the throne Romans 4:14-16 says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are yet without sin."

So we see that a large part of his errand was to go back to Heaven and there intercede with the Father for us.

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CONDITIONS FOR RECEIVING THE HOLY SPIRIT

(Topic for June 8th.)

IN these days when there appears to be so much lack of the Holy Spirit's power among those who profess to be Christians, our young people do well to stop and consider some of the conditions for receiving the Holy Spirit.

The first condition for receiving this gift is to know the giver. The people in Joel's time, like the people of today, were not concerned about God or His Spirit as long as everything was going smoothly but when they were facing days of thick darkness they began to think and inquire till they got their minds centered upon God and Godly things. The priests wept and prayed that the people should be saved. After experiencing this darkness the people were in a position to appreciate blessings. In Joel 2:27, the Lord says, "Then ye shall know that I am in the midst of Israel, andt hat I am the Lord your God, and none else." In the twenty-eighth verse He says, 'And it shall come to pass afterward (after they know that God is in 'the midst) that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions." It seems that human nature is so constructed that we do not think of higher things until we are sobered by some calamity, so possibly it is fortunate that each one has in his life a good share of the sadder experiences. They bring us face to face with the possibilities of calamity at least and cause us to meditate upon the mercy and wisdom of an almighty God, and according to Joel prepare us for receiving God's Spirit.

Another essential condition is strictly following the Lord's commandments. Acts 1:4 says that Jesus commanded the disciples that they should not depart from Jerusalem but wait for the promise of the Father. We know that they waited for some time. They might have given up, or they might have decided that some other than the upper room would be more convenient, but they were obedient to the command and as a result received the baptism of the Holy Spirit. This is only another illustration that God's commandments are in every way for our good and for that reason the intelligent individual willingly obeys them. This does not mean that he obeys ignorantly. He will study God's laws as thoroughly as he can so that he can obey them the more intelligently.

Acts 2:1 gives us a condition that the apostles met just before the outpouring of the Spirit. "They were all with one accord in one place." This shows that there was harmony among those who were expecting. Is it possible that the reason for so many weak churches and individuals is the discord that is everywhere so prevalent? It would not be possible to bring all to harmony but the fit subject for the Holy Spirit will be of such a pure and peacable nature that he will do all in his power to bring out harmony. The discord of others will not interfere with his receiving power from on high.

The Cornelius of Acts the tenth chapter may have some good suggestions as to conditions of receiving the Holy Spirit. They are as follows: He was a devout man, feared God, gave much alms, and prayed to God always. These things led him to see the vision which resulted in Peter's coming with the message of the Master. "While Peter spake these words, the Holy Ghost fell on all those which heard the words."

At one time many convicts were employed in building high walls round the prison grounds of Portland. Soldiers with loaded guns posted above them watched them at their work. Every brick laid rendered their escape more impossible, and yet they themselves were laying them. So eacn sin committed makes it harder to refrain from further sin, more difficult to turn back.—*Mrs. M. Watts, in The Sunday-School Chronicle.*

Heathen people have been taught to give largely of their best to their gods in order to secure protection against evil. When they become Christians they still give liberally, but love instead of fear then prompts their giving. There is no missionary field to which we send our offerings where the native Christians do not give more liberally than we do. Usually they live in deep poverty; but had they as much as we they would not need our gifts, for their own generosity would support their churches. Many native preachers take only half the salary allowed them in order that two preachers may labor instead of one. Workers who receive only $50 a month will frequently return $15 of it for the work. Entire families will reduce their food to have something to give. When they have no money, they give what they have: pigs, chickens, vegetable, service.

PATON AND THE SORCERERS

Three Sacred Men, sorcerers, who claimed the power of life and death, publicly affirmed their intention to kill Paton by "Nahok," or sorcery, before the next Sabbath. An essential of their black art was to get posession of any piece of any fruit or food the victim had eaten. Paton asked a near-by native to hand him three fruits, similar to our plums. Taking a bite out of each, he openly handed them to the Sacred Men, and publicly challenged them to kill him by sorcery, without arrow, spear, club, or musket. The next Sabbath dawned peacefully,and in more than his usual health Paton entered the village. The natives looked at each other in terror, as if it could not really be Paton spared and well. The three Sacred Men, on being asked, admitted that they had tried to kill Paton by Nahok, but had failed, and being further questioned *Why* they had failed they gave the acute and subtle reply that Paton also was himself a Sacred Man, and that his God being stronger, had protected him from their gods.—*From John G. Paton's Autobiography.*

THE HUMPBACKED GIRL

One evening I was riding into one of our lowest villages in eastern Turkey, and my horse almost stepped upon something in the mire. As I looked, I sawa humpbacked girl. When she opened her mouth her utterance was more foul than the mud and mire beneath her. Arriving at the teacher's house, I spoke to him about that little girl, and he said: "Don't tell me anything about that girl; she is a lost soul." I worked five days there in that village to persuade the parents of this little girl to allow her to come to our school. Within a year her heart had melted, character had begun to develop, and her face became bright and hopeful. When she graduated she was made the principal teacher in our college. She had rare talents for teaching. But one day she came to me and said: "I am not contented to be a teacher in the college." "Why not?" I asked. "Why are you not satisfied here?" "I want to go" she replied, "to the places where others do not wish to go." So I sent her out to a place on the northern branch of the Euphrates, where she did a work that none of our teachers had been able to do. *She introduced the gospel and founded four churches.* Think of it! This "lost soul" had founded four churches, in spite of her deformity and the early influences of her life.—*Selected.*

In the gardens of Hampton Court visitors used to see trees that were well nigh strangled by huge coils of ivy, which were wound about them like the snake around the unhappy Laocoon. There was no untwisting of the folds, they were too giant like and fast fixed, and every hour the rootlets of the climber were sucking out the life of the unhappy tree. Yet there was a day when the ivy was a tiny sprig only asking a little aid in climbing. Had it been denied then, the tree had never become its victim. Vice, intemperance, lust, anger, avarice, like the vine, twine about a man, extract the life from him and leave him a wreck.—*Selected.*

An old Quaker named Hartman had a son who had enlisted in the army. After a dreadful battle, this old father went to the scene of the conflict to learn something concerning his boy. An officer told him that his boy had not answered to his name, and that there was every reason to believe, therefore, he was dead. This did not satisfy the old Quaker, and so he started across the battlefield looking for the one who was dearer to him than life. The night came on, and he continued his search with a lantern, but all to no purpose. As he stood there in the darkness hardly knowing what to do, he shouted, "John Hartman, thy father calleth thee." All about him he could hear the groans of the dying, and some saying, "Oh, if that were only *my* father!" At last he heard his boy's voice crying tremblingly "Here Father". The old man made his way across the field, exclaiming, "Thank God! Thank God!" Taking his son in his arms he bore him to headquarters and nursed him back to health and strength. Over the battle-field of the slain this day walks Jesus Christ, the Son of God, searching for His lost, neglected children. Let us answer him when he calls.—*Expositor.*

OUR BOOK REVIEW

INSTEAD of our regular book review at this time the Editor wishes merely to acknowledge receipt of several book received during the past few weeks from Publishers. One which will no doubt be of special interest to many of our readers because of their acquaintance with the author, as well as because of its own merit, is *The Progressive Unfolding of the Messianic Hope*, by J. A. Huffman, D. D., formerly a teacher in Witmarsum Seminary, now Dean of the School of Theology of Marion College, Marion, Ind. The George H. Doran Company, New York, are the publishers. We quote from their description of the book: "A scholarly and informing survey of the Messianic hope, ancient and modern, a subject of deepest significance to all Christendom. The author traces the expectation of the coming of the Messiah from its earliest introduction to the appearance of Christ, and on down to the present conceptions regarding his reappearance. It is a book that sets in order and clarifies the record of the Scripture revelations on the doctrine of Christ's coming, and as such is most important to all who read and teach the Bible." The introduction is by Charles R. Erdman, D. D., of Princeton. The book is neatly and substantially bond in cloth, and has 186 pages. The price is $1.50. We hope to be able, a little later, to give it a full and complete review in these columns.

The Christian Exponent acknowledges receipt of the following books

The Bible Our Heritage, by Edwin Charles Dargan. Published by George H. Doran Company, New York, Cloth. 132 pages. Price $1.50.

With Christ After the Lost, by L. R. Scarborough, B. A., D. D. Published by George H. Doran Company, New York. Cloth, 316 pages. Price $1.50

The Ten Greatest Chapters in the Bible, by Rev. J. G. Massee, D. D., pastor of Tremont Temple, Boston. Published by George H. Doran Company, New York. Cloth, 151 pages. Price $1.50.

God's World Program, by Rev. Grant Stroh, Professor of Church History, History of Doctrine, and Biblical Critiscism, Moody Bible Institute. Published by George H. Doran Company, New York. Cloth 204 pages. Price $1.50.

God's Book Speaking for Itself, by Rev. Charles C. Cook Published by George H. Doran Company, New York. Cloth, 144 pages. Price $1.25

Some of the above books will be made subjects of Book Reviews in future issues of the Christian Exponent. Any of them can be secured postpaid, on receipt of price, from THE CHRISTIAN EXPONENT COMPANY, *Box 134, Wooster, Ohio.*

Notes From Here and There

Hesston College and Bible School holds its annual commencement on June 5 this year. Twenty-two academy students, and six college students will receive their diplomas.

J. W. Shank and wife, who were scheduled to sail for South America on May 3 to again take up mission work in the Argentine, were compelled to cancel their sailing on account of Bro. Shank being announced to appear before the Executive Committee of the Board of Missions and Charities in session at Sterling, Ill. They have now made arrangements to sail on the steamship Vandyck of the Lamport and Holt Line, leaving New York on May 31.

Excavation has been completed for the basement of the new M. B. C. Brenneman Memorial Chapel to be erected at Goshen, Indiana, during this coming summer.

Deacon Ira S. Johns, son of Bish. D. J. Johns, of the Clinton Frame Congregation near Goshen, Indiana, was ordained to the ministry recently. The lot was used to select from three candidates who had been chosen by the congregation.

S. F. Gingerich, formerly a member of the Goshen College Faculty, now professor of English in the University of Michigan at Ann Arbor, with his family spent a day at Bluffton College recently visiting friends enroute to West Liberty, Ohio, where he delivered his lecture on William Wordsworth. He spoke at the Bluffton Chapel on "Poetry and Religion" to an appreciative audience.

Silas Hertzler, formerly a member of the faculty at Goshen College but now teaching at Hesston, was married on April 19th to Miss Anna Weaver of La Junta, Colorado, President D. H. Bender of Hesston officiated at the wedding.

Arthur W. Slagel, for some time connected with the Mennonite Relief Unit in Russia, has been employed by a large advertising concern in Chicago. Brother Sagel is the author of the interesting articles appearing in each issue of the Exponent under the general head of "From the Diary of a Relief Worker."

For some time Mennonites in Russia have been in need of more Bibles, and some funds had been raised in this country to supply them but permission could not be obtained from the Russian Government to import the Bibles. Now, however, permission has been obtained to import $10.000 worth, and it is planned to make shipment as soon as possible.

The Ladies Glee Club of Bluffton College has completed a tour through Ohio, Indiana, Illinois, Iowa, and Missouri, in which states they touched many of the Mennonite Communities. A concert was broadcasted from radio station WOC at Davenport, Iowa, on April 25.

Goshen College, through its president, S. C. Yoder, announces that it will open next September with a full four year college course, standard accredited Normal work, and an Academy department. Among the faculty members announced are two who served on the former Goshen College faculty—D. A. Lehman and Samuel Witmer. Several positions on the faculty have not yet been officially announced. The courses offered are those of a standard college, but other requirements for a standard college will not be met, and standard rating therefore will not be obtained.

S. C. Yoder, president elect of Goshen College, expects to receive his A. B. degree from Iowa University where he has been a student for some time, at the spring commencement.

Dr. E. E. S. Johnson, pastor of the Bally, Pa. church, is recovering from a serious illness. He will be unable, however, to do active work for some months.

Twenty-four nurses are now in training at the Nurses' Training School of the Mennonite Sanitarium and the City Hospital at La Junta, Colorado. At the recent meeting of the Mennonite Board of Missions and Charities held at Sterling, Ill., it was decided that a committee be appointed to investigate every phase of the movement now on foot to sell the Mennonite Sanitarium and erect a hospital, with tubercular annex, either at La Junta or at some other suitable point. The city of La Junta has offered strong inducements to the Board for the location of such a hospital there.

M. C. Lehman, missionary on furlough from India, spent some time in the churches of northern and central Illinois, following the Board Meeting at Sterling, preaching and giving information concerning the work in India.

Nancy Ramseyer, a former worker at the Twenty-sixth Street Mission in Chicago, is now located at Akola, India, under the Christian and Missionary Alliance.

George Shoemaker of Freeport, Ill., brother of J. S. Shoemaker, spent the first ten days of April visiting the American Mennonite Mission in and around Dhamtari, C. P., India. Bro. Shoemaker is on a tourist trip, and expected to reach America again about May 22.

Henry Albrecht, of Tiskilwa, Illinois, also expects to make a trip to India this coming fall. He is the father of one of the missionaries, Mrs. Ralph Smucker, who is now on the field at Dhamtari.

Favorable action was taken at the recent Board Meeting at Sterling looking toward sending someone to India, probably Bro. J. A. Ressler, to investigate the work there and report to the home church. This being the 25th anniversary of the founding of the work at Dhamtari, and Bro. Ressler being one of the founders, his presence at the anniversary celebration this fall would seem to be very fitting and proper. It has, in fact, been requested by the missionaries now on the field who are arranging for a suitable observance of the anniversary.

J. N. Kauffman and wife, and Mrs. Sarah Lapp, missionaries now on the field at Dhamtari, India, have been granted furloughs by the Board, to begin in the spring of 1925 provided the work there will not be seriously embarrassed by their laving. Sister Lapp is the widow of M. C. Lapp who died on the field last year.

D. M. Hofer, of Chicago, who was a member of the Mennonite Relief Unit in Russia for some time and who made a trip around the world after the completion of his work in Russia, has recently returned to this country. He spent some time filling appointments in the various Mennonite Communities in Kansas, and other western states.

Rev. Riesen of Bethel College, has been working for some time in the interests of the college in Kansas, Nebraska, South Dakota, and Minnesota. He finds considerable interest in the college in these various fields.

The Mennonite Brethren Church Bruedergemeinde plans soon to celebrate the 50th anniversary of its mission work. Rev. F. F. Harms is working on a history of the church which will appear later in book form.

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The CHRISTIAN EXPONENT

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JUNE 6, 1924.

The Meeting at Sterling

Mennonite Idealism

The Missionary Enterprise

Our Victorious Faith

Our Bi-weekly Sermon

Homeward Bound in Galilee

Some Old Letters

(See introductory article in April 11 issue)

C. Henry Smith.

The following letter signed by Peter Geiger of the Reist party was written perhaps in the first year of the controversy, 1693.

The Letter

When I first heard of the Shunning controversy I was not present at the church but was a prisoner in Bern. I too had to suffer because of the quarrel regarding the question of Shunning among the Oberlanders. Jacob Amman first introduced the innovation of observing the communion twice each year. In a council which was held to discuss this innovation Benedikt Schneider and Johannes Reist both held that if men were worthy twice were not too often,but if they were not worthy then once would be too much. The High priest entered the Holy of Holies each year and for that reason attended the Passion feast once each year. This ended their conversation. Then J. Amman turned to me and said that in case one who had been put under the ban would join another confession and have no more to do with us then in that case he would agree that one might eat with such a person. He changed his opinion in this matter however. Then J. Reist having a controversy in the church called Nicolaus Moser and myself to him for consultation. When J. Amman heard of this he came to us and asked us what J. Reist thought of Shunning. Whereupon we replied that he said what enters the mouth does not defile man but what comes forth that is what defiles the soul of man. Then J. Amman, Uli Amman, Christen Blank (1) and N. Augsburger (2) came to Niclaus Moser and said they were going to visit the Emmenthal to speak with Reist. Then Niclaus Moser advised them to first visit Benedikt Schneider, since he was the elder. But they did not go to the elder. Instead they ordered a meeting not far from us, not much over half a mile. They told me nothing about it however until after I had gone to bed, when one came and asked me to get up and go with him to the meeting. I went with him but when we arrived there they had already ended their discussions and read off their conclusions. Had I known who was there I would not have attended. After the meeting was over J. Amman, Uli Amman, Christian Bank, Nigi Augsburger, Michael von Blasen, Christian Gaueman (3) and myself agreed that the matter ought to be further investigated. Whereupon one of the party said that in his judgment the matter should have been investigated long ago. As they came to J. Reist however, he did not wish to follow them; neither did Peter of Swartzentrub, nor Peter Ingull (4) and Jacob Immos. Then J. Amman sent word to the elders and ministers that all should meet in Niclaus Mosers barn (5) Present were Niclaus Moser, Peter of Swartzentrub, Peter Geiger and Peter Ingul. Then J. Amman asked us whether we would acknowledge the validity of Shunning. I replied that so far as I was concerned I saw no other way than that all the elders of Switzerland should come together and agree what was according to the Word of God and the Gospel, and I would abide with that which was most in accord with the Word of God. Niclaus Moser and the other brethren agreed with me. J. Amman seemed satisfied with this decision and asked that the meeting be held in eight days. I suggested three weeks. J. Amman said that was entirely too long. Niclaus Moser then suggested two weeks and with that we all agreed. Then we sent word about asking all to attend the appointed meeting. When the time came there were present at the meeting Niclaus Moser, Peter Haberger, Peter Geiger, Peter Ingul, Jacob Schwartz, Johannes Imwiller, and Jacob Amman and his ministers, nine in all. I noticed that the brethren were all heavy-hearted. Then I entered into a discussion with J. Amman regarding the question of Shunning and said that what enters man's mouth did not defile him but what issued from it that is what defiled him. J. Amman said that was beside the question, and with a wave of the hand pushed me aside. Then I said he that eats should not judge him that does not eat. He again waved me aside with his hand saying that my reply did not cover the case. Then I said if you bite and devour one another, brethren, see to it that you are not entirely destroyed. We all begged J. Amman that in God's name he should not cause a division in the church, that was very much against the desire of all of us. To this he replied, we can't spend any more time in asking for meetings, but there will be no division. We were all very sorry that the rest of the brethren were not present. Then we sent out a sister to summon others. After a while we received word from one or two that they could not come. It was harvest time and an inopportune time for a meeting. Then J. Amman went on a tirade, saying see how they did it, see how foolish they are;they can't be brought in. He also lodged certain complaints against J. Reist calling him a disobedient and factious spirit, and drawing out a letter he read six charges against him. After he had finished reading he declared that Reist should be excluded from the church and placed under ban. We opposed this high handed measure because it was contrary to our church order. Then he asked me and Niclaus Moser whether we would acknowledge Shunning. Then Niclaus Moser asked him to exercise patience, he too had a heavy burden to bear as well as Amman, since he had not consulted the members of his church regarding the matter and so he could not answer for the others. Then Amman asked him," Did you try to find out what they believed?" Then he asked me also whether I was willing to acknowledge Shunning. I replied that I could not give an answer at that moment because I favored a meeting of all the ministers on the matter, and not all were present at this meeting. Then J. Amman said "Well you must all be regarded as liars and placed under the ban." Then he also asked Peter Habeger, Jacob Schwarts and Peter Ingul whether they were willing to acknowledge Shunning with him. And upon their refusal he placed them under the ban also. Then Peter Zimmerman said "There you have it", and so they went out of the door without shaking hands or saying goodbye. The sisters and one brother were not expelled. This was at noon. In the evening seven more brethren came together, J. Amman and his followers appointed a meeting not very far from us, and forbade any one to tell us anything about it. Is this according to the promptings of love dear brethren, consider it well. After this many brethren came together who had not yet been placed under the ban, for the purpose of consultation. Niclaus Moser and I preferred not to take part in the discussion and so we withdrew. The brethren held a consultation and asked us to take up our work of ministry again. At the same time J. Amman also sent two of his ministers to Benedikt Schneider and Johannes Imwiller asking them to confess with him the doctrine of Shunning. Since they did not wish to do so he sent them the following letter,

"I Jacob Amman together with other ministers and elders twelve in number are of the opinion that according to the Word of God Benedikt Schneider and Johannes Imwiller because they will not acknowledge the validity of the doctrine of Shunning are to be regarded as disobedient souls and are to be excluded from the Christian church and placed under ban. "

Then we wrote them a letter asking them whether they were willing to acknowledge that they had gone too far with their accusations and banning. This we repeated three times. They replied that if we would not acknowledge Shunning with them then they did not wish to have anything to do with us. Then we sent a messenger to the Upper country, but J. Amman would have nothing to do with him. Then I and Johannas Zug and Uli Amman went to them and asked them to have a meeting of the congregations. J. Amman said he did not care to reopen the question. Then I entreated him three seperate times for a hearing, but he said he did not wish to take up the matter any further. Later he sent word that he was willing to attend a meeting, but he did not bring any of

(Concluded on back page)

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THE

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VERNON SMUCKER, EDITOR.

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie Shank, Missions; A. Ray Eschliman, Y. P. M. Topics. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, D. S. Gerig, John L. Yoder. **Contributing Editors:** N. E. Byers, Ruth Yoder, J. E. Hartzler, I. R. Detweiler, Mable Miller Kurtz, Elsie Byler Burkard, Hervey Schnell, Clarence Fulmer, and J. Boyd Cressman.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

WHY NOT?

OCCASIONALLY, through the din and confusion and uncertainty with which we are surrounded on every hand, someone makes the wise suggestion that if we world take Jesus' method of doing things, and if we would accept His principles as our standard of life, our problems would be solved and our troubles would cease.

Well, and why not? Jesus proclaimed Himself the Way, the Truth, and the Life, and asserted that one can come to the Father only through Him. Jesus' way of life makes men brothers, children of the same Father, guided and motivated by one Spirit, and actuated by one supreme purpose in life. Certainly those who suggest Jesus' principles as a cure for ills of the world and the inhabitants of the world, have the strongest evidence and the sanest grounds for their assertions. As Christians, all of us admit that.

This same remedy, moreover, is also the one and only remedy for the differences and misunderstandings between Christians and Christians. And yet, most of us seem to be helpless in the present crisis, or unwilling to do what we know in our hearts is the only real solution to our present day problems. We somehow try to comfort ourselves with the idea that we are right and the others are wrong, and acting on this supposition we refuse even to give just and due consideration to the viewpoints of others, but assert our own viewpoints and opinions all the more vigorously and dogmatically. And when folks criticise and misjudge us, and when doubts and uncertainties assail us, and when the future looks dark and discouraging, we isolate ourselves the more thoroughly from each other, put impossible barriers between us, and refuse even to exercise a Christian spirit toward those who are equally sincere and desirous of doing the will of God but whose convictions are slightly different from our own.

This very attitude on our part betrays the fact all too clearly that we have not yet come to the place where we are willing to accept the standards of Christ and to accept His way of life. When we truly state that the principles of Jesus as applied to conditions today are the surest cure for the ills of the world, let us not forget to apply these same remedies to our own lives and try to see first of all that we truly reflect these same principles before we criticise others for not having them. "Physician, heal thyself" is a saying that applies to ourselves very nicely in this case, and unless we are able to show to the world that we have ourselves tried the method which we try to bring to them and that it does accomplish the things for which we recommend it, our words can have but little effect.

Why are we so disturbed? Why are we perplexed and in despair? Why do we allow the cares and perplexities and problems of life to becloud our vision of Him and draw us away from His presence? Do we, or do we not, believe that which we profess? "Actions speak louder than words, and it is by our actions rather than by our words that the world is apt to judge us.

Jesus said at one time when one asked him concerning the destiny of another, "What is that to thee? Follow thou me." Jesus also said that He came to bear our burdens and to give us peace. Yet many Christians today are failing to realize the great peace that Christ has promised to the heart of every believer, and are trying to bear the burdens of the whole world upon their shoulders,

instead of taking Him at His word and putting their trust in Him.

Of course the Christian has his responsibilities and his heavy duties which deserve and require his serious and thoughtful attention and effort. But we doubt very much whether much of the worry and distress and alarm of those who profess to be His followers comes from this source. We fear it is rather the result of getting our eyes off of the Master and allowing the waves around us to overwhelm and terrify us.

Why not allow Christ to take complete possession of our lives and apply His principles and His methods to all of our dealings with our fellow men. After we have done that we can effectively advocate these same things for others who have not yet learned to know Him. Why not?

"HELP WANTED"

NEWSPAPER columns with the above heading are daily scanned by thousands of people who are eagerly in search of a position or who desire an opportunity to earn by the labor of their own hands the means which will enable them to live in comfort and independence.

In our large cities one can frequently see large crowds of men on the sidewalks in front of employment offices, waiting for an opportunity to answer a call for help,—a call which to them will mean simply that they will have money with which to buy bread or with which to pay for a place to lodge and sleep.

Occasionally a ship in distress sends the S. O. S. call through the ether asking for help, and in many cases lives have been saved and serious disaster averted because others have promptly heeded the call.

But there is one call of "Help Wanted" which is not so eagerly sought after, or when heard is not so quickly responded to as in the cases mentioned above. We refer to the call coming from our heathen nations asking for Christian men and women to come to their aid bringing the message of Jesus Christ to those who have not yet known it.

The Editor had the privilege several months ago of hearing a number of natives from various foreign countries sound the cry "Help Wanted." They plead, not for help in social or economic fields, not for material wealth or goods, not for our standards of civilization and progress. Their cry was for a knowledge of Jesus Christ, and their plea was that we might send men and women into their countries for the purpose of bringing that knowledge to their people. It was a ringing challenge to all who heard them, and the result of their pleas will no doubt be the reshaping of many life plans and purposes.

In the Mennonite Church the calls come insistently from all of the fields on which we are represented. "Help Wanted" is their cry. By letters, by resolutions, and through those who have returned from the field the calls come clear and loud. They need help and need it badly. Unless they get it the work must suffer and those who might be won for Jesus Christ will die in ignorance and sin.

The call is not only for men and women, but for money, and interest, and prayers as well. The appeal comes therefore to each one of us; for every few, if any, are so situated that they can do nothing at all to help answer the call.

But we are particularly interested just now in emphasizing the need of young men and women who are willing and able to consecrate their lives on the altar of service in some of our more unfortunate countries. The need is so great, and the opportunities are so limitless, that the calls should come as a distinct challenge to those who are seeking to invest their lives in accord with the Master's plans. With the thousands and thousands of young people in our land, and with the appalling need and conditions which are pictured to us as existing in other lands, it surely behooves every young person who desires to make a real contribution in life to consider seriously the claims of the foreign field. Surely, if this were done, even by the young people of the Mennonite Church, many more workers could be sent into our foreign mission work, and if the challenge would be seriously considered by all of us there would be no lack of means to carry on the work; both to extend it, and to provide for that which has already been begun.

That there are some discouraging circumstances to be reckoned with on the part of many of our consecrated and trained young people who desire to give their lives for service in foreign mission work is an unfortunate fact. But even this fact should not hinder us from doing all we can in the way of preparation and consecration for this work. No doubt in some manner the way will be opened for those who are really called to go. The fact that one does not see the way open all the way ahead does not justify us in turning aside from our purpose or convictions. It may be but the test of faith that will strengthen us and prepare us all the better for service.

Help Wanted! The call is urgent, and the need is great. Loyal men and women everywhere are urged to heed the call and respond in whatever way they can make the largest contribution. Only as we seek to give the Gospel to others can we expect to retain its blessings for ourselves.

THE MEETING AT STERLING

THE annual meeting of the Mennonite Board of Missions and Charities was held at Sterling, Ill., May 2—6. Public sessions began on Saturday noon with a meeting of the Relief Commission at which the problem of Russian Mennonite Immigration was discussed and explained and other reports given. A public service was also held on Friday evening. The Executive and Mission Committees of the Mission Board met on Friday and Saturday, and between sessions throughout the whole meeting. The Young People's Topic Committee, the Executive Committee of General Conference, the Executive Committee of the General Sunday School Committee, and probably other committees met at various times from Friday to Tuesday. The work of the

Mission Board proper was done on Monday and Tuesday, May 5 and 6.

It is not our purpose here to give a detailed report of the meeting. All who are interested can get that from our official church organs. We give here merely a general idea of the work done, and some of the impressions gained through attendance at a number, though not all, of the sessions.

The attendance was not extraordinarily large, though the representation was quite good. Most of the superintendents of the various mission stations were present, and we were thus permitted to hear reports of the work from first hand sources. The meeting was also fortunate in the presence of a goodly number of returned missionaries, both from India and South America. M. C. Lehman and wife and John Warye represented India, while T. K. Hershey and J. W. Shank, pioneers in the South American field, gave us a report of that work. Brother Hershey, because of the fact that he has just returned from the field, was especially able to give vivid pictures of the work there, and with the aid of some very carefully worked our charts told in a graphic manner the progress of the work there since its inception.

The usual routine work of the Board was gone through aside from the inspirational and informational addresses. The treasurer reported the total funds received by him for the eleven months ending March 31 as $158,150.96. Other contributions donated to district boards, institutions, and missions and disbursed by them, amounted to $121,649.17. The total contributed to Relief Work during the year was reported as $80,777,74. The grand total of contributions amounts to $360,577,87. This may seem like a large amount, but if divided by the number of members does not leave a great deal to the credit of each one, after all.

A number of proposed changes in mission sites and buildings were discussed, and in most cases authority was given to the Executive Committee to act in accordance with their best judgment. The disposal of the Youngstown Mission property was approved after a brief general explanation by the financial agent. The question of selling the Mennonite Sanitarium at La Junta, Colorado, and of building a general hospital either at La Junta or elsewhere, with a tubercular annex, was discussed and left in the hands of a special committee to take such steps, in consultation with the Executive Committee, as they see fit. The appointment of superintendents for most of the stations was deferred because of a failure of local boards to send recommendations. The Executive Committee was authorized to act when such recommendations were received.

One of the outstanding impressions received at the meeting was the great need for a further extension of the work already begun, and the opportunities before us for opening work in the new fields. In India there is great opportunity for extension and for opening work in new and adjoining fields if only the workers and the means are forthcoming. In South America there are a number of towns of considerable size in the territory to which our mission has easy access which have no evangelical work of any kind at present, and many of them are eagerly seeking for the missionaries to come. S. C. Yoder, in a stirring address, pointed out the opportunities lying at our very doors for establishing work in the neglected fields in the mountain regions of the South. Everywhere there are needs. Dozens of workers could be used almost immediately if they were available and if the funds were assured.

A disappointing feature was the fact that the Board seemed unable to take more definite steps toward meeting these needs and opportunities. Certain sums of money were authorized to be raised by subscription and solicitation, but no new workers were appointed. India is pleading for more workers, but none are in sight whom the Board is willing to send. Because of the return of J. H. Warye and wife on account of ill health, and the death of M. C. Lapp, the number of workers in India is less today than it was one year ago, in spite of the fact that two new ones have been sent. The missionaries there are being overworked, and with additional furloughs coming due this next spring the work will be further handicapped unless new workers are sent very soon.

The work in South America is being handicapped at present because of the lack of funds to complete two new church buildings which are urgently needed at two of the outstations there. Someone has suggested that perhaps the readers of the Christian Exponent could make themselves responsible for raising $10,000 to complete one of these churches. If each one did his or her share the amount for each to pay would be comparatively small. The editor would be interested in hearing from those who would consider this a practical avenue for service.

In the reorganization of the Board not a single change was made. All of the officers and committees were re-elected. The same is true also of the officers of the Relief Commission.

It was a matter of considerable surprise to most people to see J. W. Shank at the meeting, since Bro. Shank and wife had been scheduled to sail for South America on May 3rd, and all arrangements had been made to that end. Just a few days prior to sailing, however, Bro. Shank received notice to appear before the Executive Committee at Sterling, and his steamship reservations were canceled. The reason for this action was some dissatisfaction that developed because of an appointment which Bro. Shank had filled a few weeks previous at the Nappanee West Church. Because of local conditions it was felt that the appointment should have been at the North Church instead of the West Church, although it had been announced as a union service in which both congregations should participate. After considerable discussion, and after Bro. Shank had consented to sign a paper which was drawn up by the Executive Committee, consent was given for Bro. Shank and wife to return to their posts of duty and arrangements were made for them to sail on the first available steamer, a month later than was originally planned. It should be stated perhaps,

that Bro. Shank had arranged for the appointment at Nappanee by correspondence, that he had stipulated only that it should be a union service, and did not know in which church the meeting was to be held. He arrived at Nappanee just before time for beginning the service, and could not well have changed the appointment had he so desired.

The spirit of the main meeting for the most part was excellent, though in some of the committee meetings action was taken which will doubtless tend to discourage, rather than encourage, the unity of effort and spirit which is so essential if we are to carry forward the Lord's work in the most efficient and harmonious manner. On the whole, however, we believe that those who were present with a sincere and earnest purpose received much inspiration, knowledge, and information which will enable them to work more efficiently toward the promoting of the mission cause and the Cause of Christ in general.

The hospitality of the people of the Science Ridge congregati n was unbounded, and much appreciated by all who were the recipients of it. Their thoughtful care and provision for all our temporal and physical needs had much to do with the success of the meeting, and we hope may sometime be repaid. Their contribution to the work that was done will receive a blessing as great as that done by anyone else, for without their co-operation the work would have been impossible.

An earnest consideration of the work and the reports of the meeting must convince one that there are many and serious problems which face the various committees and officers of the Mission Board as they carry on the work from one year to another which most of us know little about. It is our privilege, however, to help in these activities by our loyal support and encouragement, both by our prayers and by our means, as well as by our active help in whatever ways may be possible for us. It is no doubt the purpose of those responsible to carry on the work in such a way that the blessings of God may attend it and that the confidence of the rank and file of the Church should be merited. All of us have our parts to play.

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Mennonite Idealism

R. L. Hartzler

THE outstanding contribution of Mennonitism to the world in time past was its idealism; but Mennonites themselves have not always been first to recognize the fact. A certain German professor is reported as having said with reference to certain essentials of Mennonitism, "The trouble with the Mennonites is, they are one hundred years ahead of their day." During the late war, an official in one of the camps after questioning a group of our brethren regarding their attitude toward war, finally said, "The trouble with your position is that it is too idealistic to be practical." To the faith of those who are called to be 'the light of the w rld,' what finer tributes than these could any one pay?

The Mennonite church was born at a time when men's faith in the power of ideals had burst into flame. The Mennonite church was founded upon the conviction that the Truth—the Truth which Jesus brought into the world, the knowledge of which He himself said makes one free (Jn. 8:32) and which working itself out by the leading of the Spirit through the individuality of every several person, enables each one to make his own particular contribution to the onward movement of the kingdom of God—our church was founded, let be it said again, upon the conviction that this Truth once implanted in men's hearts and minds would produce life of the right kind. Our fathers pinned their faith to the conviction that right ideals once established in the hearts and minds of men, are superior in every respect to ritualism, formalism or despotism, as a means of obtaining and maintaining right relations between man and man, and man and God.

Our thought of Mennonite idealism should concern itself not only with clear conception of the ideals which the church holds, but also with the amount of faith which it has at various times vested in those ideals to produce in men's lives the desired fruits. The component elements of our idealism having been already well set forth in these columns, no attempt at repetition will be made here. Our purpose is rather to trace the attitude of the church toward its ideals since the day when they were accepted as the cardinal principles of Mennonitism. (Any one wishing a clear and concise statement of these principles would do well to read again Bro. Hartzler's article on the "Faith of Our Fathers" in the issue of Feb. 1.)

The faith of our early church fathers in the truth and power of Mennonite ideals is evidenced by the way in which they steadfastly faced and endured severe persecution for the sake of those ideals. Because of their emphasis on religious toleration, non-resistance, and certain other distinctive principles of Mennonitism, they were considered as radicals and heretics by other sects in the post-reformation days. Naturally they became the victims of the hatred and persecution which has always been heaped, in obedience to a supposedly religious impulse, upon those whose convictions are not favorably received by their fellows; all of which Jesus himself said should come to pass. (Jn. 16:2)

While fleeing from country to country to escape the hand of the persecutor, they looked anxiously about for an asylum and many of them found it in America under the protecting hand of the generous-hearted William Penn. Surely the influence of earlier Mennonites with their idea of religious toleration upon Fox, the founder of the Society of Friends, was for these people, "bread cast upon the water."

When our fathers came to this land of opportunity they brought with them, just as people from other countries do today, their entire manner of life, their customs, habits, ideas, language, and their dress. Having found a place of refuge they nestled among the hills and valleys of Pennsylvania and were content to enjoy their freedom, letting the rest of the world care take of itself. Naturally their manner of life, when once adapted to this country,

remained practically unchanged; and as is always the case with customs, the longer they were observed the more sacred they became. About this time, too, they ceased to educate beyond a very elementary degree with the result that they began to interpret their principles in terms of certain established forms, which in time became to their minds inseparably related; so that they felt that to retain the principle they must needs retain the form.

When later the varying currents of American life and westward migration brought Mennonites more into contact with other people certain changes in these forms tended to take place. This to many meant a threatened loss of certain vital principles. Accordingly church leaders came together in various places to "confer" about these things. When they reached a conclusion as to how to combat the tendency they "resolved" to work toward that end. The more frequent and regular these "conferences" and the more effective the "resolutions", the more faith was endangered in church leaders and through them in the laity, in this method of rightly directing and molding the thought and life of the church and the individual. The intention was to preserve the ideals of the fathers but their implicit faith in the inherent and sufficient power of those ideals to rightly govern men's lives, was modified to make room for the directing influence and government of conferences. In other words, the church still cherished in the main, its ancestral ideas but it lost much of its primitive idealism.

But the faith of the fathers could not be entirely supplanted and the closing years of the last century witnessed what may justly be termed a Revival of Idealism. At this time a group of men arose who were moved by the conviction that the Mennonite church had a message for the world and that the world was not receiving it as it should. Furthermore, they saw that the failure was due largely to the absence of such intellectual training as would enable Mennonites to effectively present their faith to the world. With the courage of their convictions and the enthusiasm of their youth they encouraged and organized the work of the Sunday School and Young People's Meeting and pushed out, in spite of opposition into hitherto untrodden fields of Christian activity, viz: home and foreign mission work and educational training of our young people. Because of the prominent part which he played in this movement and because of the dynamic power of his idealism, the name of J. S. Coffman will continue to thrill and inspire men when his opposers, then and now, are forgotten. 'Who follows in his train?'

Mennonite idealism, as far as our branch of the church is concerned, is today on trial. Men are called upon by movements within the church to pass judgment upon the power of our historic ideals of themselves to produce in men's lives the desired results. Brother, what is your verdict? Our fathers had faith that their power was sufficient. In the light of this truth, consider what it means to sing,

"Faith of our fathers, holy faith.
We will be true to thee 'till death."

The Missionary Enterprise

Ruth A. Yoder

THE missionary enterprise is the undertaking of the church to help people everywhere to live in the spirit of Jesus. The impelling force of the enterprise lies in the character of its religion.

Christianity has the highest revelation of God. It finds the character of its God revealed in Jesus Christ who has brought to us the consciousness of God's love and constrains us with him to seek to help all persons everywhere to live in fellowship with God. "Jesus is teacher, example, and companion." "Wherever Christ is known as the New Testament presents Him, He still draws all men unto Himself, not only by the gifts He offers but most of all and first of all by what He is Himself." The Christian religion as portrayed in the ideals, standards and spirit of Jesus is the religion that is able to make men free. It is the religion that lifts men and women to the richest life, and helps the individual to develop in a growing consciousness of the loving Father. It stands alone as the religion that is able to bring the individual and society to its highest and best.

The confidence that Christianity has the message that the world needs has impelled its followers to missionary effort. It began with that conviction and with that conviction it moves forward.

"Go ye into all the world and preach the gospel to every creature," "teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway" is the golden text of the missionary enterprise. It is the expression of the innermost feeling of the One who uttered it. It reveals the confidence He had in His Gospel, the trust He placed in His disciples, His love for a needy world, His hope for a fruitful harvest and His promise of continual fellowship. It is not an arbitrary, external command but it is the expression of the Spirit of Christ whose gospel supplies the motive for its extension.

Paul never appealed to the formal command of Jesus. What he experienced through the gospel of Christ became the motive for his service. The love of Christ constrained him.

In the very nature of Jesus himself we see the embodiment of His command. Those who would follow Him and would develop lives in his spirit must themselves have the spirit that He had. This spirit, not only finds for them a loving Father but constrains them to help others to know him. Alexander Duff said that there was a time in his own life when he had no care or concern for the people of non-Christians in foreign lands.

"The missionary enterprise has kept before the church and the world alike the inspiration of a great and dauntless daring." It is a spiritual enterprise. It is not the acquiring of property, the erecting of many buildings, the contributing of vast sums of money or the recording of the names of men and women as missionaries, but it is the extension work of the church in the development of lives in the spirit of Jesus in home and foreign lands.

While the expression in a given situation may very often and should be with material things it is the motive that promotes it that determines the force and the quality of the expression.

Only in so far as the church realizes and recognizes the spiritual purpose of the missionary enterprise and material things as a means to that end, only in so far can she know and experience the depth of the meaning contained in Christ's great commission and the power of the gospel that He has proclaimed.

The missionary motive is spiritual at heart, springing from the Christian experience. Study may confirm this motive, and general intelligence ought to bring dwellers in a Christian land to the support of missions; but the motive itself, if it is to be strong enough to attain independent efficiency must be the fruit of the spirit working in Christian life."

What made William Carey, David Livingstone, Mary Slessor, and Chalmers, and Paton, Morrison, Judson, Mackay, Moffat, Scudder, and a host of others, take their lives in their hands, use their keen intellects and spend their very best in non-Christian lands? Why do strong Christian men and women today spend their lives in Africa, India, China, Burmah, Turkey and in other places where non-Christian influence and life prevail? Why do men and women in our own land spend their lives in giving Christ to people who otherwise would not know Him?

"The impulse, the power is Christ, Christ who embraces the world and gives us the world-wide command and dwells in us to fulfill the command."

The motive is to bring all men to the living Christ and to help them to grow and to achieve character. "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God."

God's love goes out to all his children. He who has felt the glow of that love responds, and in a rebounding love goes out to those who do not know him.

Wherever the missionary has gone he has carried love, peace, order and civilization. He has loved the outcast and brought him to a better life. He has shown to the church and to the world the joy and peace and satisfaction of bringing lives to the living Christ. This is the achievement before which all others wait.

While Christ has been brought to many places in the non-Christian world and to many of the frontiers and unchurched areas of the cities in our own country and while in these places lives are being touched by the spirit of Jesus, there are vast areas that have never been touched by the church and millions of people have never heard of the living Christ. Even where work has been started, the cry for more and trained workers is constant.

The Christian church has the message of the living Christ. Why is the world so long in receiving that message?

The church has not been awake to the importance of its task. Only a living, active vigorous church serving in the spirit of Jesus can permanently be a strong missionary church, for only a living active, vigorous church, functioning in a social world can so feel the value of its blessings as to be impelled to offer them to the world and a wise and zealous representation of the message of Christ cannot help but draw men unto himself. The living Christian experience is the quickening force that gives the power for Christian Missions.

The task of the Christian church has always been to teach and to train persons everywhere so that they will live in the spirit of Jesus, and only as it has performed its task has it been worthy of its name. The church's strength and power is increased as it serves and lives in the spirit of the one who became servant of all, serving, loving, giving Himself that lives might grow and develop in His own way.

The church has employed insufficient methods if it has employed any at all. An immediate situation has oftentimes been made an opportunity for missionary effort. It is not a part of the life of the church as it should be. Appeals for men and money are made because they must be forthcoming but both are external gifts if the spirit of Christ does not impel the offering and if that spirit is not the daily possession of the one who gives. The spirit of Christ asks for the whole life and not only for a part and that at seasonal intervals. The question of finances has, more than any other one thing, brought missions before the people. The church however would be unwilling to admit that money was the most important part of missions. Money is an inevitable necessity in the missionary enterprise and the proper administration of funds is equally important. Those who go out to carry on the work are also an essential part of the enterprise, but the bringing of Christ to man and helping them to live in His way is the end to which all other parts of the work must minister. Lives are the important issue and on lives must we place the emphasis. If the whole church could appreciate the value of lives as Christ valued them, the missionary enterprise would be its greatest joy.

There has been lack of vision and interest. Many members of local churches do not know and are not very much concerned as to the extent and efforts of the missionary enterprise. They do not feel that they are a part of it; they do not realize that the success or failure of the work depends upon them as well as upon the one who goes out. Why should they feel that they are a part of it? They were never in reality considered as a vital part of the work except by occasional calls for missionary offerings for the work of the "missionary"; and then he may be apt to turn away thinking that the work is nothing to him. This is all wrong. His interest in the missionary enterprise has not and cannot be aroused unless a situation will be brought before him to which he will respond.

Church work has been done in such a haphazard way compared to the business and other professional vocations that those who hold high standards in other fields look with scorn upon the inefficient methods employed by the church. The missionary enterprise has done great things but how much more might it accomplish if the church would with greater earnestness consider the importance of its task and in the spirit of Jesus move forward. An inherent earnestness will dream dreams and see visions.

There is a lack of missionary education. "What a practical absurdity it is that so many church members should make their first acquaintance with missions in mature life, and what wonder is it that intimate acquaintance under these conditions is so rare?" If we really believe that each day the child should grow and develop in the spirit of Jesus and if we really believe that the task of the church is to make Christ known to the world, we will implant in the child, from his earliest years, motives of love for the Heavenly Father and for others with the opportunity for service. The church must help the child to grow and it must help the child to know the people of the world, all of them, as people to be brought to the Father. Other sheep have I which are not of this fold; them also I must bring that there may be one fold and one shepherd."

OUR BI-WEEKLY SERMON

Our Victorious Faith

W. W. Oesch

And this is the victory that overcometh the world, even our Faith. 1 *John* 5:4

IN these words the apostle asserts the efficacy of our Christian Faith. What are the probable grounds of John's high estimate of the power of Faith?

In his personal life, he had experienced the fact that cowardice could be supplanted by courage; that unworthy fear could be cast out by love; that hatred could be displaced by charity; that the fiery disposition of a son of Thunder could be transformed by a conscious fellowship of the Living Christ. During the long years of his apostleship, previous to the writing of this Epistle, he no doubt had witnessed the power of that Faith to change the spirit and ideals of individuals and communities. He had beheld its power to break down racial prejudice of the most obdurate kind—that of Jew against Gentile. Customs, traditions, and social stratifications, centuries old, and definitely inwoven in the religious life of his race, were uprooted and cast down by the power of the new Faith.

The great power and zeal with which he and his fellow apostles carried forth the Gospel of the Kingdom was due in no small measure to the fact that they were confident that theirs was a triumphant cause; that the Faith that possessed their souls could make them more than conquerors. And in this assurance they went forth in all lands, overcoming incredible obstacles, patiently enduring the greatest hardships, virtually accomplishing the impossible.

The evidence is not lacking that as in John's day, ours is a victorious Faith. We shall briefly consider four lines of evidence.

1. *It meets the total demands of our spiritual natures.*

What are these demands? The ideals of righteousness, as revealed in the life and teachings of our Lord, are so far beyond our attainments that we are ever conscious of our failures. We need forgiveness.

There is in each of us a consciousness of duties larger than abilities; tasks greater than our strength. We need power.

We are living in a world where there is much that is unjust, much that is harsh, much that is confusing all of which tends to rob us of our inward tranquility. We need peace.

We live in a world so ordered that right is not always clearly distinguishable from wrong; the path of the highest duty not always evident. Choices must certainly be made. We need wisdom. We need light.

Within each of us there are possibilities of life that must ever remain unrealized until we are born anew into the Kingdom of God. This new life is capable of large expansions. We are in constant need of life.

As I look about I find that the only persons, whose spiritual demands are satisfied, are men of faith; those who have laid hold on God and who are endeavoring to live their lives as a fellowship with Him.

It is also evident that when this faith in the Father, revealed by the life and teachings of Christ, possesses the souls of men, it changes their lives, transforms their characters. Quite as truly as in the days of the Apostles, this faith gives men the mastery of their souls. We are inclined to be impressed with that which is spectacular, by that which is distant in time. The story of a Paul or an Augustine captivates us, while all about us the lives of men and women in the common walks of life—unknown beyond their community—are being transformed and moulded in the likeness of their Master. In about every Christian church or community the evidence of the power of faith to accomplish such results is quite conclusive.

There are many who are so appalled by the presence of evil about us that they are tempted to conclude that faith has lost its appeal. To such, a glance at the great work of Christian Missions in foreign lands should be reassuring. The power of Faith is really no more manifest, but its achievements more spectacular the contrasts in the lives of men and communities greater.

2. *Our Faith has greatly affected our institutions, our standards of righteousness in morals, in the administration of justice in political life, in fact every phase of life.* If any one is in doubt of this let him compare the standards that obtain in Christian and non-Christian lands. Some point to the revelations of dishonesty in our nationa[l]

affairs as evidence of lowering standards. If the public conscience were unaffected by Christian ideals such disclosures would not create the reaction it has. Teapot Dome disclosures would cause very little stir in lands where Christian standards of honesty were unknown.

That which we call Christian civilization is a complex of many forces. They do not all tend toward righteousness. There are some influences which militate against every principle of Christian faith. Victor Hugo said about a hundred years ago, that "Christianity has permeated the world, but it does not govern it." Some Christians accept this as a necessary condition, and tell us that we must confine our efforts wholly to the individual. On the other hand, an increasing number of earnest Christians are coming to believe that our industrial and social order, our national and international relations can be Christianized. Why cannot the Golden Rule, the principle of Jesus taught in the Sermon on the Mount, be applied to our industrial order or to our confused international relations? There is a growing conviction that a realization of the Kingdom of God on earth demands the application of Christian principles to every institution, to every phase of life.

3. *Our Faith has through the centuries retained its purity against heretical teachings.*

The early church had not proceeded far on its program of expansion until it came into contact with current Greek philosophies. Attempts were made by some who were attracted to the new faith, to harmonize its teachings with their own. Often some vital truths of the Christian evangel were either denied or given unwarranted meanings. These heterodox teachings had mostly to do with the person of Christ and his relation to God. The Apostle John makes repeated reference to the presence of such teachers in his own day. He gives as one of their characteristic teachings their denial that Jesus Christ is come into the flesh. This he characterizes as "that spirit of Antichrist, whereof ye have heard that it should come and even now already is it in the world." The humanity of Christ was later denied by the Docetists, who held that matter was essentially evil, hence the Christ could not come into the flesh. There can be little doubt but that had this and kindred heresies prevailed over the church, that irreparable harm would have come to the faith.

It is beyond the scope of this message to further note heretical teachings of later centuries. When the fact is considered that the Christian faith has been spread abroad among all the races of men; brought into contact with every known system of thought without suffering the loss of essential truths; it argues well for its great vitality and its divine origin.

4. *Our Faith is vital, expansive, and compatible with truth from any source.* The past century has been preeminently one of investigation. Nothing that could engage the attention of the human mind has escaped. Nothing in the heavens above that could be brought within range of the greatest telescope; or in the earth, that could be placed under the lens of the most powerful microscope has escaped the scrutiny of the eye of man. This passion for the truth has led men beyond the material universe. Our Bible has been subjected to the same scrutiny, as to dates and authorship of its looks and purity of its texts. It can confidently be asserted that no truth from any source has made the essential truths of our Christian faith less credible. Not in almost 1900 years of its History, has our faith suffered by truth from any source. This is a fact of great significance. Truly, we can say with the Apostle that, "we have not followed cunningly devised fables," when we accept the essential truth of the Christian faith. No discovery of science can take from us the simple fact that "The Word was made flesh and dwelt among us," that "In Him was Life and the Life was the light of men,"that "as many as received Him, to them gave he power to become the Sons of God;" that "God was in Christ reconciling the world unto Himself." These are truths that are capable of being verified in every human experience.

There is no organization in the world that should be so ready to aid and encourage the search for truth as the Christian Church. Unfortunately, this attitude has not always prevailed. It is with no little humiliation that the student of Church History learns that we have fought almost every advance, only to be compelled to retreat as often. As late as a few centuries ago, the most spiritual and the most learned of Church leaders had grounded their faith on a theory of the physical universe. The Bible—so they contended—taught that the earth was flat and was the center of the universe. When a modest Italian astronomer proved the fallacy of that theory he was imprisoned,anathematized as a heretic,a destroyer of the foundations. Doubtless he did destroy the foundation for some. Such foundations have always been subject to destruction. If we build our house of faith on a sand bar of untruth we need not be surprised if the flood of truth will sweep it away. But why build it so?

Ours is a vital faith, therefore expansive living things are nearly always growing things. Much of the turmoil and conflict over so-called matters of faith in the history of the church, have grown out of attempts by those in authority to confine this living faith within the rigid bounds of their own conception of truth as expressed in creeds and decisions of councils and conferences.

But it is not given to any of us, no matter what our spiritual or intellectual attainments, or our ecclesiastical position to conceive of the whole of spiritual truth.

In every age of the church there have been those in authority who were unable to conceive of truth as being larger than their understanding, or of faith as being greater than their comprehension. They have at times attempted to state limits and bounds within which faith must express itself. Traditionalism with its emphasis on customs and formulas, is a natural outgrowth of such an attitude and has ever been a foe of vital faith. For centuries vital Christian faith was all but buried under the great weight of these accretions. The implications and expansions of our faith are rooted in the spirit and teachings of our Lord and must in due time develop.

"I have yet many things to say unto you but ye cannot bear them now," are the words of Christ. As surely as the oak tree is involved in the acorn, so surely are the expansions of Faith involved in the Teachings of Christ.

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Homeward Bound In Galilee

Herman H. Kreider

IF you have ever started out on a far journey, leaving home in the early morning, you will find it hard not to imagine the scene at the Near East Relief personnel house in Beirut, Syria on the thirtieth of last August. The usual hurried movements of the final packing were accelerated by the sound of an automobile horn in the street below, and in a few minutes we found ourselves bidding farewell to many friends that we had learned to know and love in the two years that we had been out of our homeland. Almost before we realized it we were in the great pine grove south of the city. It was difficult to suppress the feeling that every minute this car was bearing us farther and farther from many things which seemed more interesting than ever before, now that we would probably never see them again.

Out of the haze in the low-lying valleys there were borne small clouds which glided up the gentle slopes of Lebanon as if trying to hold back some of the brightest rays of the morning sun. As we looked out over the sea, stretching to the horizon on our right, we could see a few fishing vessels resting lazily on the calm, clear blue. Leading south toward Sidon and Tyre the shore line swung in and out, sometimes giving space for a newly plowed field between ourselves and the pebble strewn beach, sometimes extending into deep coves almost under the road on which we were driving. The great orange groves of Sidon, and the old Crusaders' castle on the seaward arm of the city would have threatened to attract our attention once more, had we not been so near the Birdsnest Orphanage, with more than twenty score little children, for we would have given almost anything to have one last glimpse of coy little Anna or mischievous Ibrahim.

Our only stop was made on the very peak of the "Ladders of Tyre", where our passports were examined for entry into Palestine. For the last six miles before reaching Haifa we roda over the sandy beach, many times practically at the water's edge. We stopped for lunch at Haifa, the modern seaport town built on the north slopes of Mount Carmel, and after our meal were taken the remaining twenty-five miles to Nazareth. Here we met our friend, Mr. Blatchford, director of Near East Relief activities in Palestine, who very kindly invited us to make use of his car and chauffeur for the trip to the Sea of Galilee.

We left Nazareth, by the road which leads past Mary's well, about three o'clock in the afternoon. Practically the whole district is a hilly country, furrowed by deep gullies and stony ditches. The carriage road follows a zig-zag course while the foot paths and donkey trails follow the above-mentioned waterways, making travel by these means much more difficult and dangerous. Without a doubt many,of the deep-worn footpaths which we saw were the very ones which the Savior trod when passing from his home to the cities on the shores of the lake. As we passed the busy well in Cana we wondered whether He did not often meet there those who had been impressed by His first miracle. A little farther along the Horns of Hattin rose to our left, and we paused to note how favorable was the location for the seating of thousands who had been drawn to Him.

The road now began to descend very rapidly toward the lake which is over six hundred feet below sea-level. Just outside the miserable black and gray town of Tiberias, at the foot of the road from Nazareth, there were but a few trees where was once a district of most luxuriant vegetation. The shadows of the hills had crept over the town and were reaching out over the lake when one of the few remaining fishing boats came near where we were on the shore. Miss Miller suggested that these must have cast their nets on both sides of the craft without success, for they seemed very ready to abandon their fishing in order to earn several coins by taking us out for a sail on the lake. We did not stay long, however, for a slight breeze soon began to make a very choppy surface where there had been only tiny ripples a quarter of an hour earlier, and we had learned from the experience of others that these evening squalls on Galilee have proven too severe for many a fisherman's skill. The sunlight was now touching only the very crests of the hills of Bashan. we saw Hattin again in the late twilight, and night was upon us by the time we reached Cana. A little later, from the balcony of our hotel in Nazareth, we looked back in the direction of our trip of the afternoon. And while we watched, the moon rose full and clear, as if from a hiding place behind the bleak hills which are beyond Jordan.

The next morning we visited Mary's well, watching with deep interest the women who came to fill their waterpots and to chat with their neighbors, as well as peddlers who came to refresh throats grown weary with the calling out of many wares. One of our objectives, decided upon in passing the day before, was the hill to the southeast of the village. From this point, through a foreground of stately cypresses, we could study the little town with its glistening houses of white stone, interspersed with churches and schools in slightly darker tones. We climbed on up to the top of the ridge on the south slope of which the whole town is set, and walked to a cool spot, not under a spreading tree, but in the shadow of a garden wall. Involuntarily our eyes turned toward the northwest, where in the distance we could just discern a faint white mark,—the surf line of the Mediterranean where it washes the sands between Acre and Mount Carmel. Then, sweeping the horizon from the sea along the north and east to the southwest, we could see successively the hill country and villages of Galilee, the depression of the Jordon valley, Mount Tabor, Little Hermon, and the Plain of Esdraelon, with Nazareth lying at our feet.

We continued along this ridge until we reached the

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Conducted by Crissie Shank

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There are a number of considerations that are worthy of brief comment.

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quite naturally upon the wakening of new spiritual life. A spiritually minded people are responsive to God's will. In this lesson the important truth confronts us: The spiritual regeneration of men is the condition which makes lasting reforms a possibility.

In Ezra's day, and in ours also, instruction in the Law of the Lord awakened the souls of men. Ezra provided that the Law shall be read to all of the people. It was read distinctly. It was explained so that it might be understood. This method was productive of much good. There is nothing more effective in changing the characters of men than the Gospel of Jesus Christ. The preaching, the teaching, the study of the Bible is of first importance. The task of this generation is to teach the good tidings of love, forgiveness, redemption to discouraged, perplexed, sinful man. God's truth grips and stirs the hearts of men. The spiritual life of no people thrives on controversy and speculation. The Bible is the source of sound instruction in pure religion. The Bible inspires with its own life those who read and study it diligently. It has been said that the scriptures are so full of life-spiritual life, that if you prick them they bleed. We must study the Bible with renewed zeal. We must teach our children so that they may also learn to love the Bible. We want the teachers in our Sunday Schools to understand and teach it accurately. If men learn to love the Law of the Lord they will discover that it has a strangely transforming power.

O God, I love thy Law. Teach me to understand it that I may observe it with my whole heart. Amen.

THE Y. P. M. TOPICS

Conducted by A. R Eschliman

ALONE WITH GOD

(Topic for June 15)

IN the first place, being alone with God helps us to become better acquainted with Him. In our everyday life we make much use of this principle. We seldom accept an individual into our immediate friendship unless we have had some occasion to come into close contact with him. In most cases a private interview is required. On the other hand no individual is willing to obligate himself to another individual, firm or organization without some private communication. We don't necessarily, make these precautions because we are suspicious but if we are contemplating allying ourselves closely with a worthy individual we feel that we owe it to ourselves to come into close contact with him that we may be benefited by such contact.

Why can we not use the same wisdom in dealing with God? Jesus made use of this opportunity freely. "And in the morning, rising a great while before day, he went out, and departed into a solitary place and there prayed." Have you ever gone out in the morning in a solitary place to receive the inspiration of the dawn? It seems there is no other way to get quite so close to God. During the day we are continually reminded of man and his world but in the morning when man's world is least in evidence our thots are left free to ascend to higher plains. The poet recognizes the same principal when he says.

"Of all the pages written the world contains no end.
No pen like that of nature can such conviction send;
For every branch and flower and every tree and bough,
Sings of its creator, they seem to know just how;
And always in the morning, whenever I draw near,
I'm sure to hear them whisper—God is right here."

Every individual should take the example of the Master and the poet and avail himself to the inspiration of the dawn. "When all man's world is quiet and Nature has its say."

Another important reason for being alone with God is to avoid display. Jesus says, "Be not as the hypocrites for they love to pray on the street corners that they may be seen by men. But when ye pray enter into your closet." If Jesus was in the midst of Man's world where he could not enjoy the calm seclusion of the dawn he made use of the next best—the seclusion of a closet where he could shut out man's world as much as possible. "Then", he says, "Thy Father which seeth in secret will reward thee openly." How often we hear vain repetitions seemingly for the purpose of making long prayers, which is another subject for the Master's condemnation and is another product of display. If the individual had been in secret there would have been no temptation of this kind.

Too often we talk to God instead of talking with Him. People seem to think when they have uttered a number of sentences to Him they have prayed. Then they wonder why their prayers were not answered when they did not even wait for an answer. Why not have God talk to us instead of continually talking to Him. "The spirit itself maketh intercession for us with groanings which cannot be uttered." Here we see the emptiness of words. When man gets to the point where words cannot express his emotions the Spirit takes up the message. But what would be the reaction in a congregation if the one leading in prayer would cease to utter words. People get restless and even embarrassed in a series of prayers if there happens to be a break when no one is speaking. If we could get accustomed to this silence it might be the time when we would receive the greatest blessing.

But we cannot always wait till the morning and there is not always the privacy of a closet. The boys in camp who were not allowed to leave the barracks were forced to do a thing which might prove helpful to us all—withdraw to be alone with God when we are in the midst of men.

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THE IMPORTANCE OF CHURCH MEMBERSHIP

(Topic for June 22)

BEFORE one seriously considers becoming a member of any organization he does well to know the meaning of that organization, what called it into existence, its leadership, purpose, etc. The first question therefore confronting us is what is the church?

The Greek word for church originally meant an assembly called out by a magistrate or by legitimate authority. It seems that this is the idea the writers of the New Testament had in mind when they wrote to the Christian congregations. In Matt. 10:25 it is spoken of as Christ's household. Matt. 5:13 it is the light of the world and a salt to the earth. But from Matt. 16:19 we infer that it is a kingdom. Christ was about to establish his Heavenly Kingdom on earth to be the substitute for the Jewish church which was now doomed to destruction. Matt. 21:43.

If this is the nature of the organization then why become a member? The first reason for becoming a member is because it is the greatest of all organizations. There are organizations that are worthy but because of the leadership one would hardly want to invest his life in them. But with the church the opposite is true. If one had no other reason for joining he would do well to join simply to come in contact with its great leader and head, Jesus Christ. A leader for which no one need apologize but on the other hand one is prompted to emulate His glory and strive to live up to His principles and ideals.

No individual who is alive and in earnest would care to belong to an organization which did not have a strenuous program but would much prefer an organization that taxed his best efforts to the limit. Here again the church stands as a challenge to the very best and most courageous men and women. The Jews had the commission of bringing the kingdom of God to the earth but according to Matt. 21:43 the Kingdom of God was taken from them and given to a nation bringing forth the fruits. From the events on the day of Pentecost we know that the blessing rests with the church. So her purpose is to propagate the Kingdom of God. Can you think of a cause

more worthy. It is not a cause for weaklings but for the brave. The only question is, can one qualify.

Again it would be folly to join an organization made up of people with whom we could not feel a kinship. So we are wandering about the personnel of this organization. Acts 2:41-42. gives us an idea of the essential conditions for church membership. First, is baptism, which implies repentance and faith. This is not saying that all church members have this qualification but it shows the standard which one must reach before he can become a dynamic member of the real church; Second, certain principles, that have been found essential for the carrying out of a particular purpose, have been formulated into doctrines and the members are thereby held in a unified effort. Third, fellowship, one of the fundamental principles in all effective organizations. Fourth, communion or the Lord's Supper which continually calls to remembrance their great Leader and Master; fifth, public worship which keeps alive the common activities of the organization. Can there be any question as to the importance of membership in an organization of this type? We cannot but answer in the negative. -

The importance, then, of church membership would be as follows: (1) It is the greatest of all organizations; (2) It has the most outstanding leader that the world has ever known and it is of utmost importance that we come in personal contact with Him; (3) It has a purpose that is a worthy challenge to any ambitious and energetic individual and (4) It has a personnel that does credit to anyone who can qualify for membership.

PAUL AND HIS BOOKS

It is not sane to say we should never read any book but the Bible. There are extremists who do say that, who claim that they teach and speak only what they have found in the Word of God, independent of any man's teaching. But we have a very fine authority for the study of thoughtful books interpreting the Bible. Paul, anticipating a visit from Timothy, said: "The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments" (2 Tim. 4:13, R. V.) He had previously said to Timothy, "Give heed to reading" (1 Tim. 4:13). As Mr. Gaebelein points out in a recent number of *Our Hope*, Paul was "the great inspired apostle, who had preached for over thirty years and had a far wider, more spiritual experience than perhaps any other man, yet he wanted the books. He had been caught up into the third heaven, and heard there things unlawful for a man to utter; more than that, he had seen the Lord, and then received the great and marvelous revelation, put into his hand by the Spirit of God, yet he wants books." Bible teachers are gifts of the Lord to His Church (1 Cor. 12; Eph. 4:11, 12) for the purpose of the "perfecting of the saints". Their ministry is the written as well as spoken word.

—*S. S. Times*

Sir Walter Scott, the author of the "Lady of the Lake," was a young poet. When he was nine years old his mother saw him, in the midst of a tremendous thunder storm, standing still in the street and looking at the sky. She called to him repeatedly, but he remained looking upward without taking the least notice of her. When he returned to the house she was very much displeased with him.

"Mother," he said, "I could tell you the reason I stood still and looked at the sky, if you would give me a pencil."

She gave him one, and in five minutes he laid a piece of paper in her lap, with these lines written on it:

"Loud o'er my head what awful thunders roll.
What vivid lightnings flash from pole to pole
It is Thy voice, my God, that bids them fly;
Thy voice directs them through the vaulted sky
Then let the good Thy mighty power revere,
Let hardened sinners Thy just judgment fear!"

One day during the Boer War, just as the train was starting from Waterloo Station, London, a fine man, hot and weary, entered the carriage where I was sitting, and hastily seating himself, as if more exertion were impossible, exclaimed, "I'm called." He soon fell asleep, and we noticed that he was a stoker, and was black with the soot and oil of his engine. He awoke and again exclaimed, "I'm called." Then he told us he was a reservist, and was to join his regiment at Aldershot immediately." He did not wait to wash, or put on his best clothes, but at once obeyed the call of his king. *God has called us. Have we answered as readily?—Sunday-School Chronicle.*

"To follow Christ is to be a Christian; it is not necessary to have overtaken him. Here we grow toward Christ-likeness; when we awake and see him as he is, then, and not till then, shall we be truly like him."

OUR BOOK REVIEW

THINGS FUNDAMENTAL

By

Charles Edward Jefferson.

J. B. Cressman

IN these days of hectic controversies on fundamental questions it is always refreshing to come in contact with a mind that deals with these matters in the spirit of calm inquiry rather than heated debate. After all violence cannot do justice to truth and fundamental problems must eventually be settled, if they are to have any permanence at all, in the quiet of the individual heart. It is in the spirit that the book under review approaches fundamental things. The volume really consists of thirteen sermons delivered by the author as a pastor to his congregation, and the discourses represent his effort to help his members answer questions which may well prove real difficulties in their lives. Waving aside cheap emotionalism and intellectual gymnastics he marshals his facts in a way that appeals to both heart and reason. The search is for truth and it is a diligent searching. In his own words, "I accept the New Testament from the first page to the last, and I will not allow any man to insinuate in my presence that I am not a liberal Christian. It is the duty of all Christians to be liberal, to welcome all truth with open mind and generous heart." Some of his conclusions will doubtless be unsatisfactory to many people but they need not be disquieting. One thing is certain. Any man who presents as forcibly, and clings as unreservedly to, the fact of the resurrection, the credibility of the other miracles and the work of the Holy Spirit cannot be unfavorably classified. Above all is his argument for the Deity of Jesus. There is nothing more convincing in the book, the argument is masterful. Worthy of consideration also are the discussions on sin, faith and reason. The fact that the sermons were preached and printed two decades ago should not militate against them. They are neither old-fashioned nor new-fashioned. They are on solid earth. They are fresh today. They grip the mind and heart. Lovers of truth and sanity will do well to read them in a spirit of genuine inquiry.

THE HOME

By W. B. Weaver

THIS is a splendid little booklet, on a subject which is vital and important. In striking language and with apt quotations the author points out the possibilites and the opportunities of the present day home, as well as the glaring shortcomings and dangers to which it is exposed in our modern day and age. A booklet that will repay careful reading. It can be secured for ten cents by addressing the author W. B. Weaver, Danvers, Ill.

Notes from Here and There

The Tri-county Sunday School Convention, composed of Wayne, Stark, and Medina Counties (Ohio) was held at the Martin's Church, near Orrville, Ohio, on Saturday, May 31. This convention is held twice annually.

T. K. Hershey, returned missionary from South America, is convalescing at the Chicago Home Mission from an operation which he underwent at the Wesley Hospital, Chicago, soon after the Board Meeting at Sterling.

Paul E. Whitmer is scheduled to deliver a series of Bible lectures at the Salem (Sonnenberg) Mennonite Church, near Dalton, Ohio, June 15- 22.

Dedicatory services were held at the Warren St. Mennonite Church, Middlebury, Indiana, on Sunday May 25th, P. E. Whitmer delivered the dedicatory sermon. A. W. Slagel of Chicago and Mary Burkhard of Goshen also had a place on the program.

Harold Bender and wife, resident at Tuebingen, Germany, spent five weeks recently in touring over Central and Western Europe. They visited some Mennonites in Lorraine and Alsace, as well as in the Palatinate, spending Easter Sunday in a Mennonite congregation near the French border across the Rhine from Karlsruhe. Their trip also took them into Spain, where they visited Barcelona, Madrid, Toledo, and other points of interest. At the present time Bro. Bender is continuing his studies at Tuebingen, expecting to return to this country in time for the opening of Goshen College next fall, where he will be one of the instructors.

Dr. James M. Gray, president of Moody Bible Institute, Chicago, is to deliver the commencement address at Hesston College on Thursday, June 5th.

It is now fifty years since the members of the Alexanderwohl Church, near Goessel, Kansas, came to this country. An appropriate celebration of this event was held recently in the nature of an all day Sunday service. This occasion was also used to celebrate the close of forty years service to the congregation of their minister, H. Banman. Bro. Banman is now retired, at the age of 81 years.

It is reported that 10,000 persons, presumably all Mennonites, are desirous of migrating to Mexico in the near future, and have requested the Colonization Committee to endeavor to make arrangements with the government of that country. Some of them are planning to come on their own resources. That the Colonization Committee has a good-sized job on its hands cannot be doubted.

J. E. Hartzler, on the evening of May 24th, repeated the lecture from a Philadelphia radio station which he had given several weeks before, due to the very large number of requests which came to the station and to Bro. Hartzler personally from "fans" who had listened in on his first lecture. The subject of his talk was, "The Supreme Legacy of a Father to his Son." Bro. Hartzler will receive his Ph.D. degree from Hartford Theological Seminary on May 28th, and will then return to Bluffton to resume his duties as President of Witmarsum Theological Seminary.

J. N. Kauffman, and Sarah Lapp, missionaries at Dhamtari, India, have been granted furloughs by the Mission Board, to begin next spring provided arrangements can be made to take care of the work on the field in their absence. Sister Lapp is the widow of Mahlon Lapp who gave his life on the field last year.

The Home Mission, Chicago, holds a monthly Mother's Meeting. On May 26th, however, the program was varied and the husbands and sons were also invited in. Most of the evening was spent in singing. Special efforts are being made to have the people who attend the mission feel at home, and enjoy the fellowship that a group of Christian people ought to feel when they are together.

Manchester College, Manchester, Indiana, held its commencement exercises May 16 to 23. More than sixty graduates received their college degrees, and a large number completed other courses. Dr. Chas. McKenny, president of the Ypsilanti State Normal school delivered the commencement address.

Harry F. Weber, graduate of Goshen College and Witmarsum Seminary, is writing a history of all the Mennonite bodies in the state of Illinois, which he expects to submit for a Ph. D. degree. He gathers his material by means of an extensive questionaire, followed by a personal visit to each locality in which there are or have been Mennonite settlements.

Dr. Chas. M. Sheldon is to give the Commencement address at Bethel College on June 5th. The Baccalaureate sermon is to be preached by the President, J. H. Langenwalter, on June 1.

Tabor College, at Hillsboro, Kansas, held its annual commencement during the week beginning May 18th. A total of 44 graduates received diplomas. Nine of them received the degree of Bachelor of Arts. President D. W. Kurtz, of McPherson College, gave the commencement address.

Mary Hooley, who has been a teacher of English at Bethel College the past few years, has been granted a year's leave of absence. John Thut, who has been employed as teacher in Freeman, South Dak., will be instructor in Voice at Bethel next year.

John Umble, former student of Goshen College and Northwestern University, later a teacher in the Akron (Ohio) High School, and for the last number of years engaged in farming at West Liberty, Ohio, has been announced as a member of the faculty of Goshen College, to begin work this fall.

P. E. Whitmer, Samuel Witmer, and Payson Miller will teach in the Bluffton Summer School which opens on June 9.

It is said that a newly arrived company of Mennonites, comprising about 20 families, has secured a tract of 5,500 acres in Saskatchewan, representing a value of $270,000.

SOME OLD LETTERS

(Concluded from page 178)

his members with him. We however held an open meeting with our members present. Among the rules laid down for the conference was this one that when one man spoke the others were to remain silent and permit the speaker to have his say. Jacob Amman was given a hearing and we listened to him. But when I began to speak he arose as if to leave. I begged him to let me have my say also but he would not listen.

Foot Notes

(1) The writer of the first letter, who belonged to the Amman party at first.

(2) A common name among the Amish who came to Ohio and Illinois in the early part of the last century. Also common among the Swiss Mennonites of Ohio.

(3) The same name as one of the Pennsylvania founders of the Gehman family, who came to Pennsylvania August 11, 1732.

(4) Perhaps modern Ingold.

(5) All Mennonites worshipped in their barns or houses at that time in Switzerland, a custom maintained to this day by some of the Amish in America.

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The CHRISTIAN EXPONENT

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JUNE 20, 1924.

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The Building Program of Jesus

Our Bi-weekly Sermon

Mornings and Evenings in Judea

The Open Forum

The Editor's Chat

So many good things have been crowding for space on this page that the Editor has felt rather reluctant to monopolize it for himself. We find quite a variety of interests represented by our readers, and not all of them enjoy or prefer the same thing, even for this page, so we try to vary the menu somewhat from week to week. We hope you will bear with us when your preference is not found here. Perhaps someone else will find it just to his liking.

Quite a number of changes of address have been reported to this office recently. Some of our readers who have been teaching have closed their terms of school and are spending their vacations in other communities. We are glad for the prompt way in which they have notified us, showing that they value the occasional visits of the paper enough, at least, to tell us where to send it. Many of them have sent along some highly gratifying remarks concerning their appreciation for the paper, for which we thank them heartily.

It would help us in several ways when changing an address on our lists, if those who are having it changed temporarily only would so state. That is, if you have been teaching in a community and expect to receive the paper at the new address for the summer months only, so that you will later want it changed back to the old address again, just state that fact. It will help us and we will appreciate it. You need not state now just when you will want it changed back. Leave that part until you are ready. Just tell us that the new address will be for a short time only.

We will appreciate, also, careful and complete addresses whenever you have occasion to send us either your own or those of your friends. Always give rural route number, if any, and in towns where mail is delivered by carrier give full street number. When this is not done, the post-office department sometimes notifies us of the complete address, and then it becomes necessary to go through the lists later to make the correction, besides cutting a new stencil for the addressograph. All this requires extra time, as well as expense.

An aged brother who has been sick for a number of months and is very feeble, but whose daughter has been reading the Christian Exponent to him regularly, said recently: "I like your paper, and the reason I like it is that it tells the Truth. I always look forward to its coming, and have them read every word of it to me."

Now the Christian Exponent does not claim to be the *only* paper that tells the truth, but it does try to be *one* of those that does, and this testimony of our aged brother is very heartening.

Another brother, who is not in sympathy with the Exponent, says that we do too much "mud-slinging." We really try to avoid that, and thought we had succeeded pretty well. But if the brother is right we are going to try to be doubly careful after this. We feel that mud-slinging is neither courteous nor Christian, and we try to be both. We somehow feel that what the Brother took for a deliberate "sling" may have been but an accidental "splash" that happened to go in his direction. We are sorry for it just the same, but it really seems impossible to avoid such accidents occasionally. Please Pardon.

Here is a letter from the far west:

Many thanks for copy of "Exponent." I enjoyed it and it is as old Grandpa S. used to say about our Bartlet pears, "They have a peculiar flavor, or taste. They taste for some more of them."

Yes, we would like to have more of them. Could you possibly arrange to send the "Christian Exponent" to us regularly? Please do.

I can not spare the money to pay the subscription price, but for that matter we are getting the Kings Business, The Bible Today, The Wesleyan Methodist, etc., etc. But so far had to pay for all of our own church papers and am getting all of the Scottdale papers excepting one, I think. We get the Mennonite, Rundschau, Wahrheits-Freund, the El Camino Verdadero, etc., the last named free. If you can see fit to donate us one or more copies of your paper you will greatly accommodate your unworthy Brother.

The Brother adds a postscript which he concludes with the following line:

"God Bless, guide, and keep you sweet in Jesus," to which we add a fervent "Amen." If all of us could be kept that way we might understand each other better.

Another letter, of a different nature, comes from a brother located in Mississippi. This brother has been located in the Southland for some time, and is very much impressed with the opportunities there, both for making financial progress and for doing religious work in what thus far has been frontier territory so far as the Mennonite Church is concerned. We print his letter entire.

Lyman, Mississippi, May 20, 1924.
The Christian Exponent
Wooster, Ohio.
Gentlemen:—

We have two unusual offers for Mennonites, submitted several days ago, by J. J. Taylor of Gulfport, Miss. He is the Industrial Agent of the Gulf and Ship Island Railroad Company. This man has proven to be free from real estate schemes and grafts, In fact his aim is to protect the settler from such pernicious influences.

I. Wanted, six families of Mennonites to locate on the strawberry lands near Gulfport. The Company will furnish land, house, barn, water, and fencing free of charge for the first year. This is the same as if you were on your own land that is paid for. Fertilizer, plants and expert men are near by. This is right in the midst of the strawberry industry that has become great in two years, and promises to be much larger next year. The Company is so sure of this industry that they can afford to make this unusual offer. Men interested in this proposition should be on the grounds August 1 to prepare for October plantings. One family could handle five to seven acres. These same plantings will be bearing fruit by March 1st, when shipping begins, and will continue until some time in May.

II. The same company owns a large tract of land twenty miles north of Gulfport, on the Dixie Highway, and their own railroad. The Company is developing one-half of this tract and offers to sell the other half to home-seekers. They can supply 20 families at $13 per acre, without interest and payment the first two years. At the beginning of the third year six per cent interest begins, and the first of ten equal payments becomes due. The Company will help the settler to building material and fencing at attractive prices. Their own development has expert men who will give to the settler much gratis help and counsel. The Company is planting oranges, pecans, cucumbers, melons, vegetables, etc. The settler may plant berries, cotton, corn, rice, sugar cane, cowpeas, soybeans, potatoes. He may raise cattle, poultry, or hogs, all of which will prove profitable to the good manager.

Anyone desiring may write to Mr. Taylor for further information. He will gladly give it. Please tell your local news man about this and have him print the main facts. We would be glad to see it appear in the Christian Exponent. Fraternally,

J. B. Brunk.

We are not in the land office business, and have no axe to grind, but if anyone is attracted by Bro. Brunk's description of this country we invite them to get into communication with him at once.

A PREACHER'S DIFFICULTIES

A young preacher in a college town was embarrassed by the thought of criticism in his cultivated congregation. He sought counsel from his father, an old and wise Christian worker, saying: "Father, I am hampered in my ministry in the pulpit I am now serving. If I cite anything from geology, there is Prof. A——, teacher of this science, right before me. If I use an illustration of Roman mythology, there is Prof. B——, ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowered by the presence of the learned man who teaches that branch. What shall I do?" The sagacious old men replied: "Do not be discouraged, preach the gospel. They probably know very little of that." *The unlearned and untutored disciples of old wrought wonders "in the name of thy holy Servant Jesus"* (Acts 4:13, 27, R. V.) Why not to-day?—*The Witness.*

THE

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VERNON SMUCKER, EDITOR.

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie Shank, Missions; A. Ray Eschliman, Y. P. M. Topics. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, D. S. Gerig, John L. Yoder. **Contributing Editors:** N. E. Byers, Ruth Yoder, J. E. Hartzler, I. R. Detweiler, Mable Miller Kurtz, Elsie Byler Burkard, Hervey Schnell, Clarence Fulmer, and J. Boyd Cressman.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

BEST WISHES

NOW that plans have been announced for the opening of Goshen College next fall, and a faculty obtained, The Christian Exponent wishes to express its sincere good wishes, and the hope that the institution may flourish and grow to be worthy of the confidence of all those who are genuinely interested in real Christian education of the highest and noblest sort.

The situation with reference to Goshen College has been a most unhappy one in the past. Those who came in contact with the institution as students, instructors, and patrons, have almost with one accord been touched and influenced by a high Christian idealism, loyalty to Christ, and a passion for service which have made Christianity very real to them and which in a great many cases led them to completely surrender and dedicate their lives for the cause of Christ. For these people Goshen College holds many sacred memories which can never be erased. On the other hand, there was somehow a failure or an inability on the part of the school and some of the leaders of the Church to completely understand each other and to adapt themselves sympathetically to each other's viewpoint, until finally last year the school was closed altogether. Perhaps the lessons that have been learned on both sides will be an advantage in the present effort to again open the school and serve its constituency.

The Editor is not informed as to the detailed plans for the institution, or how radically (if at all) it is to differ from the old Goshen College in its spirit and outlook upon life. We hope at some time to be able to have those who are at the head of the institution to tell us some of these things in the columns of the Exponent. We believe that they realize something of the seriousness of their tasks, and that they are setting about to carry out their responsibilities in the best possible way. We hope that their efforts will merit the support of all who are really interested in the cause of Christian Education, and their success will then depend on how heartily we give them this support. There is a real place and a real need for the right kind of a Goshen College if the young people of the Mennonite Church in the middle west are to be properly served and taken care of, and again we state that our heartiest good wishes and prayers attend this endeavor to re-establish this kind of a college.

—o—

BISHOP BROWN

THE ecclesiastical trial in Cleveland of William Montgomery Brown, of Galion, Ohio, Episcopalian Bishop, charged with being a heretic, causes no little stir in the religious and secular world and is being given wide newspaper publicity.

Here is a sorry spectacle. A man with white hair who has been for forty years a prominent minister and bishop in the church, described as having kindly blue eyes, lovable and affable, who denies the Bible in the Christian sense and places it on a par with Aesop's fables, denies that Jesus Christ ever lived, knows no God but nature, does not believe in life after death, and yet claims the right to hold a high office in a Christian church because he thinks the Christ *myth* a beautiful one, and because he believes in the *ideals* which the Christian religion seeks to express.

In his own words, Bishop Brown places Jesus Christ, Santa Claus, and Uncle Sam all on the same level. All are but myths, representing certain ideals in which he

believes and which he tries to practice. He refers to himself as an atheist, and in his book on "Christianity and Communism" which forms the basis of the charges which are being brought against him he advocates many things which to the believer in Christ and God are nothing short of rank infidelity.

No one questions the right of Bishop Brown to believe these things if he wishes to, but why he persists in injecting himself into a group whose ideals and beliefs and convictions are so contrary to his own is a bit difficult to understand. It would seem that the very least which those who are sitting as judges in the case can do is to depose him from his office and deny him membership in the Church. That certainly should not be unfair to Bishop Brown, for he could still have Aesop's Fables for his "Bible," and either Santa Claus or Uncle Sam, (or both if he liked) for his "God."

—o—

THE QUESTION OF PECULIARITY

ON another page in this issue of The Christian Exponent, readers will find an unsolicited article by one of our subscribers on the question of peculiarity in dress. We hope that it will be given a careful and unbiased reading, and that those who take issue with its conclusions will feel free to present their arguments and reasons in the Open Forum of future issues.

This question of peculiarity or distinctiveness in dress is one of the serious issues confronting the Mennonite Church today. It is one of the things which has become traditional with us as a result of many years of practice. It has come to be taken for granted by those who accept our heritage without question, and, to a good many minds, to question it at all is to turn traitor to our faith. As tendencies have arisen on the part of individuals to discard or minimize the tradition, Conferences have legislated and passed rulings in an endeavor to maintain it, but these do not seem to have settled the problem, and today this question, more than anything else, is at the bottom of the disturbance and uneasiness in the Church.

Clashes between Fundamentalists and Modernists in many of the Churches have been claiming our attention and our interest. There are some alarmists among us who believe that that is the issue in the Mennonite Church as well. Consistent with this belief, those who seek to find the "whys" and "wherefores" of some of our traditions and customs are at once suspected by these folks of being "Modernists," disbelievers in the fundamentals of the faith, and enemies of the church, no matter how earnestly they assert the contrary. To our minds this is very unfortunate. There may be individuals here and there who are "Modernists" in the extreme and odious sense of that term, but if there are they are the exception and not the rule, and our present issues are not the result of that movement.

Why not discuss the dress question frankly, freely, and charitably? If those who believe in peculiarity in attire can convince those who do not that it is one of the vital tenets of our faith and that it must be maintained at all hazards, we feel sure that the later will be open-minded and honest enough to change their attitude. At any rate, we need not fear the truth, for the truth will stand. If convincing arguments are furnished they will be accepted no doubt. It seems increasingly certain that unless this is done our troubles will increase instead of decrease. People are no longer in a mood to accept tradition or custom without good reasons and satisfactory explanations for it, and to attribute this attitude of mind to "worldliness" and a desire for freedom to follow the ways of the flesh is far from the truth and merely begging the question. Of course, there may be those whose motives in questioning peculiarity are unworthy, but we do not believe that this is true of the great majority

It should be clearly kept in mind, however, that the question at issue is not simplicity, nor separation from the world, nor con-conformity. We believe that no good Mennonite will seriously question the proper application of these cardinal principles of our faith. Unfortunately, many good people confuse these principles with peculiarity, and look upon them as one and inseparable. A thoughtful discussion will avoid this confusion and will confine itself to the question at issue.

The columns of The Open Forum are at the disposal of those who have earnest convictions on this question, and a special invitation is given to those whose well-considered conclusions are at variance with those expressed in this issue by the writer on that subject. Christian courtesy is our only requirement for admission into this department provided the subject is a suitable one to be discussed. Our Open Forum is really "Open". Can we not get at the truth of this matter by a candid and Christian discussion of the question, and then show ourselves large-hearted and genuine enough to accept the Truth?

—o—

OUR RELATION TO PACIFISM

WE have frequently mentioned and commented favorably in these columns on the growth of popular interest in the subject of nonresistance or pacifism. We are glad that people are learning to know what war really is, and that they are becoming interested in trying to avert future wars. We appreciate the fact that some of those who bitterly assailed us because we took a nonresistant stand during the late war are now admitting publicly that we were right and they were wrong, and that they are promising themselves and others that never again will they make a similar mistake with reference to the war question. In conference bodies, through prominent periodicals, among groups of students, and in many other ways, the leaven of pacifism is working, and for all of these facts we are glad and devoutly grateful. That people are waking to the gross injustice of war, and to the fact of its utter inconsistency with the teachings of Christ cannot fail to bring rejoicing to the true believer's heart.

There is a danger in all of this, however, which we will do well to avoid. The fact that this principle of

nonresistance which has been one of the cardinal principles of our faith for hundreds of years is now being accepted and advocated by a large number of those who formerly repudiated it does not mean that they likewise accept all of the other principles of Christian faith which we as a denomination hold dear, and which have helped during all of these years to differentiate us from those who have not advocated, according to our judgment, the Whole Gospel. Pacifism is not the whole Gospel, and nonresistance is but *one* of a number of distinctive Mennonite doctrines which we cannot afford to lose sight of. That it is an important one we firmly believe, and that it is one of the things which has helped to differentiate us most sharply from others is perhaps true. But let us not be deluded by the thought that all who now accept the doctrine of nonresistance are one with us in every other point of doctrine; and let us not now decide that we can make common cause with all of those who believe, or profess to believe, as we do with reference to the question of war.

In the first place, many of these recent converts to the nonresistant doctrine have not yet had opportunity to prove their steadfastness in their new faith, and while one wishes to give them all the credit due them for taking their stand, yet professing to believe in the doctrine of nonresistance now is quite a simple and easy matter compared with a few years ago when the war passion was at its height. No doubt many of these new found friends are sincere and earnest in their belief, but it yet remains to be seen how many would hold an uncompromising position in the matter if our country were actually plunged into war. It required real heroism to take a nonresistant stand a few years ago; now it is becoming almost popular.

Again, there are a number of people today who are opposed to war mainly on economic and humanitarian grounds. They think of the dreadful waste and loss which inevitably accompany war, and the serious moral breakdown which invariably follows it. They contemplate the fact that another war would probably mean the breakdown of civilization,and listen with horror to the stories of the new inventions with which one nation could practically annihilate another. This, they say, must not be. It must never happen again. They are opposed to war, and believe it cannot be justifiable, no matter what the provocation. But they leave out of consideration the greatest of all reasons why a Christian should oppose war, viz., that it is contrary to the teachings of Jesus, our great Master and example. Nonresistance based on any other foundation than loyalty to Jesus Christ and His teachings is apt to be built on the sand, so that in the heat and excitement and the enthusiasm which usually accompany an outbreak of war it is apt to crumble and be swept away.

Then, there is the important fact that many of those who are now declaring themselves pacifists are also the ones who are the most outspoken and aggressive in their renunciation and denunciations of the simple evangelical faith in Jesus Christ. Because they agree with us on the question of nonresistance does not mean that we can admit the validity of their position on other vital principles. Nonresistants are not always safe guides in every other phase of Christian conduct and thought, and we must exercise care and judgment about falling in with their program.

Our Master is Jesus Christ, and our knowledge of His will is given us through His Spirit and by His Word. We are happy to know that others too are finding the way which we believe is more excellent than war, but we must keep our perspective and realize that that does not necessarily make us one with them. Only in so far as all of us seek to do the whole will of God, and to follow Jesus Christ, as our example in our whole way of life are we made One. This does not necessarily mean that we agree on every detail, but that in the fundamentals of the faith and in the essentials of Christian life and experience we are in accord. The thing that binds us together will not be that we are Pacifists, but that whether Methodists or Presbyterians, or Mennonites or Baptists, we are children of God.

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The Christian Solution for Group Hatreds

Ivan Groh

"I will build my church: and the gates of hell shall not prevail against it."

WHAT is the problem? It is this. About one-third of the population of the world is white, one-third yellow, and one-third black or brown, and these groups don't love each other as they should. For example, the Whites and the Blacks in the South hate each other so much that an average of two persons are put to death by lynching and mob violence every week. Nothing so unchristian as this was ever known in any heathen nation in the world. But the problem is even broader than this. Not only the blacks and whites are in the arena. Other nations too are matching colors. Some schools and colleges also love each other with clinched fists, and it has even been whispered by some that there are groups right in Christian churches who need to know the Christian solution for group hatreds.

Friction and hatred are evident on every hand. They enter into many different social groups. Why do the Protestants dislike the Catholics? Why are the Baptists, Mennonites and Methodists frequently so unfriendly? Some say it is a question of a big wash, a little wash or no wash at all, but it is largely group prejudice, Again the doctrinal controversies in the churches have always been intensified by the fact of group consciousness, or a feeling of class superiority.

What is the solution for these group hatreds? Varying theories have been advanced. We can all agree on a number of fundamental principles, but we differ on methods of application. We can all applaud a theory of the sacredness of every personality regardless of his religion, group or color. We are enthused with the idea of a Universal Brotherhood based on love for Christ, and we

say amen to mutual service as the expression of our love for our fellowmen. But no person can accuse any one of solving the problem of race hatred when he merely restates the Gospel Law of Love and the Golden Rule in his own words and then boasts originality. The question is, how are we going to make the Law of Love and the Golden Rule effective in the solution of group hatreds? No mere theory of race equality, or universal Christian Brotherhood, or sacrificial service will do the job.

I should like to present two principles which I feel are thoroughly Christian and which I believe are practical: (1) The sacredness and rights of not only every personality but of every social group. (2) A program which recognizes the sacredness, the spiritual worth and liberty of every personality and of every social group, and at the same time believes firmly in the superior value of the Christian group, the Church of Christ.

I. The Sacredness and Spiritual Worth of Individuals and of Groups.

Most of the recent popular discussions turn us back to the teachings of Jesus, and this is encouraging. Sherwood Eddy is representative. "In the love and purpose of God each man is of spiritual worth..... Jesus teaches the principle of Brotherhood, that no man lives by himself or to himself alone, but that all men are bound together under one Father in one human family ..... This relationship between man is fulfilled not in isolated, independent self-seeking, but in mutual service as the expression of life." This is plausible as far as it goes, but I should like to add another emphasis. In the love and purpose of God each group, each race, class, denomination or doctrinal school is of spiritual worth. Each group has a right to exist, to think independently, and to act on its own initiative. Groups have a Christian right to exist. Their group consciousness is as sacred as is any personality.

Not only should we recognize the rights of groups, but each individual should recognize the supreme value for him of his particular group. Paul had a deep-seated race prejudice. Group loyalty does not mean hatred for the other groups. In fact it is doubtful whether you can truly love the other team until you have learned to love your own. In any case you are a parasite upon your group until you become loyal to it. So my first point is that we should recognize the worth and rights of groups as such and we should encourage every one to be loyal to his chosen group. For my part I firmly believed in the supreme value for me of the white race and of the Old Mennonite Church in a certain community in Ontario. But I also believe that the Negro and the Methodist have equally sacred prejudices, even though they disagree with me.

II The Christian Program.

I have been asked for the Christian solution for group hatreds. We have stated the probem. We admit the rights of all men. We have tried to emphasize the value of group loyalty, the superior value, for each individual, of his particular group. What is our program? All Christians believe in the principles already suggested. They are nothing more than an individual and social application of the Gospel Law of Love. But we disagree on how to apply these principles.

There are many programs, but only one Christian one. The K. K. K. professedly believes in the Gospel Law of Love and the Golden Rule. In addition they believe in the superior value of the K. K. K., and are trying to remove group friction through the instrumentality of the Klan. The socialist, likewise, accepts the Law of Love and tries to apply it through a socialist program. The Roman Catholic believes that his church is of supreme value, and he is trying to make all people love each other through the instrumentality of the Roman Catholic Church. All Christians believe that the Christian Church through its various organs, can most effectively put love into people.

This last is the Christian program. It admits the rights of other groups, but at the same time is confident that the Christian Church is supremely commissioned and empowered to deal with all forms of sin in the world. All who have accepted the personal Lordship of Jesus are peculiarly responsible to Him to cure people of hatred. Anyone who assigns this task to civil governments, secular education, the non-Christian press or any other instrument outside the Christian Church expresses lack of faith in Christ's program, and is disloyal to His church. Such people have only a partial solution. I believe that the Christian church, through the message of love and the divine power entrusted to it is alone able to deal with group hatreds. A "Universal Brotherhood of All Men" sounds nice but it is only part of the truth. There is another Brotherhood of Men based on Sonship to God through Christ. It is this latter Brotherhood that should feel supremely responsible to both God and men for putting the Gospel Law of Love into effect. The Christian Church is the Body of Christ, and each local church bears out the same figure. We owe undivided loyalty to that Body. Let us go back and give ourselves unreservedly to the program of the Christian Church, the Gospel of Life and Love through faith in Christ. It is no easy task. But the Church has been given the power; "The gates of hell shall not prevail against it."

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Constructive Nonresistance

Payson Miller

PEOPLE who believe in really following Christ's teachings are coming to see that to bring about peace we must wage peace. Young men who are lured by the glamor of military training and the adventures of warfare, must be shown that to wage peace requires just as much heroism and offers just as much opportunity for adventure as does the waging of war. In short those impulses which find expression in warfare must not be entirely crushed, but their expression must be directed differently. Through the Society of Friends, young men, who did not believe in war, were offered opportunity to heroically wage peace during the period of the world war, and for some time following the war. Having been one who profited by the opportunity for service provided

by the Friends, I shall endeavor to very briefly describe and interpret my experience in that service.

The greatest suffering I endured in the months of enforced idleness during the war, grew out of my desire to serve constructively in a manner consistent with my beliefs. The knowledge that such a form of service existed, and that I had been accepted for work by those in charge of the service organization, only intensified the desire. I shall never forget the deep emotional satisfaction with which I prepared to go to France for Reconstruction work after my release from the prison at Leavenworth. I spent just one month at home, and about a week in and about Philadelphia in preparation for the work I was going to do. During this time some people intimated that there would be inconveniences and risks to endure. To me such suggestions seemed very improper, for I was thinking only of the opportunity to exonerate myself and vindicate the principle which I had so negatively upheld throughout the previous year. The satisfaction which comes from devotion to a cause, in which one profoundly believes, with no gain to himself except the moral and spiritual gain, was mine throughout the whole period of service.

The first thing that comes to my mind in thinking of the actual experience is the ocean trip, which was in itself an enriching experience. I was sailing with a group of young men, several of whom had been former friends of mine. On the boat we of course, met many very interesting people. Nearly all were curious to know about our uniforms which were of distinctive design. This gave us an opportunity to tell them about our work. We felt that we were already doing something to direct the thinking of people from the destruction of warfare to the constructive work of peace.

Upon arriving at La Havre, the French port, we entered a night train for Paris. The boat upon which we sailed was French, so we had gotten some notion of French life, before actually arriving in the country. But it was in the French port, on the train, and in Paris, that we first were introduced to all those little interesting features of life in a foreign country, which must be seen in their natural setting to be really appreciated. These things became commonplace later. But to us, like to all travellers, they were new at first, and were cause for either amusement or embarassment.

We spent our first weeks in Paris waiting for permits to go to other parts of the country. In Paris we explored the historic palaces about which we had often read. We also helped in the office work of the Mission des Amis, as the Friends Relief Mission was called. We here met for the first time Friends from England, and American Friends who were seasoned service men and women.

After about a week and a half in Paris we were sent out upon the field to work. The trip from La Havre to Paris had been made at night time, so our trip out from Paris gave us our first opportunity to see rural France. On this trip we also first saw ruins resulting from the war. The disrupted post-war conditions of France were manifested very clearly in the efficiency of the railway system. I had the experience of trying to transfer a lot of baggage from one station to another, where no one seemed to know what to do, without my being able to speak any French. I was very thankful for the help I finally got from an English woman, who spoke French fluently.

My first actual work in relief was in connection with what was called our "dumps" department. Our Mission had brought from the American army large dumps of tools, etc. We sorted these dumps selling to dealers in large quantities such things as barbed wire, iron beams, etc. The smaller tools we sold in improvised stores, to the peasants of the surrounding country. The devastation of the war had been so thorough that no such tools as axes, forks, rakes, etc., could be found in the immediate battle area. To sell these highly essential tools to the peasants at a low cost was to render them a real service.

I spent most of my time in what was known as the building department of the mission. It was the business of this department to erect small houses for the returning peasants. This was an important service, because nearly all of the people were unable to find the materials necessary to erect homes upon their land. Prior to our coming some of them lived in dugouts under very miserable conditions.

Besides the departments of the mission in which I worked, there were others, planned with the intention of supplying every important want of the people who had been suddenly and rudely driven from their homes at the beginning of the war. The appreciation of the people was expressed again and again in private conversation, and in a good many cases publicly through officials, or especially appointed representatives. If the readers will imagine themselves driven from their homes upon a few minutes notice, being able to take only what they can carry, returning after four years only to find everything totally destroyed, they will perhaps be able to partly understand the appreciation of the French people for a mission which in a small way helped them to get started in life again. The fact that this whole service was given to them in a spirit of love left a real testimony for peace not only in the hearts of those who were served, but also in the French nation as a whole, and perhaps one could say among the nations.

Our mission also had opportunity to reach very many Germans with its peace message. Large numbers of German prisoners were kept in prison camps where they spent miserable days and nights of waiting. We got many of them to work for us, and in the close association of daily life we learned the inside story of the German attitude regarding the war. We frequently succeeded in bringing Germans and French together in real friendship. We paid the Germans for their work with us, distributing the money to their families in Germany since they were not allowed to receive the money in the prison camps.

Other interesting features of my experience, were a conference with all the Mennonites in the Relief Mission; a trip through Belgium; Holland and Germany; Work with Hungarian and Russian prisoners of war; explora-

tion of many famous parts of the battle area, and the study of French in French homes. Not the least valuable phase of the whole experience was the continuous and close association with men and women whose lives were characterized by high, intelligent, and unselfish motives. Men and women to whom petty annoyances were not of enough concern to even be mentioned, when there was some real service to be accomplished.

This is a very brief and inadequate account of the Relief and Reconstruction work, in which I had the privilege to participate. I have had only one purpose in writing it, and that has been to show that to wage peace requires intense activity of a sort which naturally appeals to youth. This relief work offered an opportunity for the expression of the creative side of Christ's teachings of love, as opposed to the negative side of these teachings, which I had been forced to uphold in a military camp, and in prison.

Bethania

H. C. Yoder

(Editor's Note: Bro Yoder is one of the members of the Mennonite Relief Unit now in Russia.)

ON the right bank of the Dnieper, about one mile up the river from the pretty Mennonite village, Einlage, one finds one of the monuments to the zeal and brotherliness of the Mennonites of Russia, a sanitorium for the infirm of mind. This place had been named *Bethania*. The readers familiar with German will readily recognize the source of this name and even the English ear and eye will notice its similarity to the name of that village whence Jesus loved to go.

The history of Bethania's founding is interesting. The idea of humanitarianism had not been developed in the Old Russia as it has been in our own country. Hospitals were poor and very inadequately equipped, and the institutions for the feeble minded or mentally infirm were more like prisons than like a home. The Mennonites in America place their sick in City Hospitals and their feeble minded in State Institutions where they are assured of fairly reasonable treatment. But the Mennonites of Russia had no such privileges; they had only one choice in seeking a home for their feeble-minded. Either they had to place them in the state institution where they would be treated like animals, or they had to send them to private institutions outside of Russia.

Among the men to whom the need of such a home appealed most forcibly were Jacob Sudermann, Abram Lepp, Peter Koop, Abram Unger, and Johann Lepp. All were men of considerable means and had the interests of Russian Mennonitism at heart. In 1908 Jacob Sudermann and Abram Lepp travelled through Germany visiting similar institutions and finally chose the German "Bethel bei Bilefeld" as a model for Bethania. To this institution were sent two men and three women to study to prepare themselves to take care of the future patients of Bethania. Simultaneously the two Russian Mennonite papers "Botschafter" and "Friedenstimme" began to stimulate a general enthusiasm among all the Mennonites in Russia so that gifts of money poured in liberally It was first intended to make Bethania an intersectarian institution supported by all German colonists in Russia but this early proved impracticable and the Mennonites decided to build it alone. But a difference from general Mennonite practice is found in the building of this home, a difference that is commendable. All the Mennonite Missions and institutions supported by American Mennonites are governed by one branch of the church or another. Often these institutions have been founded by one man or a small group and later taken over by some one of the different branches of the churches. Moreover many of our institutions have been built by degrees, small addition being made when found absolutely necessary. The Russian Relief work is the first work to be supported by all the Mennonites of America. This same thing has been true of Russian Mennonite institutions except Bethania. This institution was built and governed by all the Mennonites of Russia through an All Mennonite Board. And before a stone was laid a symetrical plan for the future was drawn. A grove of practically six acres, with beautiful drives and shaded walks and quiet nooks was planned. In this grove it was planned to build thirteen buildings. At the southern side a broad driveway led to a circular driveway which enclosed about one and one-half acres. Within this circular drive with its entrance facing the broad driveway coming in from the south was to be built a large main or administration building. The operating rooms, the administrative offices, the doctor's offices, the kitchens, the meeting halls and stock rooms for supplies and medicine were to be provided for in this building as well as quarters for the attendants, guest rooms and accommodations for forty five patients. On the opposite side of this plat of ground within the circular drive was to be built a church and prayer house. From the circular driveway smaller drives were to lead out to ten other buildings scattered about among trees, five of which were destined for men patients and five for women, each designed to accommodate eighteen patients. In the southwest corner of the grove was to be built a home for the pastor and in the southeast one for the supervising physician.

In 1909 about 290 acres of land were purchased on the right bank of the Dnieper and the work was begun. Trees and shrubs were immediately set out and in 1910 building was begun on two of the smaller buildings. In 1911 the administration building was begun and in 1914 it was finished after the world war had already broken out. Of course the war stopped all building in Russia even as it did in our own land and Bethania is still awaiting completion. But though unfinished it has rendered great service and is still rendering it.

By 1919, though the buildings had a normal capacity of only 81 patients, 150 people were being cared for. Then came the years of war, horror, and famine, Several times the rival armies lay on opposite sides of the river so that the cannon of one army were planted on Bethanias soil while the shot of the other army plowed her soil and

marked her buildings. The charming brick house in which the supervisor lived until his residence in the quadrangle could be built was entirely wrecked. Bandits stole most of the clothing, bedding, and food supplies. The bloody Macnovzy made the administration building their headquarters for months. Then came the famine years. About half of the patients died during these years and many of the trees so carefully planted ten years ago were cut down for firewood. But during these years new patients, German and Russian have been added so that today 100 patients are being cared for. In 1919 the institution was nationalized and placed under the control of the National Bureau of Health.

As one visits Bethania on a hot summer day the first glimpse as one turns into the broad drive way is inviting, The ivy colored brick buildings, the graveled drives and shaded walks gave a suggestion of coolness, of peace and quiet. A group from the A. M. R. office at Alexandrovsk visited the home one such day and were invited by the supervisor to make a tour through the buildings. We availed ourself of this privilege, one may hardly call it a pleasure. The non-violent patients are at present all housed in the large building while the two smaller buildings are occupied by the more violent, —one by women, and one by men. The effects of these years are to be noticed. In places the floors are rotted through, the bedding is darned and patched and can only be changed one-fifth as often as formerly. Instead of the modern heating system in use formerly the common clay ovens have been built in the rooms which must be kept warm. There is no money: no money for the iittle repairs that should constantly be made, no money to buy more bedding, no money to buy coal to adequately heat the buildings, no money to buy soap to wash the bedding like formerly, no money to buy flour. But in spite of all its scars it still gives evidence that its administration is consecrated to the work. Dr. Tiessen, present supervising physician, has thrown heart and soul and nerves into the work and sets no bounds to his efforts to make the institution fulfill its service. The workers work practically without wages, eating only rye bread and a limited portion of that and working part of the time in the garden and field, so that Bethania may continue its labors. The walls and floors are spotiessly clean, the bedding, though patched and darned, is, contrary to many places, bright and clean.

Earlier, Bethania was supported by free gifts from the Mennonites in Russia, requiring $1500.00 per month for its upkeep. Today the people who formerly gave liberally are poor and unable to give. There are many hospitals, orphanages, etc. in Russia since the famine and typhus plague of last year that the government can not give each institution what it really needs and what it would like to give. Because of these facts those whose hearts and thoughts are bound up in Bethania and her work are looking towards America and hoping for aid that this work of mercy and righteousness need not be discontinued.

OUR BI-WEEKLY SERMON

The Building Program of Jesus

Wilbur Miller

"Behold ,I make all things new." *Rev.* 21:5.

IT was some time after Jesus had proclaimed the coming of the Kingdom of God, even a number of years after He had given His life in payment for the sins of the world, that the Apostle John had revealed unto himself the deepest longings of the Son of God. Alone on an Island, he had a wonderful vison. In that vision he saw Jesus sitting on His throne in heaven. He heard him speak. The words of our text, "Behold, I make all things new," fell from his lips. John pondered them and the angel said "Write that which thou hast seen and heard for it is true."

There are certainly many evidences that in this task of "Building new things", our Master is succeeding. One needs only to have open eyes and listening ears to be conscious that God is continually making things new. Everywhere there is a newness of life these days. The whole outdoors is spotted with new flowers. Wherever man leaves room, new plants burst forth into life. There are whole flocks of new lambs in the fields of the shepherds. Many a home is running over with joy because a new baby has come.

This tells however only one side of God's building program. God is not only building but he is also rebuilding. Plants have been bruised, bones have been broken, and a loving Father is healing them and making them grow. But God is building also in another way. He is building souls, Souls that are new.

This soul building process cannot be explained by one whose soul has not really felt God's hand hold it and mould it. Neither is it easy to explain it to one whose soul is old and shriveled up. But the blessed thing about the soul building work is that all who want a new soul can freely come to Jesus and He will build it for them. Oh no, one can not just say "A new soul, please!" and expect as the words are spoken for it to be so. But one needs only to bring the poor soul he has into the presence of Jesus and let Him heal it. One needs only to breathe a desire for new strength from His touch and new guidance from His wisdom and freely He will give it.

Many of us can testify truly that once we were weary and sad, and doubtful. Once our souls were nigh unto death. But when we let the Healer help us, life became beautiful, joyful and very much worth while.

It is well for us not only to realize that God buildeth. But if we are really His friends as Jesus called us then should not we also become concerned about this making of new things? Yes, everyone that has really tasted of the Goodness of God has also felt that he must give himself to be a servant in the cause of the Builder.

The way to help has been clearly outlined by Jesus himself. He has given us the example and commanded us to "carry on" for Him. To some the cost may be a great obstacle. Jesus perfectly showed us not only what the cost would be but how to pay it. "He paid it all," we say and sing and rightly so as far as our own sins are concerned and as far as the building material He used in us is concerned. But He gives us the blessed privilege after we are His to help Him reach others whose souls are just as weary, sad, and wretched as our own once were. It cost Jesus the loss of many friends to pay this cost. It took Him away from a good home It made Him a much hated man among His own people. It cost some sleepless nights. But most of all it cost Him a broken heart, because He was misunderstood. Those whom He desired to win first, despised and rejected Him. Those to whom He was the closest friend forsook Him.

So it will also be with those who follow Him and help Him. They will feel a degree of the loneliness of Jesus. They will sometimes be persecuted as He was, and as their love becomes more nearly like His, their hearts too will begin to break because some souls simply will not come to be made new.

The beautiful part of this story comes in the fact that Jesus' life was not all suffering and sadness. There were those who found Him and knew Him. He could truly say in tones of victory "It is finished!" for He outlived a program for a new humanity redeemed in His blood. And although they hung Him on the cross and so meant to stop His work, they were too late. His work had been finished.

Several thousand years have passed since then. He is still building new souls. He is still calling for heavy laden souls to come to Him. It is still His plan for crookedness to become straight. He wants us to help Him. His orders still are "Go and tell." Where breathes a man who has met Jesus and whose soul is too dead to come. Go mark that man and carry him to the Saviour or your heart will be broken some day when you learn he has died in a lost condition.

I can think of no more fitting way to conclude this discussion than to remind you that to one of our own great poets Jesus was just such a Builder as we have described for he says,

"Each little flower that opens
Each little bird that sings,
He made their glowing colors
He made their tiny wings."

And also the lines of that other poem taken from Scripture itself which says,

"God is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near—
Nearer and nearer draws the time,
The time shall surely be,
When the earth shall be filled with the Glory of God,
As the waters cover the sea."

Mornings and Evenings in Judea

Herman H. Kreider

PRACTICALLY every other car in Palestine is a potential jitney-bus, so we found no difficulty in getting a good one to take us to Jerusalem after our visit to Nazareth. On the steep descent to the Plain of Esdraelon the car skidded perilously around almost every curve, which proved to us that we had a typical Syrian chauffeur at the wheel. When we had reached the bottom safely we took time to look across the brown fields to Mount Tabor, a small dome rising out of the plain. Our road led straight ahead for a distance of about eight miles, across the Plain of Jezreel, to the village of Jenin. A little farther along we passed the fields of Dothan lying between the foothills of Samaria.

Now, with the exception of a few short level stretches around ancient Shechem and Sychar, we were in quite mountainous districts, sparsely settled, with very little land that seemed worth cultivating. Though it was as yet only late afternoon, our way was often shaded by mountain ridges near at hand. But as we reached the upland of Judea the level rays of the evening sun swept across the fields drawing exquisite colors from the projecting rocks which a few hours earlier had served only to increase the blinding glare of noonday. The road lifted slightly, and away in the distance I saw a single tower which soon gave way to a bristling mixture of minarets and church spires, to form the skyline of the Holy City. Since our third passenger lived on the Mount of Olives we had the unusual good fortune to get a general view of the city and all its surroundings at the most beautiful hour of the whole day, thus giving us a pleasant impression to carry with us through the Damascus Gate and into the dark alleys of the city itself.

Since it is very difficult for vehicles to pass through the gates of the city, the open space outside this one which looks toward Damascus has become a public parking ground for autos, arabas, (the prairie schooners of the Near East), carts, donkeys, and camels, with an open market in which one can buy feed or fuel for these servants of man. It was through such a scene that we passed the next morning on our way to the Garden Tomb and Gordon's Calvary. Here we were shown around by a small, energetic Englishman who took ten minutes pointing out to us the winepress, the several tombs cut in the rock, and the Place of the Skull, but spent at least twenty minutes trying to prove to our satisfaction that the Prince of Wales is a direct descendant of King David, and that this accounts for the Allies' winning of the World War. Inasmuch as the so-called Holy Sepulchre is in the midst of the city and is covered by a church with the tawdriest of ornamentations, it is probable that this scarred, gray hill at the foot of which is the silent garden tomb, will always remain in my mind as the site of the suffering and victory of the Son of God.

We left this impressive spot and followed the hot,

dusty street along the city wall to the Jaffa Gate, then into the cool, shaded bazaars to the Church of the Holy Sepulchre. From this point we followed the succession of streets which is known as the Via Dolorosa, taking in reverse order the "Fourteen Stations of the Cross," these being recorded by either Bible or legend as places where Christ paused on his way of pain.

In the afternoon we went by auto to Bethlehem, to the Church of the Nativity where many conflicting sects claim an interest. After passing through a maze of candlesticks and hanging lamps, with the smell of incense pervading every breath of air, it was difficult for us to stand before a sixteen-pointed star of brass fastened in the marble floor and believe that there was the manger where the child Jesus had lain. So we passed on through the various chapels attached to the Church, to a low wall at the edge of the town. From this vantage-point we could look out over many vineyards and olive orchards sloping away to a peaceful valley of pasture fields, the Fields of the Shepherds.

Our driver brought us back through the city and along the south end of the Mount of Olives, to Bethany, a village made up of perhaps a score of small stone huts, occupied for the most part by Moslems. A sadly stunted and crippled old man unlocked an enclosure in which a few stones are pointed out as the foundation of the house of Martha and Mary. A little higher up in the village we could see two sections of wall several yards high, which is the traditional house of Simon the Leper. Even though we followed the shorter footpath on our return, the sun had already set when we passed the silent Garden of Gethsemane, and dim lanterns lighted our way from St. Stephen's Gate to the Austrian Pilgrim's Hospice which we found to be a favorite stopping place for those few western tourists who prefer rest to excitement with their stay in this city.

The next day being the Sabbath we planned to be in the Garden at sunrise. Accordingly we rose early in the morning, but found to our dismay that the gate was not open at that time. So we took the steep, stony path toward the top of Olivet until we came to a level terrace somewhat protected from the chilling breeze. Here we sat and watched the first rays of the morning sun from the time the tallest spires and minarets were touched by the gleam until the Temple Area and even the east wall of the city were aglow.

Immediately after breakfast we visited the Temple Area, with its magnificent "Dome of the Rock," and the mosque El-Aksa. Though the present buildings are very different, both in point of construction and as to modern use, from the Hebrew Temple which originally occupied this area, yet the Dome of the Rock displays certain beauties of architecture which we did not find in any of the other famous churches we visited. The gigantic inclosed rock bears considerable historic interest, as it did even as early as the days of the Crusaders. According to the Talmud, it covers a deep passageway leading to the waters of the Flood. It is claimed to have served as an altar for both Abraham and Melchizedek, and, according to the Jewish traditions, the Ark of the Covenant is still buried somewhere under this stone. The Moslems have enlarged upon these traditions to such an extent as to make their stories ridiculous to anyone but a follower of their prophet.

We were fortunate in being invited to attend morning preaching services at the English Cathedral of St. George which is located in the newer part of the city, outside the wall. Toward evening we left the city again by St. Stephen's Gate, crossed the Valley of the Kidron, and climbed to the top of the Mount of Olives where we arrived just in time to witness a very picturesque Arab wedding. From the east side of the hill we watched the shadows creeping out over the reddish-gray waste that stretched out toward the Dead Sea, until the soft glow of the evening sun had gone from everything except the very crest of what Robert Hichens has so fittingly called the "corrugated mountains of Moab." We waited until the last copper tint had left them, then we sought out a new path which led us back through some peaceful, dark-green olive groves, to the Damascus Gate. We had hoped to find some flocks around the Sheep Gate, but instead we saw many camels with their loads scattered promiscuously about the great open space which men call the Sheep Market. Gathered in little groups nearer the street were dusky Bedouins from the desert, taking their evening meal in huge bites from thick loaves of black bread.

As we turned in through the Damascus Gate, dark figures brushed past us, eager to reach their appointed places before darkness should cover the city. They climbed, stoop-shouldered, up slippery alleys, and turning into unexpected doorways, disappeared through mere slits in the sombre walls. And a few hours later, when the stars had found their places in the heavens, these same dark figures could be seen moving about on the housetops,—could be heard in voices gossiping the news of that day.

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"Because thou hast done this thing, and hast not withheld thy son, thine only son, . . . I will bless thee," —*True faith never loses by being tested.* A ring came into a lady's possession concerning the value of which she knew nothing. It was exquisite in workmanship and very beautiful in design. She took it to a jeweler, who said that the only way to be sure about its being genuine was to put in into acid. "If it is genuine," he said, "it will suffer no injury; but if it is an imitation the acid will corrode and destroy it." The lady looked tenderly at her ring. It was so beautiful that it seemed a pity to run the risk, but if it was genuine there would be no harm, and she would value it so much more after it had borne the test. "Put it in," she said almost breathlessly. The jeweler dropped the ring into the acid while its owner looked on anxiously. In a few minutes she received back her treasure, looking brighter and clearer for the ordeal, and perfectly sound—*Tropical Illustrations.*

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Gandhi's Advice

According to an Indian Christian Journal, when Gandhi was asked some time ago what advice he would give on making Christianity fit in with India's needs, so as to make it appear less a foreign religion, his reply was: "Preach your religion without dilutingit, and never tone it down."

The South a Mission Field

Rev. Raleigh Wright, D. D., of the Southern Baptist Convention, assembles some striking facts to show the work that lies before the home mission board of his church. He says: "There are within the bounds of the Southern Baptist Convention 17,573,455, non-church members above ten years of age, as against 16,136,112, members of all churches, including Catholics. Multiplied thousands of the church members are only nominally Christian. There are within the South more than 3,500,000 Negroes over ten years of age that are not affiliated with any church. This number is but a little short of the entire Negro population of the South at the close of the Civil War. The Negro population in two Southern States is larger than the white population. The foreign problem is becoming more acute. More and more the tide of immigration is turning southward. The ends of the earth are coming together in our coastal cities. The unevangelized Mexican in New Mexico and Southern Texas is a growing social, political and religious menace. It does not require a prophet to forecast the social conditions in the South, growing out of the increasing numbers of foreigners mingling among us, within the next twenty-five years. There are more than $5,000 homeless Southern Baptist churches, some 14,000 one-room church buildings, and thousands of other church homes badly in need of repair."—Home and Foreign Fields.

Bampende Language being reduced to Writing

In August 1921 three boys of the Bampende tribe of the Congo Inland Mission were baptized—the first persons ever baptized in that large tribe. This mission work is carried on jointly by the Central and Defenceless Mennonite Conferences. The first mission station in this tribe was opened in December 1920 by native evangelists and late in 1923 Miss Agnes Sprunger an able experienced missionary with the newer workers Rev. and Mrs. R. Valentine permanently opened this station at Nyanga. The language is unreduced to writing except as Miss Sprunger is daily working toward that end. This language work only recently begun is progressing nicely. The fourth station of the Mission also opened last year is at Mukedi a town of 12000 in this same Bampendi tribe. To open up a new tribe means the overcoming of many grave difficulties and serious handicaps, the performing of numberless laborious duties and the exercising of much patience. The following extracts from letters written by these workers may give us a glimpse of their varied work:

"In opening the new station we find it very difficult to obtain workmen. The women do the work of making and planting the fields, get firewood and do the cooking. For a man to do this work "shame catches him" as the native expression is. It will take some time to break down this custom by showing them that it is no disgrace to work."

"We find that the Bampendi are still "in the rough", having come into very little contact with white people. They are, as a tribe, lazy to the 'n'th degree, and independent in the extreme. They do not yet need the white man's francs in order to live. Commerce is not practiced with these people and probably will not be until the foreigner has entered more generally."

"Since being here, we have re-roofed the house, retied the bamboo ceilings inside and fixed up the walls by plugging the countless wasp-holes with clay and whitewashing over them. Furniture has had to be made and numerous odd jobs attended to. Lately we have prepared fields and planted corn, millet, sweet potatoes and peanuts."

"Our water supply is very poor—the water being carried from a kind of swamp where the natives bathe and soak their "soko" root, preparatory to making it into flour. We boil and filter all of our drinking water but even then it has a peculiar odor that one would hardly be justified in calling pleasant."

"Our services vary in attendance from thirty to four hundred— the natives having the habit of using Sunday as the day to hunt rats or caterpillars, flesh which is to them a delicacy."

The Waldensians

There is in Italy a religious minority, which, for seven centuries in a marvelous way, has stood for and has been willing to die for, religious liberty. It has held tenaciously to the essentials of the Apostolic faith, as it has understood it and it is the only Italian Protestant movment, which can be called a national Church. Among the beliefs of this Church are these:

1. That love for Christ, shed abroad in the heart by the Spirit of God is equal to every spiritual strain. That command of Jesus, "Love your enemies, and pray for those who persecute you," has been fulfilled countless times by the Waldensians during the persecutions of seven centuries.

2. That on every saved sinner there rests the sobering responsibility to bear witness to the love, mercy and

grace of the Savior, to every one within the scope of his influence. In spite of poverty and unceasing opposition political and religious these people have steadily pressed down from the valleys until they have planted churches in more than fifty Italian cities, with out-stations and Sunday-schools in over one hundred other points.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

REHOBOAM TO NEHEMIAH

Review Lesson

June 29, 1924

Righteousness exalteth a nation but sin is a reproach to any people. Proverbs 14:34.

THE lessons of this quarter have given a hasty survey of Hebrew history from Rehoboam to Nehemiah. The period covered is about five hundred years. During this interval Israel passed from the glory and power of Solomon's kingdom to the suffering and disgrace of Babylonian captivity. It is a shameful record; a pathetic story. Evil forces were at work causing the decline and degeneracy which culminated in the overthrow of the nation.

The nation which numbered among its founders, Samuel, Saul, David, was not strong enough to resist the temptations of the day. The people of Israel and Judah were confronted by influences so appealing and tenacious in character that they yielded to their evil sway. The coarse, sensual, corrupt worship of Baal had its strong attraction. The popular drift was in the direction of this false, immoral sort of worship. The result was ruin. False religion is impotent to help man in his deepest need, and powerless to break the bonds of sin. These lessons emphasize the importance of religion. A false religion means decline, degeneracy, stagnation, death to nations and individuals. The pure, undefiled gospel of Jesus Christ saves from sin and gives the assurance of life to nations and individuals.

It is tremendously important that we in our own day, teach, preach and live the principles of pure religion. God's truth is always precious. It consequently should be a matter of utmost concern to us that we in our teaching teach the truth of God. Jesus said "The truth makes free". Every conscientious teacher of God's word studies and prays that he may understand and experience and also that he may be able to teach the truth effectively.

Israel and Judah failed and came to ruin not because God was powerless to save. When we fail it is not God's fault. We fail when we fail to appropriate God's power. God's power and help are always available. They are free to all who are fit to receive. I want to emphasize that all power is appropriated power. From where does the life and strength of a plant come? Does not the plant appropriate the warmth, energy, food, of soil and sun? The power by which man overcomes the enemies of his soul is power appropriated from God. It takes more than common "will-power" to over-come the selfishness, the sin, that rise within. It takes a super-human, a God-given power to resist. Israel and Judah were unfitted to receive the power that they needed. He who is sincerely obedient, prayerfully devoted, will find his life filling with a silent, mysterious, spiritual power. It is the power of God. It is by the spirit of God that we avoid failure and achieve victory. This power ancient Israel failed to possess. But it is abundantly available to all today through Christ Jesus our Lord and Saviour.

Our Heavenly Father we thank Thee for the Old Testament. We turn to it for instruction in righteousness.

THE BIRTH OF JESUS

Lesson Text: Luke 2:7-20

July 6

AUGUSTUS was emperor of Rome. He issued an edict that all the world should be taxed. In order to do this it was necessary to take a census of all the people. This royal decree affected the little country of Palestine. Joseph with Mary his espoused wife, left their Galilean home to make the journey to Bethlehem, a hundred miles to the south, where they might be properly enrolled. In keeping with the ancient Jewish custom enrollment was made not according to the place of residence but according to tribal or family relations. Joseph and Mary being of the lineage of David went to the ancestral home to inscribe their names upon the official register. This humble couple from Nazareth, although poor, belonged to the royal line of David. And to the city of David they went to be enrolled.

When they reached the ancient and royal town of Bethlehem they found the inn crowded by others who had come on the same errand as they. They had no friends in the town with whom they might spend the night. Weary and tired from their long journey they were ready to share the stable or yard of the inn with beasts belonging to the many travellers who were spending the night at the town inn. There the child Jesus was born. There in the corner of the Bethlehem stable without couch or the tender ministration of a womanly hand the Christ-child was born.

The next morning the life of the village went on in its regular fashion. The enrollment continued. The visitors were coming and going. Bethlehem did not realize the significance of the event which came to pass during the quiet of the night. A new Life had entered the world. There was within this Life, beginning under such humble circumstances, something which was destined to make its advent the most significant event in all history. Men have agreed to date all events of human history with reference to the birth of this child. Every event is designated as belonging to some year either B. C. or A. D.

We never know what a great beginning may be taking place. The birth of every child is enshrouded in mystery and is accompanied with unmeasured possibilities. Only Joseph and Mary were acquainted with the secret which inspired the angel chorus to break forth in song. Mary had many things to ponder in her heart. How the mother-heart of Mary must have leaped with joy when she looked upon her first born. He who was the Messiah of her own people, the Saviour of the world, the Son of God.

How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.
O holy Child of Bethlehem!
Descend to us we pray,
Cast out our sin and enter in
Be born in us today.

The shepherds watching their flocks upon the neighboring fields were the first to hear the announcement, "Unto you is born this day in the city of David a Saviour which is Christ the Lord". This heavenly message came rather to the humble shepherds of Bethlehem than to the Pharisees or scribes in Jerusalem. It was in keeping with His nature to reveal His birth to the lowly. The simple shepherds were ready and worthy to receive such good news. Promptly they said "Let us go even unto Bethlehem". They came in haste and found the child. "They returned glorifying and praising God for all the things that they had heard and seen". The humble folk of every generation have come away from the presence of the Christ and have spoken similar word in testimony. A wonderful life, a wonderful way of living had its beginning with the birth of Jesus.

Our Father we thank thee that the Life which had its beginning in the manger of Bethlehem continues to this day on the earth with men. We pray for the power and the spirit of that Life.

THE Y. P. M. TOPICS

Conducted by A. R Eschliman

MAINTAINING A PROPER ATMOSPHERE IN WORSHIP

(Topic for June 29)

HABAKKUK 2:20 gives us a good idea of the proper atmosphere of worship—"The Lord is in his holy temple let all the earth be silent before him." Any one who has been in one of God's temples, where silence is emphasized, where all people are seated before the service, most of them with bowed heads, has felt the worship-inspiring atmosphere. But sad to say not many of the churches have such an atmosphere. Too often the tendency is to group in the halls or outside till the singing has begun. Then without any preparation for worship they rush in find a seat and start singing at whatever part of the song the congregation is singing at that time. How much more conducive to worship where all aim to be seated before the time to begin. Instead of visiting with those who happen to sit near, each one is interested primarily in worship. Just when the atmosphere of worship has reached the proper height the minister or superintendent unifies the thinking by leading in a short prayer. After this prayer there will be singing for the purpose of worship and not for the purpose of calling the congregation together.

According to our topic we should assume some such atmosphere as is mentioned above and our problem is to maintain it. If the idea of quietness as stated by Habakkuk were carried out it would go a long way in maintaining such an atmosphere but let us consider some of the things that tend to destroy it.

In the first place when people are rushed from early Monday morning till late Saturday night, with some things to finish on Sunday morning, it means a hurried time preparing for and going to church and all too frequently getting there late. It also means that worship has been neglected all week and on Sunday morning in church one tries to revive a starved soul whose dwelling place is a tired nervous body and the result is noticeable in almost every congregation. This is not a plea for less work, or idleness. It is written in the belief that a little system applied to the same week's work would result in larger accomplishments, provide for daily reviving of the spirit of worship, and bring one to the end of the week with a feeling of satisfaction and leisure that will put one in the right mood for a spiritual feast on the Lord's Day.

Jesus suggests another hindrance to worship in His conversation with the woman at the well. She was wanting to know who was right in regard to the place of worship. Some thought one place, some thought another, and all were sure that they were right. Jesus instructed her that place and form have very little to do with it. He said, "The hour cometh and now is, when the true worshipers shall worship the Father in spirit and in truth," Many of the people had opinions, notions and prejudices. Jesus said these are nothing. The time will come when these blinding agencies will be over-ruled and people will be able to know truth which is to know God. Under these circumstances Jesus says people will really begin to worship, For the father seeketh such to worship Him.

Another factor that tends to hinder worship is the fact that all ages are crowded together in one room and the message is supposed to fit all alike, from the babe to the aged grandfather. As a rule the message is given for the older ones and the children very early learn that they are not expected to partake. Thus the habit of inattention is formed and it is very difficult to break away from it and develop the spirit of true worship.

It would, no doubt, help a great deal in maintaining the proper atmosphere of worship if we would watch the following things: Develop the habit of systematic living, no matter in what occupation we find ourselves. Develop the attitude of quietness before God, according to Habakkuk; Rid ourselves of all the notions and prejudices that hinder worship in spirit and truth; And care for the different classes of people in our churches in such a way that we would develop the attitude of worship from childhood to old age.

WHY STUDY THE BIBLE

(Jr. topic for July 6)

IT seems quite fortunate that our Juniors think about and express themselves on such a topic as the study of the Bible. There are many people who read, but comparatively few who make a real study of this important book. In this age when there is so much speculation about almost every subject we used to think was settled beyond doubt, it is hard for an adult mind to adjust itself. For Juniors, who are hearing all kinds of explanations and theories in our high-schools, etc., there is danger of their missing the message entirely. But there is no cause for alarm if they take a lesson from the noble Bereans, Acts: 17:11, who, "searched the scriptures daily to see if these things be true." This account has been an inspiration to many, and I know of no better admonition for Juniors, so it will be used as a basis for this discussion, because from it we can draw many valuable points on the study of the Bible.

In the first place the Bereans studied with readiness of mind. Paul was preaching some new and larger ideas to them, a doctrine which many of the religious leaders were condemning in the most forceful terms, even to the point of putting Paul in prison. But one of the things we admire about the Bereans is, they did not accept Paul without thinking and study. Neither did they take the preconceived ideas of the Jews too seriously. They did the wise thing. They searched the scriptures to see for themselves what was the truth.

Here we have two reasons for studying the Bible: First because it contains the truth and second because common people can find this truth if they are willing to study it with readiness of mind or openness of mind. The last is of no small importance. The verse says, "With all readiness of mind" emphasizing this particular feature. "They were more noble than those at Thesalonica," because of this feature. Some places they opposed Paul because he interfered with their business; at other places they opposed him because he interfered with their pet religion, but at Berea they did not allow business of religion to prejudice them. That is why they found the truth. That is why the twelfth verse can say, "Therefore many of them believed." Anyone who reads the Bible in this way can not help but believe. Some people read the scriptures to justify their way of thinking and we usually find what we are looking for. Let us all hope that our Juniors form the habit of studying the scriptures that they may find the truth and because of truth many of them believe.

Another reason for studying the Bible is, it gives one an appreciation of God. Psalms 119:7 says, "I will praise thee with uprightness of heart when I shall have learned thy righteous judgments," The Bible is God's word, His message to us and by a study of His word we come to know His will concerning us. The more we know of His ways the more we appreciate all the finer things of life, and a result we shall praise Him with uprightness of heart—a more perfect praise.

In conclusion then, by an open-minded study of the scriptures anyone can learn to know God's truth. The more we know of His truth the more we love and adore Him and as a result of such knowledge and appreciation we become "Wise unto salvtaion," II Tim. 3:15, which I like to think of as being the main reason for studying the Bible. If our Juniors, through the study of the Bible gain such an appreciation of God and His righteous judgments it will mean great things for our church in the future.

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"To deny one's self is not to lose anything. It is to give up the inferior for the superior; the immediate gain for the future and great gain; the material joy for the spiritual possession."

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

CONCERNING J. S. COFFMAN

For the "Exponent."

Dear Editor:—I have read most of the issues of your paper and while I find much that is true and useful, ably set forth I also find much that I feel is not up to the standard of loyalty and fairness that you have set for yourselves.

I feel it a duty, if I am permitted, to call attention to some of these from time to time.

In No. 1 of your paper is an editorial, a republished speech, and a book review, in which the life and work of J. S. Coffman are set forth in a way which tends to give the reader the impression that the present standards of the Exponent in education, fellowship, and individualism, in opposition to the regular government of the church, was the objective toward which he was working, and that if he were living he would give it his support and co-operation.

The writer was converted under the personal ministry of Bro. Coffman and his religious principles and convictions largely shaped by his teaching. This personal knowledge, together with private letters, his printed articles and sermons, his uniform submission to and active support of the established authority of the church in maintaining the same standards that are held today, makes it seem to be a great wrong to keep silence while the weight of his influence, after he is dead, is cast into the balances against the things he builded and supported all his life.

Jesus sharply rebuked the Jews for claiming Abraham as their father, while they had neither the spirit nor the works of Abraham.

"The Spirit of Progress" as set forth and interpreted by Bro. Coffman is the same that the church is endeavoring to maintain today.

Is not the present conflict in our ranks occasioned by the materialization of those things which made him "fear and tremble" to contemplate?

Have we been kept by the power of God "in safety from encroachments of popular opinion and worldly aspirations" as he said?

Faithfully,

Geo. R. Brunk.

PECULIARITY IN DRESS: IS IT RIGHT OR WRONG?

In a recent issue of the Christian Century, a certain writer in an appeal to the Christian churches to stand for peace, has this to tay concerning Mennonites; "For centuries shere have been a few small groups of Christians, such as the Quakers and Mennonites, and others who have held that war was incompatible with Christian Faith; but their views have never spread into the common channels of Christian thinking. Each of these sects marked itself off from the general social life by certain distinguishing peculiarities of dress or social habit, or cultus, or by actually colonizing in places where their numbers, their thrift, their piety, and their inoffensiveness won the respect of their neighbors and thus lessened the embarrassment which the state encountered in time of war, in its desire to deal with them not only without passion, but with leniency."

What the writer is trying to bring before the people in this paragraph is, that these various denominations including the Mennonites, have for centuries held the same view on the war question which he is advocating in this article; but they were unable to convey it to others because of their peculiarity in dress and social habit.

We do not quote this because we feel that we are bringing a new thought to the readers of the Christian Exponent, but rather because we wish to emphasize what has been said along this same line before, and also because we wish to discuss the subject of peculiarity in dress more in detail. Then too, we believe that, "To see ourselves as others see us", often helps us to recognize our weaknesses more readily than does our own introspection. Some of us have thought about this subject for a long time and have come to some rather definite conclusions, several of which we wish to give in this discussion.

Of all the doctrines taught in our church, there is perhaps no other one which made such a vivid impression on us, as being so thoroughly essential to our salvation as did the doctrine of peculiarity in dress. Constant appeals were made to us from the pulpit and through our church paper, to become more modest in our appearance, telling us that the world would respect us for it. Perhaps the texts most often used in making these appeals were, "Be ye separate", "Be not conformed to this world", and "Let women adorn themselves in modest apparel with shamefacedness and sobriety". These texts are well and good, but we believe they are misapplied when quoted to a class of people who are hindered from spreading the Truth because of a weakness in personal appearance, in so far as the emphasis is placed on dress only. As for the world respecting us, let us note again what the writer quoted above has to say concerning respect for these peculiar people. He states that they would colonize in places "where their numbers, their thrift, their piety and their inoffensiveness won the respect of their neighbors." Thus it was not their peculiarity which won the respect, but the good qualities of thrift, piety and in offensiveness, and this in spite of the peculiarity, and only of their neighbors. Thus the influence of their lives never extended out to the multitudes. This isolated life appeals to us as being far different from the life of Jesus, who attracted the multitudes and secluded himself only when He wished to communicate with the Father.

If then, this peculiarity in dress is of enough significance to isolate us, thereby preventing our Christian influence from extending to those about us, we believe that it is of sufficient importance to do constructive thinking on the subject. If we wish to radiate the good that is in us, we believe that it is essential for us to win respect for our personal appearance, as well as for our piety, thrift and inoffensiveness. God has given us different forms consequently we cannot all wear the same material and the same cut and look well in it. Has he anywhere given us reason to believe that we should not dress in a manner that tends to bring out our individual characteristics and personality, rather than to conceal them under a cloak of peculiarity? How are we going to learn what to wear that is becoming to us, and will win the respect of those about us unless we do spend some time thinking about it?

Just what experiences and conditions have caused us to arrive at these conclusions? We remember very distinctly when about ten years ago, one of the executive members of the Mennonite Board of Missions and Charities, delivered an address to the student body in our college, in which he stated that our city missions are a failure, because Mennonite faith is not adapted for city work, and student volunteers should therefore, prepare themselves to enter the rural field. Naturally this theory which was new at that time, set some of us to thinking and asking ourselves these questions. What sort of a religion is this that is not adapted for city people? Is it the Christians' duty to save the church or is it his duty to save humanity? Is not the church only a means for the saving of souls, and wherein the creed stands in the way, must not the creed be sacrificed rather than the soul of an individual? How were we who must necessarily enter the city for the completion of our training going to radiate our Christianity to those about us if our religion did not work there?

Furthermore within the last ten years the country as well as the city has been moving at a rapid rate. Modern education and modern inventions are bringing city and country together. The doors of our country schools and our country churches are being closed and the buildings are left to decay, for country folks now go to "town school" and to "town church". Can the old system of Mennonitism accomplish more in our rural territory from now on than it could in the city heretofore. Statistics show that Mennonites were decreased in number last year while nearly all of our other denominations were increased

(Concluded on back page)

Notes from Here and There

Missionary M. C. Lehman has been presenting the needs of Church Buildings in India to various congregations in Illinois and reports a good interest wherever he went. He is scheduled for meetings at the Martin's Church, near Orrville, Ohio, June 8 to 15.

A very fine series of meetings was conducted at the Roanoke Church, near Eureka, Illinois, recently. A. C. Good was the evangelist in charge.

Maple Grove Church, near Topeka, Indiana, expected to enjoy a series of Bible Lectures on Jesus and His Teaching, June 8th to 15th. J. E. Hartzler was to be the speaker.

J. H. Langenwalter, president of Bethel College, has been confined to the Bethel hospital for several weeks in complete rest from administrative and other duties. He was unable to deliver the baccalaureate sermon at the college, as had been scheduled, and Rev. Kliewer substituted for him.

D. H. Bender, president of Hesston College, delivered the Commencement address at the graduating exercises of a class of nurses at La Junta, Colorado.

The Mennonite Church at Berne, Indiana, is again preparing to hold their annual Vacation Bible School, beginning June 16th and lasting for six weeks. Last year there was an enrollment of 167 pupils, with a 96 per cent average attendance. This year a larger enrollment is expected. Six or seven teachers will be employed. The school is open to all the children of every church in Berne.

Mr. and Mrs. W. N. Rutt, former students and graduates of Goshen College, are now located near Reading, Pa. Mrs. Rutt was formerly Miss Gladys Miller, of Shipshewana, Ind.

I. R. Detweiler, of Goshen, Indiana, recently delivered the baccalaureate sermon for the senior class of the Goshen High School. The graduating class numbers sixty-two.

Russian Mennonite immigrants located near Rosthern, Sask., have been during the past winter attending evening school in order to learn the English language. The teachers of the Rosthern High School were the instructors.

Mr. and Mrs. J. Roy Allgyer, well known to many of our readers, announce the birth of a daughter, Priscilla Anne. Bro. Allgyer is doing agricultural extension work in connection with Ohio State University at Columbus, Ohio.

A total of fifty-two years connection with one Sunday school, during more than twenty of which he was superintendent, is the record of Chas. Moyer, the oldest active worker in the First Mennonite Sunday School, Philadelphia. The anniversary was duly celebrated.

Margaret, Agnes, and Vanluah Anderson of Chicago sailed from Montreal, June 7, to attend the World's Sunday School Convention at Glasgow, and to visit relatives in Scotland and England. They expect to spend several weeks in the northern countries on the continent as well, returning to Chicago by August 1.

At the recent annual conference in the Zionsville, Pa. Church, the Eastern District Conference of General Conference Mennonites passed resolutions to assume its share of the proposed $500,000 endowment fund to be raised toward making Bluffton College a standard as well as an accredited college. The General Conference of this branch has taken similar steps. The purpose of this campaign is to make Bluffton eligible to membership in the North Central Association of Colleges.

The Mennonite Board of Education is scheduled to hold its regular annual meeting at Elkhart, Indiana, on Saturday, June 14th. Goshen and Hesston Colleges are under the direct supervision of the Board.

An all day inspirational program, with a number of outside speakers, is to be held at the West Church in Nappanee, June 19th.

About twenty of the sisters of the recently arrived Russian Mennonite immigrants have found employment in the homes of the city of Saskatoon, Sask. These thrifty people are seeking in every way possible to pay off the financial obligations incurred in coming to this country, and in establishing themselves so as to become financially independent.

Payson Miller, who has been professor of Education at Bluffton College for several years, expects next year to attend Hartford Theological Seminary.

Daniel Kauffman of Scottdale, Pa., and D. A. Yoder, of Elkhart, Indiana, were among the visiting ministers present at the recent session of the Ohio Mennonite Conference held near Columbiana, Ohio.

The fourteenth installment of the Mennonite Lexicon has appeared. This is a work representing a great undertaking. The war and the poverty of the German brethren have seriously hindered the completion of the project, but in spite of them, it has steadily continued. The next number will complete the first volume. There will be two volumes.—*The Mennonite.*

The fifth annual meeting of the Ohio Mennonite Mission Board, and the 67th quarte mission meeting of Logan and Champaign Counties (Ohio), are to be held jointly at the Walnut Grove Church, near West Liberty, Ohio, on June 12th. A full day's program has been arranged.

The annual Gemeentedag of the Holland Mennonites will be held at Luntern, Holland, July 25-29. It is probable that a number of delegates from other countries, including our own, will attend. This conference is especially for the interests of the young people.

Bluffton College, which has been a member of the Ohio Debating Conference this year, finished third among a list of nine colleges. Each school competed in four conference debates. The coaching of the Bluffton teams was in charge of Payson Miller.

P. J. Boehr and family, missionaries to China, and Ezra Steiner and family, missionaries to India, are among the General Conference Mennonite missionaries who are on furlough this year. Miss Martha Burkhalter, also a missionary to India, is now on her way home on furlough.

OPEN FORUM

(Concluded from page 207)

by thousands. If the old system is retained it would seem to be necessary for the remaining part of the church to build a wall of protection around itself and in the end hand its treasure to the Master saying "Lord here is the pound which thou hast given me, I have kept it laid up in a napkin, for I knew that thou wast an austere Master."

It is not only because we found this doctrine of peculiarity to be impractical, that we have come to these conclusions, but we know that our Master Teacher, who is our example, did not dress differently from those about him, or it would not have required the kiss of Judas to betray him, neither would there have been occasion for Peter to deny Jesus, had he been identified by his dress.

Some have gone so far as to say that this doctrine of peculiarity is non-essential, but we shall go a step farther and say that we believe it is wrong in so far as it hinders us in bringing the Gospel to humanity, either directly or indirectly as we go about our daily task. We like to think of "what we shall wear", as being a relative subject rather than a fixed one, depending upon the class of people with whom we are dealing, dressing in a manner which will be most effective in obtaining results for our Master. Perhaps the only criterion we would place upon it is, "Be ye temperate in all things", taking the middle ground between two extremes. We believe that this would tend toward the upbuilding of an harmonious life which may be "weighed in the balance and not found wanting."

Ida L. Eby.

Goshen, Indiana.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JULY 4, 1924.

The Reality of Religion

An Editorial

Nothing Lost in God's Economy

Pacifism in the Colleges

Nonresi tance--Practical Principle or False Ideal?

The Perfect Prayer

Our Bi-weekly Sermon

The Oasis that is Jericho

THE STORY OF A GREAT BOOK.

MANY years ago when Charles M. Sheldon became pastor of the Central Congregational church of Topeka, Kans., he was puzzled over the problem of holding the younger members of his congregation to attendance at the evening services. At one of these Sunday evening services he announced his intention of reading a story instead of delivering sermons. Thus was begun the story, "In his Steps, or What Would Jesus Do?" the book which has passed the twenty-two million mark in sales during the past twenty-five years.

The idea upon which the story is founded is a simple one, the mere asking of one's self before each act, "What would Jesus do?" And the author, now editor of the *Christian Herald*, still believes that there is nothing impractical in the idea. He maintains that men could make a practical application of the Golden Rule if they would.

The book has been translated into eighteen or twenty languages, yet a defect in the original application for copyright has made it impossible for the author to receive a cent of royalty. The editor of *The Advance*, who accepted the story, neglected to send two copies of the first chapter to the library of Congress, which made it impossible for any one to claim royalty on the story.

Some one recently asked Dr. Sheldon how a man could hold to the principles set forth in "In His Steps," and be unconcerned about receiving no royalty from twenty-two million books. He replied: "It seems to me it was the best thing that could have happened to my story. Books should be made to be read, and my book probably would never have attained such a wide circulation had it not been published, and the sale pushed by so many publishers. Despite the fact that I never received a cent of royalty, I am glad it has been read by the millions who have bought it, for I feel certain it has done some good and shown the way toward life as Christ would live if he were on earth today."

Before the serial publication in *The Advance* was completed, the publisher issued it in book form. One hundred thousand copies were printed and bound in paper to be sold at ten cents a copy. Then the defect in copyright was discovered, and, as the book belonged to no one, it was public property. Sixteen publishers in America and thirty-three in Europe put out editions.

"If the Golden Rule should be followed absolutely by every one," said Dr. Sheldon, it "might cause a great panic at first, but this would be succeeded by a vertiable heaven on earth. One can only marvel at the stupidity of the human race in not trying to live as Jesus would."—*Gospel Messenger.*

TWO ANSWERS

KIRBY PAGE, a prominent pacifist of New York, recently proposed the following pledge to the churches of the United States:

"Let the churches of America say to their own governments and to the peoples of the earth, we feel so certain that war is now unchristian, futile and suicidal that we renounce completely the whole war system. We will never again sanction or participate in any war. We will not allow our pulpits and class rooms to be used as recruiting stations. We will not again give our financial or moral support to any war. We will seek security and justice in other ways."

Alton B. Parker, President of the National Civic Federation has sent out letters to various ministers and laymen asking them concerning their attitude toward this pledge. The replies to this letter have been published in a pamphlet entitled "Church and College Denounce Pacifist Pledge." Two kinds of replies are given,—those who favor the pledge, and those who do not. We give herewith one reply from each class.

The first, opposed to the pledges, is from Dean James M. Gray, head of the Moody Bible Institute, Chicago. He writes,

"I leave others to say whether war is always futile and suicidal. But as to whether it is unchristian or not, depends upon the sense in which the word is used. Nations under God have magisterial functions to perform in declaring and conducting war, and in some cases NOT to do so would be decidedly an unchristian act....."

"As to the position taken by the author (Kirby Page), that the churches of America should say to the government that they will never again sanction or participate in any war, nor give their financial or moral support to any war, it is in my judgment not only non-christian but ANTI-christian. Churches, in the New Testament sense of that word, are composed of believers in and disciples of the Lord Jesus Christ, who accept the Bible as the authoritative Word of God and the only rule of faith and practice. But the Bible teaches them to be in subjection to the rulers and authorities, and to obey magistrates, (Titus 3:1), because the powers that be are ordained of God (Romans 13:1). There is only one exception to this, namely, when the demand of the government is clearly contrary to the ordinance of God. We ought to obey God rather than man. (Acts 5:29). It is conceivable that war of such a character might be declared by the government, but the author you are quoting is not speaking of that kind of war but of ANY war."

"There is much more that one might say from the Christian and biblical point of view, but the above is sufficient to express my disapproval of what the author says from the point of view of both a patriot and a Christian".

* * *

The other type of answer to the letter sent out by Parker is illustrated by the one written by Dr. Charles M. Sheldon, Editor-in-Chief of the Christian Herald:

"I am a pacifist myself and can subscribe to the pledge stated. I am doing everything in my power to help bring about universal peace in the establishment of the brotherhood of man. It is time the church, which stands for Christian discipleship, should be positive in its denouncement of war and militarism."

"You may quote me as in every way doing everything in my power to help bring about establishment of world brotherhood and the elimination of all physical warfare. I do not believe this can be brought about by diplomacy, but by a change of purposes in men's hearts through the establishment of Christ's principles of love to God and man. As long as I live I shall preach that doctrine and believe in it as the ultimate means of world wide peace."

PRESENT-DAY COST OF SOLOMON'S TEMPLE

THE cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than $87,000,000,000, according to present-day values.

The account further states that the cost of Solomon's temple and its internal decorations and the paraphernalia was one of the wonders of the olden times. According to Villapardus, the talents of gold, silver, and brass used in its construction were valued at the enormous sum of $34,399,110,000.

The worth of jewels is generally placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which reduced, according to Chapel's reduction tables, to every-day coinage, equals the sum of $1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth $3,246,720,000. The priests' vestments and robes of singers, $10,050,000; the trumpets were worth $1,000,000.

To the above add the expense of building materials, labor, and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burden, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for several years, and upon whom, beside their wages, Solomon bestowed $33,669,885.

If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to $344,385,440. The material in the rough is estimated as having been worth $12,726,865,000. The several estimates show the total cost to have been $87,212,210,840.—*S. S. Times.*

Love suffereth long and is kind; it is no evanescent emotion; no dew shining like diamonds in the grass to be drank up and disappear in the first hot sun. It suffers long, and still is kind; loving on, not for reward, but because it must to satisfy the necessities of its own inherent nature; serving as faithfully in thankless service as in service understood and honored.—*Selected.*

THE
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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

GOOD CITIZENSHIP

AT this particular season of the year the subject of patriotism is usually a very prominent one. Our national holiday which is quite generally observed and, which marks the anniversary of the beginning of our National independence, calls our attention to the fact that the liberties which we enjoy and the privileges which our ours were not won without their price. We should further remember, in this connection, that if our posterity is to enjoy these same blessings it is necessary that we perpetuate them and pass them on in a way that will make the largest contribution to the future welfare of our nation. In other words, we should be good citizens.

But who are the good citizens? Doubtless many of those who celebrate the loudest and with the greatest variety of noises, will think themselves entitled to this distinction. Others who are giving service in our armies or navies may consider that to them belongs the credit. Still others who have served through some of the fiercest battles in the wars in which our country has engaged will claim that to them goes the honor. And yet it is our conviction that any or all of the things just mentioned do not necessarily entitle individuals to claim this distinction. We do not wish to detract from whatever credit is due for any of these things, but wish to call attention to a more fundamental consideration which many are inclined for the moment to overlook.

All of us should be profoundly grateful for the blessings which we enjoy as a result of being citizens of the particular country in which we live. We need but to contrast very briefly our own lot with that of many other people today to realize this very keenly. We are deeply appreciative to our forefathers and others who have made it possible for us to enjoy these liberties, and above all we are grateful to God who has over-ruled all in a way to make these things possible.

But our responsibility does not end with a mere verbal expression of gratitude. There remains a further service to be rendered and a more substantial appreciation of our blessings to be given. It consists of life,—the kind of a life that means the most for the highest development and the greatest good of the country. And it is our conviction that the only life that can measure up to this standard is the life that is lived in the companionship of Jesus Christ, and whose constant aim and endeavor is to live out the things for which He stands and which He approved. In other words, only the Christian can measure up to this standard.

The best citizen, then, is the Christian. Whether or not our country is able to realize its greatest opportunities and make its greatest contribution to the world depends on the character of its citizens, and the noblest characters are those whose lives are devoted to Christ. It may be that there will come times when there is an apparent conflict between the interests of our country and the demands of Christ, but such a conflict is always apparent and never real. No country is safer than the one whose citizens have a living and a vital relationship with God as their heavenly father, and whose first allegiance and concern are to Him. And no one is more truly patriotic than those citizens whose first concern is for the spiritual values of life. Good citizenship is not a matter of noise nor of physical bravery. It lies deeper than that.

We do well, therefore, to stop and consider, not how patriotic we are, but how nearly we are living up to our highest opportunities and possibilities for Christian service.

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SPEND VACATION RIGHT

THIS is vacation time for many of our readers. That does not mean, necessarily, that it is a time of idleness and ease, but that the regular routine and customary duties of the greater part of the year have been suspended and new ones have taken their place. Vacation does not mean ease, and rest does not necessarily imply cessation from labor. It is well that this is so, for to all except to the lazy individual, idleness and inactivity are about the severest punishments that can be imposed, and a sentence of three months, or even two weeks, of each year to such an existence would certainly be a thing to look forward to with very little pleasurable anticipation.

There are a number of points however, in which those enjoying vacations need to guard themselves if they are to live up to their greatest opportunities for usefulness. It sometimes happens that with the vacation period comes the temptation to allow one's moral discipline to become lax and to throw aside the customary restraints and guards which protect one in his normal and regular environment. Especially is this true if one spends the time at a resort or in a large city. Release from a rigid and exacting responsibility and discipline very frequently reacts and carries one to an extreme position on the other side. The inevitable result in such an event is that one is less fit to take up his duties when vacation is over than he was when it began. The primary object of vacations, of course, is to bring about just the reverse results.

Then there is the temptation which sometimes comes to become mentally lazy. This may be manifested in an unwillingness to indulge in anything which requires mental effort or discipline, and in a disposition to do much reading of light trashy fiction. Intellectual laziness is a very real and serious condition, and no doubt many are afflicted with it who are not generally aware of the fact. A vacation which casues us to neglect proper and stimulaing mental recreation certainly fails in an important point.

To many who have been away from home and familiar associations for a season, and who are blessed with the privilege of returning for their vacation, comes a special temptation which needs careful guarding against. If you have been in school and have made intellectual progress, you may find that things do not seem just the same at home as they did formerly. Your friends and companions seem different, and there is a tendency to keep aloof from them and consciously or unconsciously to feel something of a mental superiority. The superintendent of the Sunday school has antiquated ideas and methods, or the minister is behind the times and old-fashioned. Things seem dull and commonplace and a feeling of condescending pity comes over you. Beware. If such is your feeling you may rest assured that it will be detected by your friends even if you yourself are not fully aware of it, and a barrier will be put between you and them which is well nigh unconquerable until you take a different attitude. Take the initiative in reviving friendships. Your friends think that you may be different, and fear that you no longer regard them as you once did. Show them that they are mistaken. Meet them more than half way. Take hold of services in the home church and give them your very best. Stop pitying those who have not had the same opportunity as yourself, and try to be as natural and as sympathetic as you always were. You may find it a bit difficult and awkard at first, but you will be repaid a hundred fold for every effort or sacrifice you may feel called upon to make in meeting folks on a common level.

Vacations ought to make us better and fitter for our regular tasks. If they do not, they fail in their purpose. Those who are fortunate to enjoy such periods, whether they be long or short, should remember that it is not a time of license, but a privilege of doing service to your fellowmen and an opportunity for the enriching and enlarging of your own experience and life.

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THE RESPONSIBILITY OF READING

IN these days of abundant literature of all kinds and descriptions the individual who does not read is an exception. With papers and books and magazines on every hand not even an idle moment need pass by without an opportunity to add to our storehouse of knowledge. Unfortunately, however, so much of what is available is of the kind that will be injurious rather than helpful, that the responsibility of selecting the right type of reading is a very real and, serious one. Anyone who fails to take this problem seriously is very much in danger of failing to make the most of his opportunities, not to speak of the possibility of thoughtlessly absorbing mental poison. But there is another angle to the problem. Outside of THE BOOK itself, which we accept as the divinely inspired Word of God, the available literature is all the product of human minds, and is therefore liable to error. Nothing human is perfect. And what may be a perfectly valid and legitimate application of truth for one individual, the writer of the book for instance, may not be the same for the reader in every case. So that even when we select only the very best of literature we must still use judgment and discrimination in its acceptance. The responsibility of reading, therefore, becomes still greater.

The purpose of reading should not be merely the acquisition of knowledge in its complete form, to be accepted and stored in the mind without question and further searching, but it should also be the stimulation of thought and provide an incentive for mental research and activity. In other words, reading ought to make us *think*, and the person who reads without thinking is in serious danger.

There are those who feel that before a book, for instanstance, is to be recommended it should be pronounced "safe" by some competent authority, or that certain warnings should be pointed out, lest the reader should suffer serious harm. To a limited extent and for some people this theory may be correct, but we still contend that anyone who reads without thinking, no matter how "safe" the human production may have been pronounced fails to get the most out of his reading, and is in danger of absorbing that which may be harmful. We cannot evade individual responsibility in this way.

One of the tests for helpful reading, especially to the thoughtful mind, is its ability to stimulate thought and mental activity. It is by exercise that our mental equipment develops, just as do our physical bodies. We may find a book extremely helpful and still not agree in detail with the author or with all of his conclusions. It is on this principle that The Christian Exponent reviews and recommends certain books, and not with the idea that everything in the book is in accord with our own ideas, or even with the particular interpretations of the Scripture for which we as a church stand. We expect our readers to use discrimination, and to think. If they do not care to do this they had better not read at all. Reading is a serious and a responsible privilege, just the same as any other activity we may undertake. Let us regard it in this light.

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THE REALITY OF RELIGION

MUCH of the confusion and questioning which are so evident in the religious thought of the day would be cleared up, and many of the perplexities and doubts which harry men's souls would be dispelled if we could clearly recognize one indisputable fact, namely, that Christianity is sufficient unto itself, and that religious proofs, though they be of a different nature, are as valid as any proofs in any other field.

The scientist, the psychologist, and the philosopher work in their respective fields and seek proofs and explanations of the phenomena which they observe in them. These proofs are to them final and absolute,—that is, they are accepted as truths because of certain criteria or norms which they recognize as valid in their respective fields. No one denies them this privilege, or questions their right to this method of procedure.

And yet, these same men who demand and obtain this right for themselves, frequently refuse to grant the same privilege to the field of religious thought. They seek, on the other hand, to subject religious claims and evidences to the same tests to which they submit the findings in their own fields, and to explain everything in terms of their own experiences. For instance, when the question of miracles comes up, the scientist seeks by his own tests to establish or prove their validity, and when he finds it impossible to do this he at once declares, rather dogmatically, that the miracles cannot be true because he can find no scientific proof for them.

Likewise, the philospher, unable to account for all the claims of Christianity on rational grounds, discredits many of them and declares them untenable. And so on with the psychologist and a host of others. They seek to reduce Christianity to the terms with which they are familiar, and in so reducing it they lose its real significance and its vitality. Christianity which can be explained by the scientist, or the philospoher or the psychologist is no longer a vital Christianity, but a weak, spineless, irresponsible system of beliefs and thoughts.

The unfortunate thing is that so many people are disturbed by the pratings of these men who know not of what they talk Even thoughtful Christians sometimes feel that the verdict of these men who are specialists in their respective fields, must be given particular weight and consideration when they attempt to speak authoritatively for the religious field, in spite of the obvious fact that religion must be judged as religion, by its own standards and its own evidences, and that a man who is a specialist in one field does not necessarily on that account become a specialist in every other field. Indeed how can these men judge the validity of something which they have themselves never experienced? Religion is a field all its own, and has its own proofs and criteria which are as valid as those in any other field, in spite of the fact that they are different. The scientist does not permit the psychologist to draw his conclusions for him. He insists that the latter is unqualified to do this. He does not question necessarily the deductions which the psychologist makes in his own field, but he resents his trying to formulate truth in the realm of science about which he perhaps knows very little

Why then should not Christianity demand the same right for itself? Why allow biologists and philosophers and the rest of them to dictate to Christianity what is true and what is not true, or what is plausible and what is not plausible? Many of those who do this have never experienced first hand the realities of the Christian faith and belief, and are working in altogether different fields. Why not submit to the judgment of our own faith and experience, and the faith and experience of men of God who have lived before us,—men who are specialists, so to speak, in Christianity?

The Editor recently read of a man who underwent a severe mental and spiritual struggle. It seemed as thought he must fail,—that he could hold out no longer. He was not a Christian, but through the struggle he found Christ and in His power he conquered. Christ became very real to him because of his first-hand experience, and no doubting scientist could shake his belief. Incidentally touching on the subject of religion one day in speaking to a very learned philosopher, the latter spoke of the uncertainty of the reality of Christianity. The former, speaking with a calm conviction and certainty which surprised the other stated that there was no doubt whatever in his mind,—that he had *seen* and *experienced* God. The proofs which he had could not be tested by the philosopher, nor could he understand them, because they were outside the realm with which he was

familiar. But this did not militate against their validity.

Unfortunately many men who claim to be thinkers and theologians lose sight of this important principle. Because scientists and others cast doubt on the credibility and the reliability of some of these religious experiences they likewise question them, and the result is that by the time they have eliminated everything which these learned men regard as doubtful or invalid they have very little left which can be called Christianity. Instead of accepting the claims of Christianity because they have been established without doubt in their own experience and that of others and are therefore qualified to speak, they try to measure spiritual phenomena by the criteria and standards of other fields.

This does not mean that Christianity is in conflict with the truths discovered in other fields of thought. Truth is not at variance with itself. It does not mean that one cannot be a Christian and a psychologist, let us say, at the same time. It means, however, that the psychologist is not able in terms of psychology to properly evaluate and explain religious experience, or to pass adeuqate judgment on its reality. The fields may have much in common, but they are not the same and cannot be fully explained in common terms.

In the words of one who has given this subject much thought, "There are other realities besides those in the physical or the biological realm. There is more than one way of knowing objects. Spiritual realities are spiritually known. Reason has more than one dimension. Truth arises in more than one way. All this implies the inevitable downfall of any kind of intellectual autocracy that attempts to force one criterion of truth upon all the domains of life. Religion carries its own credentials. The Christian religion, as represented by the thinkers who recognize adequately this great truth, was never more sure of its foundations than it is today."

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Nothing Lost in God's Economy

Hervey Schnell

ON a hot and dry September day at noon a father ordered his eleven year old son to the cane patch with orders to spend the afternoon stripping cane. The patch was some distance from the nearest building and a quite lonely spot. The boy spent all afternoon and all alone at the dreaded job. His work that afternoon won the father's approval who during that time had been to town on business. But the boy during those dreary hours was not aware that his father was frequently, almost constantly, thinking of him and with pity. Of that he was informed later and much to his surprise. Had he been aware of that at the time, his task no doubt would have been lighter and the day shorter.

In a like manner our Heavenly Father is thinking about his faithful child in dreary hours. He says so. "Like as a father pitieth his children so the Lord pitieth them that fear him. He thinks of us and is near us even when we feel ourselves alone. He thinks of us and feels with us even when we feel the most undone; at times when our future seems the darkest, or our burden the heaviest, or our loss or disappointment the nearest unbearable.

We are also told that the hairs of our heads are numbered and that not a sparrow falls to the ground without His notice. God through His word is a discerner of our thoughts and motives and is certainly far more concerned in the character of our thoughts than in the number of our hair.

Let us be assured then that He is ever near us and is sympathetically noting every thought of repentance, every fear or anxiety, every pain of endurance, every longing for help, every yearning to help, every impulse of love, every regret, every joy, every resolve and reresolve for better, loftier, and purer things, every hunger and thirst for righteousness and for that higher and fuller life which is attainable only through communion with Him who giveth unto all liberally and upbraideth not.

We are further moved to hold that in God's economy nothing such is lost by the scriptural assertion that they cannot even for all time remain hidden. "The good works of some are manifest beforehand; and they that are otherwise cannot be hid." Another translation renders it thus,—"The right actions of some are evident to the world, and those that are not cannot remain forever out of sight." However limited and special the original intent of this passage may have been, as some prefer, we do not think that we are making a mistake by assigning to it a more general application. That is, we think it will at least hold out. Hold out in the light of the Word, and also from the angle of the believer's experience and observation. Others seem to see in this passage a reference primarily to the final judgment. Without attaching that view we prefer for this passage a reference to the natural and sure uncovering of themselves of both good and bad works through their results and to at the least a certain circle, be that circle large or small, immediate or mediate. If so, then what are right actions more truly than correct decisions, positions and attitudes with regard to faith, justice, and integrity? And especially when such moral posts must be attained and held under fire?

Our sphere may seem to us dreadfully obscure. If we perform the work that is before us and fill the place wherein we find ourselves conscientiously, insisting upon thoroughness, truthfulness and honesty at all times and at any cost, our sphere and our work cannot forever remain obscure. An obscurity so filled will be vitalized and will begin to move. It will move into the crowd where it is felt and into the light where it is seen.

An ancient Roman officer was punished, for an offence committed, by being made road supervisor which at the time was regarded as a work degraded and despised. But the man took a liking to the work and put himself to it with such enthusiasm, energy and thoroughness that he in time lifted both himself and his work out of degradation to that of universal respect.

Many interesting accounts might be given to illustrate the truth of our theme. Let one more suffice. At a

time before Daniel Webster was well known he was practising law in Massachusetts. He had a hand in a law suit that grew out of a life insurance affair. Webster discovered that in order to do his client justice it was necessary for him to take a trip to New York City to investigate a certain phase of the law. A fight was on within as to whether or not he should make the trip, for financially it would mean a loss to him and he did not feel that he had any money to lose. But he gave his client the benefit of the situation and went. Years later he happened to be in New York City again. Here was being carried on a famous law suit which was being observed by the legal profession the country over. A counsel on the one side was suddenly disabled. Webster was asked to fill the vacancy. He did so, and at once discovered that it was the same case over again in which he had so conscientiously performed his part even at a financial loss to himself. His memory served him well and the information he obtained years before on the trip to New York was well in hand. This made it possible to play his part in the litigation with such exceptional ability as to strongly commend himself to the legal profession of the whole nation. Now we see how he was being rewarded many times over in both money and prestige for a former sacrifice which he at the time felt was hardly justifiable. This instance is given to illustrate the uncertain and abundant reward in store for those who are plodding on in difficult paths in all faithfulness and truthfulness. The rewards are not necessarily material rewards, though frequently they are. But in either case they are abundant and altogether satisfactory, and more.

Such assurance of high divine values placed upon moral endeavors and braveries ought to be worth more than three cheers to us whenever we are tempted to give up a good fight for want of visible results. The assurance is two-fold. First, that such endeavors cannot be lost; and second, that they cannot even for all time remain hidden. Sometimes the door may be ruthlessly slammed to our face and permanently closed, but only to oblige us to turn ourselves about and behold a larger door open. Through their unbelief the Jews whom Paul dearly loved as his kin and for whose salvation he was so zealous, closed to him the door of Asia, but only to enable him to appreciate the more fertile field of Europe. As we come to understand it more and more, how often we give Him occasion for that gentle though weighty rebuke,—"Oh thou of little faith."

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Pacifism in the Colleges

N. E. Byers.

THE first attempt to interest college students in the cause of peace was inaugurated at Goshen College in 1905 when representatives of Quaker, Dunkard, and Mennonite colleges organized an Intercollegiate Peace Association. The chief activity of the organization was to conduct oratorical contests with a final national contest for the State winners. Before the war, contests had been held in thirty states and orations were written by about six hundred students in perhaps one hundred and fifty colleges each year.

During the war it was obviously necessary to discontinue any such activity, but in the summer of 1922 at a Peace Conference of those churches that emphasize this principle held at Bluffton College, a committee was appointed to reorganize the Association. Prof. S. F. Weston of Antioch College who had been most active in the work previously was selected as Chairman and Executive Secretary. During the past year Oratorical Contests were held in ten states in which 250 students from fifty-six colleges participated. During the present year seventeen states are planning to hold contests.

The purpose of this organization as stated in Article I of the Constitution adopted in 1911 is — "The purpose of the Intercollegiate Peace Association is to enlist the co-operation of college men in the furtherance of the cause of international peace and the adoption of the principle of unlimited arbitration in the settlement of all international differences; and more particularly to arouse an interest in the peace movement among the student body of our colleges and universities, believing that the national policies of the future can be effectively shaped by moulding the ideals of the undergraduate of today."

Within the last few months another organization called The Fellowship of Youth for Peace has arisen among college students. Its origin can in part be traced to the work in colleges of such organizations as the Fellowship of Reconciliation, National Student Forum, National Council for the Prevention of War, Fellowship for a Christian Social Order, and the activities of some leaders of the Young Men's and Young Women's Christian Associations. The movement took more definite shape at the Student Volunteer Convention held at Indianapolis during the last week of December 1923.

One of the main purposes of this convention very evidently was to lead the students in some constructive thinking with reference to the application of the teachings of Jesus to some of the serious national and world problems of our day. The issues were presented in the general meetings and then taken up in the forty-nine discussion groups into which the convention was divided. The war problem was one of two questions discussed in most of the groups. When the conclusions of the groups were summarized it was found that four positions were represented in the convention and these were finally presented before the entire convention by four studens as follows— (1) Military preparedness as the only safe policy for the present; (2) The necessity for war should be overcome by the method of education; (3) War should be prevented by co-operation of the nations through such organizations as the League of Nations and the World Court; (4) That war is unchristian and we should refuse to have any part in it.

After these positions were presented a show of hands was called for of those favoring the different views. Of the 6000 present it was estimated that less than 300 voted for (1), about 600 for (4) and the large majority for (2)

and (3). This vote indicates that the students are convinced that war is unchristian and that we should do every thing in our power to prevent it. It is a great gain to have the question of pacifism regarded as a fair question for debate at such a gathering and it is surprising to find so few defenders of militarism and to have 10% go on record as avowed pacifists.

Special meetings were called for those especially interested in pacifism and at the last of these a committee representing twenty states was appointed to take steps toward crystalizing the peace sentiment that had developed at the convention. These later selected seven to perfect plans for promoting a distinct youth movement for peace. In order not to multiply organizations it was associated with the Fellowship of Reconciliation. The Secretary is Alexander Stewart, 396 Broadway, New York City.

The statement of purpose is as follows—"The Fellowship of Youth for Peace is a group of young men and women of many races, nations and classes who recognize the oneness of the world wide human family. We wish to live in the spirit of this true unity and find out more and more all that it should mean. To do so we shall have to put away war and the spirit of enmity, seeking to know instead the spirit of love that draws men together, in spite of all differences, in a friendly and united society.

We believe that the spirit of Love disclosed in Jesus of Nazareth can work through and change all social relations, industry, politics and international life; that it is indeed the only foundation for human society and the only power which can overcome evil and call forth the undiscovered good in men.

The attempt to live steadfastly in this spirit will certainly cost something as the world now is, but for lack of it the world is going to pieces. War and famine, imperialism and revolution, racial and class struggle and almost universal fear abound. We cannot wait until somehow the nations are reconciled, injustice between groups is done away with, or until the churches have found a common path. War may continue to darken the world and endanger all that is good; we can take no part in it. Men may continue to threaten or fear revolution; we need neither threaten nor fear it, but can give up the power and desire to dominate our fellows, and seek to build a common life of such united friendly effort as will take away the occasion for war and strife. It will be our aim to let no interest of self, family, church, class, race or nation separate us from any of our fellowmen. We shall attempt to help one another discover what this way of life is when it is followed in the home, in the education of children, in the treatment of criminals, in the relation of commerce and industry, and in all dealings with our brothers everywhere.

We need not wait until all can agree on a theory or practice of non-resistance or on some one social plan: we are united in seeking such changes in the spirit of men and the structure of society as shall make possible the fullest expression of the spirit and principles of Jesus. Our methods must always be in harmony with this goal. It is certain that for such a way of life divine power is needed. We believe that such power will be ours increasingly as we venture upon this way of service in response to the leading of the one Spirit that unites men in a vast family of brothers."

On the enrollment card signed by each member there is a brief statement of principles, closing with—"And since war inevitably involves violation of these principles, I find myself unable to take part in it."

Comparing these two peace organizations in the colleges we can say that while the first is largely propaganda in the colleges by a peace organization that hopes to create sentiment that may bear fruit in the future, the latter is an uprising of college youth themselves who are ready to take the extreme pacifist position and seek to do what they can to bring about such changes that will in time prevent war. There is need no doubt for both organizations in the colleges in order to win as many as possible to the true position.

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Nonresistance---Practical Principle or False Ideal?

Payson Miller

IN these days when there is much writing and speaking on all sorts of subjects, there is a tendency for some people to write or speak for the mere sake of writing or saying something. This results in much loose thinking One may for instance, easily pick up half-hatched ideas relative to such a principle as Nonresistance and then assiduously broadcast them because they happen to appeal to his particular disposition or because they may be popular with those whom he addresses. The validity of such a principle should be tested in every possible way, and one's objection or acceptance of it should be based upon the results of these open-minded tests. It shall be the purpose of this discussion to suggest such an unbiased study of the principle of nonresistance. I feel that my study has been very inadequate, but I will give in the clearest way possible, my own thinking upon this principle, hoping that others will at some time give to readers of the Christian Exponent a more thorough discussion.

The first thing to do, I suppose, is to determine whether or not Christ really taught nonresistance. If He did, the matter is settled for those who accept His way as the true way of life. In my judgment the principle of love and forgiveness is one of the greatest that Christ taught. The chief examples usually given to refute this principle, are His driving the cattle out of the temple with a whip, and His statement that He came not to bring peace but a sword. The second example when taken in its context clearly means, that His spirit would make such a difference in the lives of people that they would be set at variance with those who do not accept His teachings. The first example gives no indication that the whip of cords was used upon the men in the temple.

Suppose we could pick out certain of Christ's teachings which would seem to contradict each other on this point, and we would therefore say that we will have to count His own statements about resisting evil, loving and forgiving enemies as of neutral importance. An old adage, says, "a man's actions speak louder than his words." If there is any question as to what Christ taught, there is hardly any question as to what He did when confronted with situations where force and destruction would naturally be employed. In His wilderness temptations He rejected the suggestion that he give up His principles for material power. When He was reviled and persecuted by His enemies He quietly bore it all. Among his last words, were words of forgiveness for those who were treating Him so cruelly. He allowed Himself to be crucified rather than forsake the principles which He had been teaching and call for force to protect Himself. It seems to me then that even if we accept the doubts relative to Christ's teaching on the principle of nonresistance we cannot doubt that He himself practiced it.

It seems to me that the central lesson of Christianity clusters around the crucifixion of Christ. People object to nonresistance because, they say, we would be totally destroyed. Did ever a cause look darker, than Christ's at the time of His Death? Would His cause have prospered more than it has in the years following His death, if He had used force to protect Himself, and so lived to be an old man? Does not the power of Christ's teaching lie in the fact that He obeyed His own words at the cost of His own life? When we say that nonresistance is a nice principle in the abstract, but there are certain times when it cannot be practiced, are we not saying that there are times when we still have more faith in our own strength than we do in the strength of God? Does not the spread of the Christian gospel, following Christ's supreme example of nonresistance, testify to the intense practicality of the principle?

Another common notion is that to love and forgive enemies, and to not use force, implies a weak and spineless attitude toward all evil and injustice. Christ's scathing denunciations of the injustices of His day certainly do not indicate any weakness on His part. Is it not true that Christ was always sympathetic and helpful to the repentant, but bitter and unrelenting in his condemnation of those who self-righteously maintained the evils of His day? I believe, the moral attitude of Christ in daily and in a verbal and frank way, denouncing those who were responsible for the wickedness of His day; and His calm attitude under the most humiliating persecution, required more courage, than would have the use of force to accomplish the ends for which He said He had been sent by His father. The principle of nonresistance is practical then because it allows of an aggressive and courageous attitude, towards the evils of one's own time. Yes, I believe that one who is really fired with the principle will often be righteously indignant.

So far, my conclusion is that to reject nonresistance is not to reject a principle of Christianity, but to reject Christianity itself. I have tried to show by reasoning that the principle is practical. There are other sources of evidence, which suggest that perhaps man will have to work out a new science of human relations. My own judgment is that when they have worked out this science they will find that they have arrived at Christ's teachings by a new route.

Dr. Hilton Jones, a scientific lecturer, said in a lecture at Bluffton, that it is a law of nature, that in the interaction of forces the reaction is the same as the stimulating force. I am not sure that I understood him correctly, but I hope our scientific friends will look into this. Is it not true that if you love folks they will love you. If you hate them they will hate you. I believe that if we allow for temporary misunderstandings, we will have a difficult time finding exceptions to this rule.

Roger W. Babson, the statistician, has discussed these questions in his book, "The Future of the Churches." On page 76, of this book he says "Although it is human nature to punish and abuse our enemies, statistics show very clearly that nothing is gained in this way. Instead of winning them over to our ideas, which is the real object sought, we simply make them bitter and defeat the very purpose that we had in mind. Instead of Jesus' teachings being impractical, they are intensely practical. Again on page 82, he says, "Economics teach that our livelihood depends far less on our own exertions than upon the good-will of our fellows and the bounty of Nature. We fail to see that just in proportion as we seek the Kingdom of Heaven, our own needs as individuals are met." Here we have the testimony of a practical statistician, a noted authority on business conditions, as to the practical nature of the teachings of Jesus.

There are men of our own time, who have tried out the principle of nonresistance under the most trying conditions. An account of such a test of faith appeared in the Atlantic Monthly within the last year, and was later reprinted in pamphlet form. The account relates an experience with the Kurds in the Near East, in which nonresistance accomplished everything, which its enemies said it could not accomplish. This pamphlet is now in the hands of the editor of the Christian Exponent, and I hope at least parts of it will be published for the benefits of the readers of this magazine.

Dr. Neufeld of Bluffton, Ohio, had a very hectic experience during the war period. Throughout, he placed his faith in the principle of nonresistance and even though several times near death at the hands of enemies, he never used force to defend himself. He has been asked to write his experiences for the Christian Exponent. I hope his discussions will appear in the course of time, for he has a strong testimony to the practical nature of nonresistance.

I have tried to suggest three forms of tests of the practicality of nonresistance, namely, logical arguments from the teachings and life of Christ, statements of modern authorities, and evidence from the experience of men who have tried it under very critical circumstances. I hope this discussion will stimulate others to search for the truth in this matter.

OUR BI-WEEKLY SERMON

The Perfect Prayer

J. N. Smucker

Text—The Lord's Prayer

AN Old Testament story tells us of a band of soldiers who had instructions to test out every man that passed that way by asking them to repeat a certain word. If they could repeat it accurately it would thereby be known that they were friends, while if their lips failed to properly pronounce the word they could be detected as enemies. In a somewhat different sense we might say that there are sixty-six simple words which, if they can be rightly said, reveal our heritage that we are the children of God. All who are not Christians cannot truthfully say them. This simple test is the Perfect Prayer given to us by our Lord. A selfish man, an unforgiving man, a non-Christian, can not from the soul repeat these concentrated petitions.

There really are two series of prayers in one. The first series relates to God, His kingdom and His will. The second deals with man, his needs, his trespasses and his temptations. It reverses the common order of petition. The man who prays it first of all subordinates himself. He postpones his own needs in the great desire for God's kingdom and His will. A selfish man cannot pray this prayer.

Again, the very first word eliminates all unselfishness from the soul of the one who prays it. Not simply "my" Father, "my" bread, "my" trespasses, but "our". Not benefits for myself alone, not a relation with God which I only enjoy, but every time we say the very first word we are reminded that we are a brotherhood, a holy family of believers of which the members are mutually responsible for each others welfare.

When we come to the second word, ' Father", we are opening the door to a newer and deeper conception of God. In the Old Testament God is spoken of but seven times as Father and in nearly every case as father of the Hebrew nation and not of individuals. It was Jesus who brought this new conception of a recognition of kinship with God. In the Master's first recorded utterance and again in the closing words on the cross as well as again and again throughout His life the word that comes most naturally from His lips when referring to God is the word "Father". Only the Christian can claim this spiritual kinship and personal relationship with God. We are His children, His heirs, and even joint heirs with Christ. My noble heritage, my descent is such that I bear a name which must not be stained.

The "Name"—this new name of Father must be kept sacred and hallowed. His name represents all His ways of revelation and we desire that we may be set in the right mood of prayer. God makes many disclosures to us and He wants faith and love and reverence and obedience in response to these manifestations. Our prayer must be that within us and through our lives God may reveal His hidden glory and the divine power of the name "Father." Our sincere desire must be that our lives may keep sacred all that God is and does. Hallowing His name is a desire for a proper sense of the sanctity of all that that holy name stands for.

Our Father is a King and has a "Kingdom." As His children we are greatly concerned about the glory of that Kingdom. The coming of the kingdom is the one great event on which the revelation of the Father's glory, the blessedness of His children, the salvation of the world depends. May justice triumph over injustice, right over wrong, truth over error, peace over enmity. But the Golden Age cannot be made out of leaden people. The first condition of the outward Kingdom must be the Kingdom within. The new order must be the product of the new life. To say "Thy Kingdom Come" must mean that there is an entire consecration to it in my life and the supreme concern of my life is that the Kingdom may come not only to me but in the lives of all others. There is no ceasing in my life until I am doing all in my power to accomplish this. When the Kingdom of God becomes a reality to us we do not live on in the old way. It is the supreme task and all small tasks are part of it.

If God's Kingdom is to come His "will" must "be done" Too often this phrase is used as a submission to what we would have otherwise but cannot change. But far beyond and above this, it means that here Thy will may be done as perfectly and heartily as the angels do it in Heaven.

We should say "Thy will be Done" and then do all in our power to see that it is accomplished. It is placing the purposes of God at the very center of our lives and acting accordingly. We try to understand and interpret what God desires and then dedicate our lives to the task of making that will possible. We are not merely asking for help to bear the unavoidable, but we are asking for help to be participaters in the purposes of God, a laborer together with Him.

Having yielded ourselves to the Father and shown our concern for the great things, a holy world, a Kingdom of righteousness, the will of God fulfilled, we then have a right to turn to our personal needs. We need strength, a clean heart, and divine guidance that we may glorify our Father as in the first part of the prayer. A prayer for the present is first, "Give us this day our daily bread," enough to live on and work by for this day. The prayer is limitive. It puts a restraint on our ambitions. It does not demand the future, it looks only to the present day. One great modern difficulty is living tomorrow's life in today's anxiety. This petition is an act of faith, accepting our position as children of a loving Father and desiring that we might be sustained and strengthened "one step at a time." Selfish ambitions and anxious worrying must go in this great utterance of faith. Neither are we taught to ask for luxuries, but for bread, i. e., food, shelter, clothing, health. Nor do we pray for selfish ends, but that

we might be strengthened to labor in the great cause of the Kingdom of God.

Lord, for tomorrow and its needs I do not pray,
Keep me from stain of sin just for today.
Let me both diligently work and duly pray,
Let me be kind in word and deed, just for today.
Let me no wrong or idle word unthinking say,
Set thou a seal upon my lips, just for today.
Let me be slow to do my will, prompt to obey,
Help me to sacrifice myself, just for today.
So for tomorrow and its needs I do not pray.
But help me, keep me, hold me, Lord, just for today.

The petition on forgiveness is perhaps the easiest to understand and the most difficult to pray. No one who has not forgiven his enemies can pray the Lord's Prayer, and only a child of God can really forgive enemies. It is no easy task to do this and our Lord deems it needful to remind us of its great necessity every day when we say our prayers. I cannot bring a vessel of black, murky water to a spring and expect to return with clear pure water unless first emptying out the filthy water. No more can God forgive me if I bring a heart filled with malice and hatred toward my fellowman. God sees His own image reflected in His forgiving children and to ask of God what we ourselves refuse to man is to insult Him. In each prayer to the Father I must be able to say that I know of no one whom I do not heartily love. So much stress does our Lord place upon this petition that it is the only one upon which he comes back to comment on immediately after the close of this prayer. If we do not love our brother whom we have seen how can we pray to God whom we have not seen?

He who honestly seeks and has the assurance of past sins will strive earnestly from committing such in the future. Indeed the request to be kept from "temptations" flows instinctively from the lips of the Christian. Temptations come through our misuse of circumstances which God offers as opportunities. Misused opportunity becomes our temptations. The rich have special and great opportunities of generous service for the common good and yet that very opportunity becomes their temptation. The poor are saved from many temptations of self-centered luxury but are much tempted by their poverty itself. The healthy have great opportunity to work nobly for God but are tempted to use that opportunity for selfish ends. The sick receive special blessings of patience and resignation but are much tempted to discontent. Whatever God has given to man as a special opportunity may thereby become a temptation for misuse and selfishness. We need always pray that these opportunities may not so tempt us that we shall allow them to become between us and God. Then too there are trials and sorrows of life, assaults by the evil one, all of which if rightly used shall purge and refine our souls but if not carefully guarded become great temptations for evil. May we be delivered from the temptations to misuse our opportunities and abilities.

May this Perfect Prayer never become a mere form for it is in itself a protest against formalism. As we daily repeat these great yet simple petitions may we indeed come in the spirit of real worship and desire the greatest things first. May His Name and all it stands for be kept "hallowed" by our lives. May the great hope ever burn in our souls, "Thy Kindom Come". May the means of that great coming be "Thy will be done". In the light of these great things may my personal needs be supplied for the present, "Give us our daily bread," for the past, "Forgive us our debts," and for the future, "Lead us not into temptation."

"Lord, teach us to pray."

The Oasis that is Jericho

Herman H. Kreider

ONE more silent, starry night had just given way to a typical cloudless dawn in Jerusalem when we started out on our trip to the Dead Sea. We learned that it would be an auto drive of forty miles or more, though this salt lake is only half that distance from Jerusalem in a direct line. Of course the difference is accounted for by the fact that Jerusalem is over twenty-five hundred feet above sea level, while the surface of the Dead Sea is almost thirteen hundred feet below that of the Mediterranean. The descent is not regular but is a continual process of winding along the steep ridges and wild, rocky ravines.

Although we had purposely chosen the early morning for our trip, the heat became almost unbearable before we reached the bottom of this depression, which is the lowest spot on the earth's surface. We found it comfortable to stop at the shores of the Dead Sea only long enough to fix in our memories the wild panorama which lay before us, then to push on to the pilgrim's bathing place at the Jordan with its cool shade under the overhanging willows and tall poplars. Soon again we were on our way across the barren, sunbaked waste with here and there a queer little table of sand, a perfectly flat top supported by a cone which seemed to be blowing or washing away with the passing of time.

Jericho certainly impressed us as being an oasis in a desert which was sadly in need of some refreshing. We felt even more grateful for the spring which Elisha healed of its bitterness when we were able to purchase in the market of the town the largest and most delicious grapes that we had ever seen. In this single green spot in this wilderness of desolation it seems difficult to beleive that such grapes can grow that clusters are often over eighteen inches in length, or that it is nothing unusual to find a single grape over an inch in diameter.

Rising high on the west side of the town is the reddish cliff called "Quarantania," or the Mount of Temptation. Built into what seems to be the steepest part of this mountain are numerous monasteries where Anchorite monks live their lives of mystery and seclusion from the world. About half way back from Jericho to Jerusalem we found a typically delapidated "khan" which is known as the "Inn of the Good Samaritan". As we traced the the gray paths over the browned wilderness, and through

deep defiles, we were not surprised to hear that even today men fall among thieves in this region, and that tourists are not allowed to travel on this road in the afternoon without escort.

We were taken once more to the Mount of Olives, this time to the Church of the Ascension, which happens to be a mosque at present. We climbed to the top of the minaret in order to get the splendid view of the whole of Jerusalem and the surrounding country. In the afternoon we accompanied Mr. Blatchford on one of his rounds of inspection, to the orphanage in the pilgrim Church of St. James, where the Near East Relief and the Armenian Benevolent Union are co-operating in the support and education of more than five hundred orphans who were deported far from their homeland. Later we had an interesting hour at the Syrian Orphanage where several hundred orphans of that race and over two hundred blind children are being taught self-support in a wholesome missionary influence kept alive by the aged Pastor Schneller and his associates.

We could not quite feel that we had given enough time to this land which is so rich in story and Biblical interest, but in order to catch our ship in Alexandria it was necessary for us to close our visit at this point. We lived practically next door to Palestine for two years, yet it would be easy to name place after place which we have never seen. On the other hand, we feel that we were able to stop at the most important places, including especially that which was changed least of all,—the great out of doors from Bethlehem to Galilee.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Did You Scream For The Idol?

A missionary in one of his meetings noticed one of the native converts singing very loudly and somewhat discordantly. "Try and sing a little more quietly," said the preacher.

The convert replied, "I used to scream for the idol, and shall I now whisper for Jesus?

A good many people, when they are living a life of selfish indulgence, gave themselves to it with abandon, and spent their money freely. Now that they are committed to a life of self-denying service they are inclined to be very quiet and conventional. Every manifestation of zeal is repressed and they are not noted for too much generosity. They screamed for the idol and now they whisper for the Master.

When Jesus called attention to the duty of the Christian to render love to God, He was not satisfied with naming this cardinal principle of Christianity. He used some strong qualifying words: "Thou shalt love the Lord thy God with all thy heart, and with all they soul, and with all thy mind, and with all thy strength." Our Savior's most scathing rebukes were directed against a religion of indifferent formalism, that was content to jog along in the old established ways, without enterprise and without emotion. He taught a religion that was intended to possess a man's soul, set his affections aglow with the fire of love, and stimulate him to become an active worker to bring in the Kingdom of God. Faith without zeal is apt to become cold and heartless. Napoleon used to say that a good soldier was a man who "put heart into his powder." The successful Christian worker is one who puts heart into his work. *The Christian World.*

From the Meeting of the Mennonite Board of Missions and Charities.

At the recent 18th Annual Meeting of the Board of Missions and Charities, to meet the needs and opportunities for further extension of work, the following recommendations and resolutions were passed relative to workers:

For the rural field, "that the Executive Committee in connection with the rural problems Committee be authorized to investigate needy rural fields with a view of opening up work."

For South America, "That the Executive Committee be authorized to send a trained Bible teacher to teach native workers for service in the Church."

For India, "That the Executive Committee be empowered to send two single sisters and one married couple, providing suitable workers can be found and their support provided for.

Dare we question whether it is God's will that workers and means be forthcoming for extending His Kingdom? Dare we question whether as a church we have enough workers and means to provide for the same? If these workers be not found and their support provided for very shortly certainly someone is not doing God's will.

At this same meeting the following sums of money were authorized to be raised.

For India,

$300.00 Schoolmaster's house at Bagtari.
250.00 Evangelistic house at Bijnapuri.
1000.00 Girls schoolhouse at Dhamtari.
600.00 Deacon's home at new Leper Asylum site.
1000.00 Home for untainted Leper children.
500.00 House for Supt. at untainted leper children's home.

$3650.00 Total.

For Russia the following sums are to be set aside:

$250.00 Tschongrav Bible School.
100.00 Bibles.

$350.00 Total.

For South America.

Permission was granted to solicit support for not more than three native workers.

Missionary Quarter Department

The Treasurer's report of the Missionary Quarter

Investment for 1923 shows that 2991 quarters or $747.75 of the $1000.00 given for that purpose were invested by 2380 boys and girls of 125 Sunday Schools in 20 different states. This amount has brought to the Missionary Treasury $5657.97, an average of $1.90 for each quarter, and an average of 757% net earnings returned in addition to the original investment. Most of this sum has been credited to the Missionary Children Support in India and South America and The Children's Welfare Home in Kansas City. It is requested that all parents and Sunday School workers assist so that this year all the quarters may be placed among the Juniors of our Sunday Schools.

The Third Time

An old man, 86 years old, who lives in the hills of Burma, walked about 15 miles in order to be baptized. Because of the floods the native preachers could not reach the village so he returned home and walked the 15 miles again a few weeks later. The water was still too high for the preachers to reach the village, but the third time the old man with several others was baptized.

Patience

At a Chinese station a conference was being held by some of the foreigners and native Christians as to the wisest course of procedure in correcting some unruly boys in the school. A call for prayer in their behalf was made, when one of the Chinese Christians remarked, "Let us pray that the foreigner may have more patience and forbearance." An experienced missionary's farewell message to a party of new workers going to the field was, "When you reach the field you will need above all else to have patience, and then more patience, and still more patience." Giving vent to or controlling one's impatience when working with others may help or hinder the great work of saving souls at home as well as on the foreign field.

How Long Can They Over work?

During the present hot season in India Sisters Wenger and Good and Brethren Smucker, Friesen and Kauffman are the only missionaries left on the plains to do the work that is overtaxing the twenty workers on the field. There is sufficient work to keep busy twice twenty workers on the field and even then less than half of the alloted territory of the mission is covered.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE BOYHOOD OF JESUS
Lesson Text: Luke 2:40-52
July 13

THE years at Nazareth are for the most part silent years. We could wish the narrative of His boyhood and youth were more fully given. The visit at the feast in Jerusalem is the only incident recorded. This incident is so deeply interesting that we are filled with intense longing to know more. The youth of Jesus is largely veiled to our eyes. He grew in secret.

The first verse of the lesson text contains the important statement, "The child grew." He increased in wisdom and stature and in favor with God and man. He lived a real childhood and passed through the stages of a normal youth. He grew in body and in mind. The two increased at the same time. On the one hand He attained to manly vigor; on the other He possessed knowledge and power in an increasing measure. His unfolding life possessed strength, beauty and goodness. For thirty years He grew acquiring physical and mental powers; increasing in favor with both God and man.

The possibility of growth is a wonderful provision. By growth, we pass out of what we are today into what we would be tomorrow. No man, woman or child is necessarily destined to remain in his present intellectual or spiritual state. We may ever grow. Satisfy the conditions of growth and the process of growth goes on in its quiet but sure way. We must grow, and keep growing or we die intellectually and spiritually. The Scriptures give the injunction, "Grow in grace." It is our privilege to grow. In fact we sin against the will of the Father if through indolence, indifference or neglect we fail to comply with the conditions of growth.

Growth is the result of proper feeding, cultivation, nurture, teaching, training. It is the duty of the church, the home, the school to see that every child receives the proper training and teaching. It is a crime committed against the child if it is denied those things which make growth possible. It is the high calling of fathers, mothers, teachers, ministers to supply such care, instruction, nurture, influences that the boys and girls in their care grow.

The visit to the temple which is described in this lesson shows the deep interests of Jesus. The House of the Lord and the great teachers who gathered there were the objects of His keen boyish interest. When reproved by His mother He wondered why His parents should look for Him in Jerusalem anywhere except in His Father's house. We know the inner life of Jesus by the things in which he was interested. The boy Jesus loved the Father, His House, and His work. In His words to His mother he intimates that He feels that His life belongs to the Father.

Although Jesus would not fail to see that in some things His parents had less spiritual insight than He, yet He was subject unto them. It is a mark of His greatness. "There is no better evidence of greatness than the ability to hold one's self steadily subject to legitimate control, whether that control be exercised by a person or by a great idea."

O God make me eager for knowledge of Thee; arouse me that I may be busy in the work of Thy House.

THE BAPTISM OF JESUS
Lesson Text: Mark 1:1-11
July 20

THE baptism of Jesus was the great act of consecration by which He was set apart for His mission. It was the most fitting way in which to begin His active ministry.

A period of eighteen years—from the time of His visit to Jerusalem at the age of twelve to the time of His baptism—is passed over in complete silence. Those were years when He was busy in His father's carpenter shop. They were years of preparation. During those years He was being fitted for His great work—a work which was completed in three years. When we consider how quickly three years pass and how little remains as a permanent result, we shall be better able to see the greatness of the character of Jesus who during this marvelously short period made a tremendously deep impression upon the world and left mankind a heritage of truth and righteousness. The three years of His ministry were great years. The quiet years in Nazareth were years of preparation. Now leaving His shop and His home He goes to the Jordan and receives baptism at the hand of John the Baptist.

There appeared in the Jordan valley a prophet, roughly robed preaching a stern message. Without fear he pronounced judgment upon the unrighteous ways of men. He extended to the nation the call to repentance. He declared that the Kingdom of God was about to begin, but men must repent to obtain admission. The people flocked out to hear the prophet of the wilderness. He handled them roughly. He spared none. The religious sham and hollowness fired the prophet's soul. He had seen enough of the evils, the hypocrisy, the corruption of the day. He preached with searching power, stirring the conscience of the nation. His passionate words moved the hearts of men. Many came confessing their sins. These He led to the Jordan that they might be baptized.

The report of the great awakening occasioned by the preaching of John spread to the farther parts of the land. Crowds from Galilee journeyed to the Jordan wilderness. Jesus was among those who listened to the stirring words of John. Jesus presented Himself to be baptized. The baptism of Jesus was not a confession of sin. It was a profession of devotion to God's revealed plan. Jesus recognized John as the prophet and servant of God. His baptism was of God. Jesus recognized His duty. His duty was to identify Himself with the Lord's work begun by John. Jesus received baptism. On His part it was an act of consecration, devotion to the kingdom which John was announcing.

No sooner had Jesus satisfied the desire of His soul by accepting baptism at the hand of John, than the Spirit descended upon Him, and a voice from heaven spoke the words of loving recognition, "Thou art my beloved Son in Whom I am well pleased." From this moment Jesus devoted Himself with unswerving purpose and self-sacrifice to His great work.

Our Father, we who would be disciples of the Christ, pray that we might follow Him in this experience of consecration.

THE Y. P. M. TOPICS

Conducted by A. R Eschliman

THE DOCTRINE OF SIMPLICITY

(Topic for July 13)

THE Master said, "unless ye become as a little child ye can in no wise enter the Kingdom of Heaven." Rauschenbusch says, "The child is humanity reduced to its simplest terms." When one observes the simplicity of a little child, notices how free he is from pride, ambition, worry, selfishness and all the other ailments that grown people have imbibed from their contact with the world one can easily understand why the Master considered them nearer the Kingdom than those whom the world has smudged.

When through the study of our social problems, one sees the unfortunate circumstances our modern complex living has brought about, especially to those who have not avoided the evil that has crept in with the good, one cannot help but reverence our forefathers for their far seeing eye and their sense of proportions as well as their divine guidance which led them to formulate this important principle into a doctrine of the church. We also owe a debt of gratitude to the church that has upheld such a doctrine through all the years that it was considered so unpopular, and has brought it to the present time when scientific investigators are advocating exactly the same principle. Looking at it from this angle one might see some truth in the statement that someone made that the Mennonites instead of being behind are one hundred years ahead. If this be true the main problem for us at the present is to conserve the things which have come to us, in the best possible manner.

There is hardly an activity of which one can think to which the principle of simplicity cannot be applied. We have room here to mention only a few.

In the first place let us consider simplicity in our work or behavior. In our modern times when there are so many activities open to the common people there is a temptation for one to undertake too much and fail in all. How much more simple it would be to intelligently analyze one's self, decide for which line he is best adapted and then, leaving room for avocation and change, prepare to do one thing well. The same principle is true of our daily work. To illustrate, we need think of only two individuals we know. The one starts out in the morning without a plan, fusses, fumes and hurries all day long. When evening comes he is too tired to enjoy a night's rest and what is worse he does not even have the satisfaction of looking back on a day of accomplishments. The other simplifies the whole matter by planning his work then calmly and steadily working out his plan. The latter according to Longfellow.

"Each morning sees some task begun
Each evening sees it close."

In the second place I like to think of simplicity in thinking. Many people are worried and nervous about the new theories and ideas that are afloat today. They don't know what to believe and what to discard. But again the individual that believes in practical simplicity carefully and prayerfully builds up a philosophy of life, always has his mind open to truth and when something new confronts him he simply measures it with present facts. If it coincides with what he knows to be truth he accepts it as part of his philosophy. If it does not coincide he has the power of suspended judgment so he lays it aside for further investigation. If it is anything worth while further information will be forthcoming sooner or later. If it is not worth while he is none the worse off for he has not wasted much energy of any kind on it and his life is little affected.

No doubt the phase of this topic that will receive the most discussion is simplicity of dress. But even a subject of this kind causes little worry to the one who believes in practical simplicity. He simply decides from an economic and religious standpoint what kind of attire he should wear on any particular occasion and has little occasion for worry.

As stated above this principle should be applied to every phase of life, and the one who can so happily apply it is the one who enjoys the fruits of a practical simplicity.

THE SIGNIFICANCE OF THE DEVOTIONAL COVERING

(Topic for July 20)

IN II Corinthians 3:6 Paul says, "Not of the letter but of the spirit for the letter killeth but the spirit giveth life." The subject before us—"The Significance of the Devotional Covering" has possibilities in both directions so the statement is fortunate for it suggests that we look into the spirit of the thing.

The apostle Paul gives us a good example of problem-solving. He was hearing many good things from the Corinthian church but also some things that were not so pleasing. Paul as usual gives them credit for the good, and then sets himself to work on the problem. He recognizes a great movement and is not negligent of the by-products.

Before the Christian era the attitude taken toward woman was shameful. She was considered as a slave, and the property of the husband over which he had the power of life or death. Christianity brought the dawn of a new day for women. One author has said, "You can judge the stage of civilization of a people by their attitude toward their women." But there never has been a great change even for the better that did not bring its staggering problems. Usually one extreme follows another. This was well illustrated in some localities when women received the right to vote. They went to the other extreme, entered politics so enthusiastically that they neglected home and family. Paul found a somewhat similar condition at Corinth. The woman had received their Christian liberties with undue enthusiasm, and the result was contention so Paul in his practical way suggests something that will tend to keep all in their proper order.

All one needs do to illustrate this fundamental principle is to observe a congregation or any other organization in which there is contention. One sees people running to and fro, seemingly attending to every one's business excepting their own. If they could

catch Paul's message of things in their proper relations and every one in his or her proper place, the situation would be entirely different in most congregations today.

In the second place Paul had no idea of subjecting woman. He was giving her an object lesson in meekness. The Master says, "Blessed are the meek for they shall inherit the earth." The meek individual is the one who quietly finds his place in life and fills that place to the best of his ability whether he be noticed or unnoticed. So Paul saw the problem at Corinth and with a problem-solving attitude suggested something that would put each one in his proper place and thus qualify them for the greatest service to all.

Books Received

Christianity at the Cross Roads, by E. Y. Mullins, D. D., LL. D., President of the Southern Baptist Theological Seminary. Published by the George H. Doran Company. Cloth, 289 pages, price $1.75. We quote from the publisher's announcement:

"An apologetic from the able pen of President Mullins is a notable event, but it is particularly timely and significant at this period of intensified discussion of religion, and the place Christianity is to occupy in the developing thought of the world. The author faces squarely and clearly answers the momentous questions: Will Christianity continue its redemptive power in the world, or will it cool into a reform movement, without redemptive power? The argument reveals the freedom and autonomy of the Christian religion, and that efforts to transform it have failed. There is no appeal to mere authority of any kind. The principles of sound criticism and inductive science are relied upon to vindicate the faith of the Gospel. The discussion makes two things entirely clear: The real issue in current theological controversy, and the crisis which confronts the Christian religion."

The Supernatural Jesus, by Geo. W. McDaniel, D. D., LLD. George H. Doran Company, Publishers,. Cloth, 206 pages, price $1.75. The publishers say:

"This book is a significant contribution to the present day discussion of the character of the Master. It adduces facts and deduces conclusions from those facts regarding the supernatural nature of the person and work of Jesus. Dr. McDaniel skillfully and succinctly discloses the heart of the evidence according to Matthew, Mark, Luke, John, and Paul, and prepares the way for a thorough and illuminating treatment of such leading subjects as the Virgin Birth, the Resurrection of Jesus, the Deity of Christ, the Mistakes of the Modernists, the Truth about the Bible and Science. The author has concentrated on his purpose: To discuss the evidence in the hope of leading inquiring minds to truth, unsettled minds to certainty, and believing minds to a fuller appreciation of the Supernatural Jesus."

Soul Winning Stories, by Rev. Louis Albert Banks, D. D. George H. Doran Company, publishers. Cloth, 223 pages, price $1.50. The publisher's foreword follows:

"There has been widespread demand for the republication of this remarkable collection of Evengelistic Anecdotes. There are sixteen true and absorbingly interesting stories taken from the experiences of the author in the course of his varied ministry. They vividly reveal the great possibilities of personal contact and the wisely spoken word in giving people spiritual vision and leading them to an acceptance of Christian truth. A book that will give fresh impulse and practical suggestion to Christian workers."

The Mennonite Church and Modernism, by John Horsch. Printed by The Mennonite Publishing House, Scottdale, Pa. Paper, 144 pages, price 40 cents.

Very few people will agree with the author of this book, or feel that he has dealt fairly and open-mindedly with his subject. We refrain from further comment.

Isaac Watts' inclination for learning was displayed at a very early age. He began to learn Latin before he was five years old, and wrote verses when only eight.

Benjamin West showed that he was a born painter when only six years of age. In the month of June, 1745, one of his sisters, who was married, came with her baby daughter to visit her father. One day, while Benjamin was watching the baby as it slept, he saw it smile, and its beauty attracted his attention.

He looked at it with a pleasure which he had never before experienced, and observing some paper on the table, with red and black ink and pens, he seized them and drew the baby's portrait, although at that time he was only six years of age, and had scarcely ever seen a picture or engraving.

Just as he had completed the sketch, his mother and sister entered the room. Benjamin hid the picture, but they had observed his confusion, and, upon their promise not to be angry with him, showed it to them. It was an excellent likeness. Such was the commencement of the career of the foremost artist of his time.

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Here are some books in which you should be interested.

Dummelow's One Volume Bible Commentary	$3.00
The World's Living Religions, Hume,	1.75
Christianity and Liberalism, Machen,	1.00
The Reasonableness of the Christian Faith, Cairns,	1.75
Religious Perplexities, Jacks,	1.00
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The Light that Grows, Dawson,	1.25
A Living Universe, Jacks,	1.00
Twelve Tests of Character, Fosdick,	1.50
Christianity at the Cross Roads, Mullins,	1.75
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The Americanization of Edward Bok, Bok,	1.00

Offering a book for sale does not mean that we agree with all of the things that the author says. We expect readers to think for themselves.

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Notes from Here and There

J. F. Funk of Elkhart, Indiana, recently gave an address at a Sunday School meeting on the subject of "History and Progress of our Sunday Schools." Brother Funk's close connection with church work in his younger years had much to do with the growth and development and progress of our activities, and his reminiscences are both interesting and helpful.

August 19 to 21 is the date for the Ohio Mennonite Sunday School Conference this year. The conference is to be held with the Beech Church near Louisville, Ohio. T. K. Hershey and M. C. Leman will be among the speakers on the program.

C. F. Derstine, Mennonite Evangelist, spent the latter part of June in evangelistic work in North Dakota.

The First Mennonite Church at Newton, Kansas, recently opened its Vacation Bible School with an enrollment of twenty pupils. A five weeks term is contemplated.

Fifteen nurses were recently graduated from the Nurses' Training School conducted in connection with the Mennonite Sanitarium at Bloomington, Illinois. W. B. Weaver, pastor of the North Danvers (Ill.) Mennonite Church gave the commencement address. His subject was, "The Power of an Ideal."

Chris Garber, newly appointed business manager of Goshen College, conducted the preaching service at the Maple Grove Church, near Topeka, Indiana, on a recent Sunday.

The local congregation of the 26th Street Mission (Chicago,) recently taken over by the Central Illinois Conference, is undertaking to raise $2000 during the current twelve months to apply on the cost of property that is being purchased from the Mennonite Board of Missions and Charities.

The Board of Directors of The Christian Exponent Company held a business meeting at the Public Library, Goshen, Indiana, on Tuesday June 17th. An encouraging and profitable time was enjoyed by all.

J. M. Kurtz, formerly a member of the faculty of Goshen College, contemplates moving, with his family to Chicago in the near future where he is employed as a teacher in one of the high schools.

Eastern Mennonite School at Harrisonburg, Va., announces that its catalog for next year is now ready and invites all who are interested to send for a copy. A number of special bulletins on Bible courses and academic and college work are also announced.

The Springfield Mennonite Church, near Pleasant Valley, Pa., has recently been repaired and made generally attractive. In this building two congregations are worshiping, one a General Conference and the other an old Mennonite organization. However, harmony always marks the relation of the two organizations to one another. An evidence of this good feeling is to be seen in the celebration of the one hundredth anniversary of the congregation in which the two organizations will participate. This celebration will take place on June 22 and all friends, former members and descendants of members are invited to attend.—*The Mennonite.*

The following officers were elected at the recent meeting of the Mennonite Board of Education held at Elkhart, Indiana.

President, H. R. Schertz.
Vice-Pres. D. D. Miller
Secretary, S. M. Kanagy
Treasurer, Aaron Loucks
Fifth member of Executive Committee, Curtis Cressman.

Mrs. Mary Burkhart, formerly a missionary to India under the Mennonite Board of Missions and Charities and widow of Jacob Burkhart who gave his life on the field some years ago, is planning to return to India this fall under the General Conference Board. She will be supported by a group of churches in and around Goshen, Indiana.

Among recent ordinations we note those of S. R. Good, Sterling, Ill., as deacon, and Wm. Jennings of Concord, Tennessee as bishop.

Maple Grove Congregation, near Topeka, Indiana, recently decided by an 83 to 9 vote in a regular business meeting to sever its relationship with the Indiana-Michigan Mennonite Conference and to assume the status of an independant congregation, similar to Nappanee West, Warren St. Middlebury, and Barker Street Congregations.

About 375 Canadian Mennonites from the provinces of Saskatchewan and Manitoba recently migrated to Mexico where they expect to settle on lands near San Antonio de Arenales. They are expecting to grow flax chiefly, as experiments have given high hopes that this crop can be profitably grown in the soil and climate of that section of the country.

An interesting and profitable inspirational meeting was held at Nappanee West Church on Thursday, June 19th. The meeting was held under the auspices of Warren St. Middlebury, Barker Street, and Nappanee West congregations. A large number of people from these and other sections of the country were present and a fine spiritual fellowship prevailed.

J. N. Smucker, one of the ministers at the Oak Grove Congregation, near Smithville, Ohio, is planning to spend next school year at White's Biblical Seminary in New York City.

J. J. Fisher, formerly a member of the Goshen College, faculty, is teaching at Indiana State University for the summer, and has accepted the position of professor of Psychology at Bloomsburg State Normal School, Bloomsburg, Pa., for next year.

Uriah K. Weber, minister at the Kitchener, Ontario, Mennonite Church, and Bro. Wismer from the same congregation, attended the inspirational meeting at Nappanee on June 19th.

A. E. Kreider of Goshen, Indiana, is spending eight weeks at Northwestern University, Evanston, Ill., this summer.

The Oklahoma Bible School and Academy, situated at Meno, Okla., is to have a new dormitory this summer. J. B. Epp and H. U. Schmidt were the teachers during the past year.

The Salem, Oregon, Deaconess Home and Hospital reports as follows for the period from March 15th to April 15th: "135 patients were cared for, 68 operations were performed, 42 medical cases were treated, 8 babies were born, 29 old folks and 11 orphan children found a home with us, 6 people passed away."

The Indiana Mennonite Sunday School Conference is scheduled to be held during the week beginning August 10th.

N. E. Byers is conducting a summer Sunday School lecture course among the General Conference Sunday schools in the vicinities of Philadelphia, Deep Run, Quakertown, Bally, and Souderton, Pa. He will speak one evening each week at each of the above places for a period of ten weeks, June 26 to August 28.

"Church and Home" is the title of an interesting and helpful little magazine published monthly by the Zion Mennonite Church, Souderton, Pa. Rev. G. T. Soldner, pastor of the Church is the editor.

Ruth A. Yoder, who for the past year has been engaged in Religious Educational work in Gary, Indiana, has accepted a similar position for next year at Bluffton, Ohio, according to the report of the local Bluffton paper.

S. C. Yoder, President of Goshen College, and Noah Oyer, Dean, expect to move their families to Goshen in the near future. Both have purchased homes in Parkside, as the section of the city in which the college is located is called.

Noah Oyer, preached for the College Congregation, Goshen, on Sunday, June 15th. His sermon was much appreciated.

D. J. Troyer of the Clinton Frame Congregation east of Goshen, is at present in charge of the regular preaching services at the North Congregation in Nappanee, Ind.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

JULY 18, 1924.

The Educational Board Meets

Conditions for Receiving the Holy Spirit

Nationalism and Pacifism in Germany

The House of God --- The Gate of Heaven

Our Bi-weekly Sermon

A Week on the Nedjat

From the Diary of a Relief Worker

The Open Forum

Some Old Letters

C. Henry Smith

(See numbers 8, 10 and 12 of the Christian Exponent for full explanations and other letters of this important series of historical documents.)

(The following letter was written in 1698 by Ulli Amman a brother of Jacob Amman, and thus represents the case of the Amish against the other Mennonites, or Reist party as they are called in the controversy. The letter is a long one and for that reason only extracts are here given. The translation is freely made, but the sense is not changed.)

The cause of this controversy is to be found in three disputed questions. First, we had reason to ask them whether they agreed with us in shunning those excommunicated from the church. At that time it had not yet been decided just how far the practice of shunning was to be carried. Some of them bitterly opposed us in maintaining a bodily as well as spiritual shunning, especially Hans Reist who at the time was a man of considerable influence.....The second question concerned a sister in the church who had told a falsehood and afterward denied that she had made the statement in question. But being confronted with reliable witnesses she finally acknowledged her error. This matter was brought to the attention of Hans Reist two different times, but he ruled that the woman should remain a sister in the church. Because of these and other circumstances we asked them whether they would acknowledge with us that those who had been openly caught in a falsehood should be expelled from the church. They did not wish to do this however, but on the contrary bitterly opposed us. In the third place we often had occassion to ask them whether they would not confess with us that people could not be saved by merely living up to the moral law and fulfilling the demands to exercise mercy and charity toward their fellows. This they would not acknowledge with us but rather opposed us with a misuse of the Scriptures.

These different articles were often discussed among the ministers and elders but without coming to any agreement on them. The chief reason according to my judgment why they were bitter against us was because at that time things did not go well in the church, and as we began to warn many of them against their evil ways and refused to overlook their shortcomings as had hitherto been too much the practise even among the ministers, they began to grow bitter against us and especially against Jacob Amman. Because they would not agree with us in these matters we excommunicated them from the church with the advice of the ministers who agreed with us but not with a vote of the congregations. This we now realize was a mistake, although at the time that was the usual practise and we did not know any better. They paid no attention however, to our ban but went on their way without heeding us, or even meeting us when we offered to meet them for consultation.

About seven or eight months later a meeting was held in Elsas which was attended by brethren both from Switzerland and the Palatinate for the purpose of settling the controversy. Here we asked them to acknowledge with us the above articles. On their side there were ten men from Switzerland nine of whom were ministers, and none of them would acknowledge a single article with us. The Palatines agreed with us on two articles but on the question of shunning we could not agree.. The next day the ten Swiss and the seven Palatines held another meeting but we were not present. The Palatines then spoke to the Swiss and said that if they would not acknowledge the first two articles they could not fellowship with them any more than Jacob Amman. The Swiss finally acknowledged the articles and thus were reconciled with the Palatines, whereupon they all wrote a letter against us as follows,—

"The ministers and elders from the Palatinate could not agree with Jacob Amman because he introduced shunning in eating and drinking which he takes from 1 Cor. 5, and not only that, but he calls all those who do not agree with him Leugenhage, Abtruennige, and Rottengester. And for that reason we can not recognize as brothers and sisters those who agree with him and fellowship with him."

Two of the Palatine brethren who were present later repented of what they had done and put themselves out of the church, and some time afterwards joined our side. One of them was Hans Guth who is still living, and the other Christel Holly is dead..... Those who had been placed under the ban at least should have refrained from exercising their ministerial functions until some disinterested parties had time to investigate their case, but instead of that they continued and thus caused a division among those who had no part in the controversy at all.....They in turn used many harsh words against us and said Jaeggi (Jacob) is a faultfinder and condemns everything; we had committed the unpardonable sin against the Holy Ghost; there could be no peace with us; Jaeggi was the rider with the sword who was to destroy the peace of the world; Jaeggi was the star which had fallen from Heaven and had embittered the waters; Jaeggi had been inspired by the Devil, he is Diotrephes III John 1, of whom Paul had spoken, Acts, 20. Many of these words I heard myself but I will leave it all to the Lord.

We earnestly had hoped for reconciliation and travelled through Elsas, Palatine and in Switzerland ordering the people to come together for the purpose of settling the dispute. But the meetings were never large. Only the ministers came and they did not seem to strive for peace. And so we endeavored to see whether we could agree on the disputed articles of faith on account of which the controversy arose. But when we spoke to them of matters of faith, they in turn spoke of our mistakes, and even though they might agree with us in the articles they accused us of having abused them and of having acted too rashly in the matter. We agreed that we might have gone too far in the matter and begged them that if we could all agree in the above mentioned articles of faith we would try to be reconciled with them and submit to censure for all our mistakes, and expected them to do likewise. For we did not wish to be a stumbling block to any one on account of our mistakes. They did not agree with us that we had a right to expel them without the advice of the congregation according to the old custom, and we were willing to acknowledge that we had done wrong in that. But it was all to no avail.....We then agreed among ourselves to accept the church censure which they had imposed on us for a time, but not with the idea that they had not given us cause enough to communicate them, but because we had made the mistake of disciplining them without the consent of the congregation and may have gone too fast in the matter and at the time did not know any better. Afterwards we put purselves out of the church, which no one else wished to do, and acknowledged in writing our mistakes and asked forgiveness from the other side.....When this happened they in turn became jubilant and said Now we can see who was right and who made mistakes, and they acted as though they had not been in the wrong at all, but that the mistakes were all on our side. They refused to acknowledge any wrong on their side at all .....After we had remained outside of the church for a time we went to them and asked them whether they were satisfied with us and whether we might be taken back into the church again. They then took counsel and agreed that they would recognize our confession of error and take us back into the church—We replied that we were satisfied but that we demanded of them before we would be willing to be taken back by them that they acknowledge with us the forementioned articles of faith, and also that they confess their mistakes as well, But unfortunately this they were not willing to do.

Then we were taken back into the church by ministers who had nothing to do with the original controversy. After this numerous attempts were made at reconciliation, and at one time we had agreed on all the disputed points except the one on shunning. In this doctrine we could not agree; one confessed one thing, another something else, a third did not believe in it at all. When they saw that there might be a possibility of agreement, for some said that we had improved, then they introduced the question of footwashing and said that they did not believe in the practise, and thus they said since we did not agree we were not of one faith and consequently they were not under obligation to recognize any error on their part. But if we expected to demand a confession of them there wou.ld be no peace.....

Let me ask you again which do you think is most in accord with the spirit of truth. One acknowledges a bodily as well as a spiritual shunning against the excommunicated, while the other repudiates the bodily and recognizes only the spiritual, and says that it is only a man made ordinance. One acknow-

(Con tinued on Page 240)

THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

FULLNESS OF JOY

Tempting God's people to become despondent and discouraged and to worry about events of the future is one of Satan's favorite methods of work. When once he can get our attention on ourselves and our future outlook he is on a fair way to succeed in getting our eyes off of the Master. It is then, like Peter, that the waves of sin and doubt discourage us and cause us to sink, and too often we do not even have the presence of mind to call for help, even though the Master is not far away and is willing and able to rescue us.

The Psalmist says, "In His presence is fulness of joy." And since all of us who are Christians have the privilege of living in the presence of the Master, it follows that we will then have fullness of joy. Yet how many of us can really say that such is our portion?

There is grave danger in these times of controversies, misunderstandings, and serious disturbances in our religious life as it affects our relation to our fellow man, that we become discouraged and allow these things to overwhelm us in our religious thinking and experience. When we are forced to take steps which take us into new and untried pathways, and when Christian brethren take an attitude toward us which seems to us unjust and unfair, when our motives are misconstrued and our purposes questioned,—these are the times when our souls are tried and when the reality of our Christian experience is tested. But through it all, we dare not, must not, lose our touch with the Christ.

"In his presence there is fulness of joy." That joy is ours if we are in His presence. And if that joy is really ours, we will be so fortified and so strengthened in the trying experiences of life that we cannot allow anything to seriously disturb us. If we act in accord with our best convictions, and move under the constant guidance of the Holy Spirit we will be sustained and kept through all the unpleasant experiences that may come to our lot, for we will be constantly in His presence, and "In His presence is fulness of joy."

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IS NONRESISTANCE SAFE?

MANY nonresistant people are genuinely disturbed by the arguments of militarists to the effect that if our nation adopted a nonresistant attitude and refused to build up its armies and navies sufficiently to compete with any aggressive nation we would stand in danger of complete subjugation and slavery. They picture us a helpless and wretched prey at the hand of some stern foreign foe,—perhaps the Bolshevik of Russia or the imperialists of Germany. Surely, they say, we dare not allow ourselves to get into a position where such a situation would become possible. To fight under such circumstances; they contend, is our Christian duty. To allow a lower order of civilization to triumph over a higher one would be a repudiation of the duty of a Christian, and with these and kindred arguments they seek to convince those who honestly believe in nonresistance to abandon it, and unsettle the minds of many on the subject.

Let us waive for a moment the spiritual side of the question and leave out of consideration the fact that it were better to be free in spirit and bound in body than to be free in body and in spiritual bondage. The fact is that there would be very little, if any, ground for such fears for our material safety if we would remember that

nonresistance is not merely a passive, negative position, but a very positive and aggressive one. Too often we think of it in the former sense, and with such a conception the arguments of the militarist frequently find fruitful lodgment.

The basic principle of nonresistance is the Gospel of Love. Its underlying theory is that Love is stronger than hate; that it is, in fact, the strongest thing in the world. Refusal to fight is but one side, and the least important side, of nonresistance. Love for our fellowmen and an intense desire and longing to do good and to *give* to others instead of *demanding* for ourselves are prominent characteristics. Nonresistance, without these characteristics is but passive submission and cowardly acquiescence to forces which we fear to fight. "Love your enemies" and "Do good to them that hate you" are Christ's commands. It is these positive attitudes that constitute the strength of nonresistance, and without them we would probably be in danger of the very things which the militarist holds before us. The trouble is that the militarist is unable to comprehend spiritual forces, and the power of love is a spiritual force which he cannot fathom or recognize.

Suppose, for instance, that our country should decide to set an example to the world by disbanding our armies and navies and declaring to the other nations that we will never again engage in war. Suppose we should say that a part of the money which we formerly spent in these channels should henceforth be devoted to the development of foreign missions, and a part to the promotion of educational work among the poorer people of the world, and a part to the bringing of relief to those who are in need. Suppose we seek in every way to serve other nations in ways that prove our own unselfishness in unmistakable terms. Does anyone doubt that such an investment would prove infinitely more effective from the standpoint of national defense than all the armies and navies which all the most ardent militarists advocate?

Suppose we had given ten times the help to Russia during her famine several years ago that we did, and suppose our government would now equip her hospitals and her institutions to an extent that would enable her to take care of her people adequately. All this could have been done, and much more, with but a small fraction of the money we actually spent in the last great war, or with the money that we annually spend on battleships and armies. Is it likely, is it thinkable, that such a nation would ever attack us, or that we would ever be in danger of war from a nation whom we would thus befriend? Is there a nation in the world that would attack another nation which took such a position? Would we need to fear?

Some years ago, after the Boxer uprising in China, that nation was required by the terms imposed upon her by the victorious nations to pay a large indemnity to the United States each year for a certain period of years. When the time came for payment, the United States asked the Chinese government to use the indemnity money to send promising young Chinese to this country for an education. So it comes about that every year a number of the future builders and rulers of that great Empire are in this country, enjoying our hospitality, getting an education, and learning to understand us. The result is that China is one of our best national friends.

It is inconceivable that she could ever be our foe. And the ties of friendship are based on a firmer foundation than political expediency. They are the ties of love. Millions of Chinese school boys and girls daily learn about the magnanimity of the United States, and hundreds of young men have gone back, educated, to become powerful factors in the political life of the nation. Such an investment is worth infinitely more in assuring our national safety than many times the same amount invested in guns and battleships. There is no comparison. This is but one illustration of the constructive and positive side of nonresistance.

The reason men are afraid of nonresistance is that they have not learned that it has a positive as well as a negative side; that it is constructive, and not merely passive. The reason we are afraid of the power of Love as a weapon of defense is that we have never tried it sufficiently. We have never sounded its depths and its possibilities. But there is sufficient evidence on the point to convince all who consider fairly that militarism as a national policy is based on fallacious reasoning, and that in the end it must bring about the very thing which it claims to avoid.

THE EDUCATIONAL BOARD MEETS

THE Mennonite Board of Education, controlling Hesston and Goshen Colleges, met at the Prairie Street Mennonite Church in Elkhart, Indiana, on Saturday morning, June 14, 1924. S. C. Yoder presided at the meeting, and A. E. Kreider acted as secretary. A roll call showed that a majority of the members of the Board were present, and the regular work of the meeting was then begun.

The reports of the various officers of the Board were then given. Perhaps the most interesting of these was the report of the treasurer, S. R. Good. It showed that with the help of the Kansas oil well, and a legacy left by will, considerable headway had been made in the reduction of debts hanging over the Board. The oil well at the present time is yielding in royalties from three to five hundred dollars per month. When the finance committee later reported it was learned that with the special solicitation which had been made for Goshen College debts, and the other revenues mentioned above, the total indebtedness of that institution has now been reduced to approximately a thousand dollars. Orie Miller, reporting for the finance committee stated that the solicitation had been confined to some of the larger Indiana congregations and two or three congregations in Illinois, and that $9000 had been raised in about ten days of active work.

Hesston college reported a deficit for the past year, due to a decreased number of students and increases in various items of expenditure. The total indebtedness of

Hesston College now stands at about $8000. On recommendation of the finance committee the Board decided to raise $10,000 between now and September 1 in order to completely wipe out the old debts of Hesston and Goshen so that the new school year may be begun with a clean slate.

Apparently no money has been raised as yet for the running expenses of Goshen College next year, and none will be raised until after the old debts have been paid off. While nothing was stated publicly in the meeting, the editor learned from one of the members of the finance committee that President Yoder expects to devote most of his time next year to work in the churches, and will do no teaching at all. Presumably a part of his work will be the solicitation of funds for running expenses.

Eastern Mennonite School, at Harrisonburg, Va., reported through its principal, A. D. Wenger, that their debt had been reduced from $43,000 last year to less than $10,000 at the present time. This school is not under the Board, but its representatives generally meet with the Board at its meetings, and take part in the discussions.

Not a great deal of detailed information was given with reference to the present status of plans for the reopening of Goshen College this fall. It was stated that most of the faculty had been secured, and that for this coming year at least three or four members would be non-Mennonites. The outlook in general was declared to be promising and encouraging although no estimate was made as to the number of students expected nor the amount of general support that was promised. President Yoder announced that an effort would be made to secure standard rating for the normal courses which would be offered, and to this end the courses are being shaped in accordance with the requirements of the state. Final accreditment can not be assured, however, until school has actually begun and representatives of the state department have paid a visit to the institution in order to fully staisfy themselves that it is worthy of recognition. For the present no attempt will be made to secure standard rating for the regular college work.

The need of standardized colleges was strongly emphasized, however, throughout the meeting. President Yoder repeatedly emphasized his conviction that Goshen must be made standard at the earliest opportunity. President Bender of Hesston stated that Hesston is shaping her courses in conformity with the Kansas state laws in order to secure state credit for her normal work, and plans also to secure accreditment as a standard junior college. He stated that it had become necessary for them to do this in order to enable their students to secure proper credit when they wish to teach or to enter other institutions. Even the Principal of the Eastern Mennonite School at Harrisonburg emphasized the need of standard schools in the Mennonite Church. He stated that those of their students who had finished the three years of college work desired to take their fourth year at a standard college where their degree would stand, and that he was unable to persuade them to come to Hesston or Goshen. He cited the example of one of the E. M. S. teachers who received his degree at Hesston and who later wished to do some graduate work at the University of Virginia, but had his credits discounted two-thirds of a year because the college from which he came was not standard.

This sentiment in favor of maintaining institutions which conform with the requirements of the states and associations of colleges and are able to secure accreditment is a most hopeful sign for the cause of education in the Mennonite Church. One cannot but marvel at the way in which sentiment has developed in this direction within the past few years. Only several years ago when those responsible for the administration of Goshen College made these same pleas and advanced these same arguments for the need of standard colleges the majority of the members of the Board were not convinced, and the former were continually criticized for their emphasis of this point. It was primarily this concern which led the student body during the last year of the old Goshen College to protest against what they termed the "policy" of the Board, for they saw that it was inevitably leading to the loss of standardization. It is the honest conviction of many that had the Board taken the same attitude on this question two years ago which they took at the meeting this year Goshen College would never have been closed, and many of the conditions existing in the church today would be entirely different. Now, as school laws in several other states have advanced toward the point which Indiana had already attained some years ago the whole situation has taken on a different aspect in the mind of the Board so far as the dersirability of standardization is concerned.

Some interesting talks and discussions were interspersed with the regular routine business of the Board, and the evening was given over almost entirely to a number of talks by those who are prominently connected with our educational work. The election of officers resulted in a complete change, with one exception, of the entire executive committee of the Board. This change was due in part to the fact that a number of the old members of the executive Committee were no longer members of the Board. The finance committee was instructed to see that a proper system of bookkeeping was instituted so that the funds of the Board and of the seperate institutions may be properly kept, the same committee was also asked to work out a general plan looking toward the solicitation and maintenance of endowment funds for the colleges.

The spirit of the meeting was excellent, and the outlook on the whole seems somewhat hopeful. If the present officers of Goshen College are allowed to move along according to their convictions and if a sufficient support is received from the church at large there would seem to be no reason why Goshen in time could not once more play an important part in the fitting for life of the young people of the Middle West. To this end the Christian Exponent extends its hearty good wishes and earnest support.

Conditions For Receiving The Holy Spirit

Mabel Groh

AS we read our Bibles and especially the New Testament we find the Holy Spirit very closely connected with all the doctrines and teachings of the Word, and all godly living, but having a special significance in the life of the Christian. Because some Christians have over-emphasized and distorted Holy Ghost teaching is no reason why we should fear a Scriptural study of the subject. Much of our failure in Christian life and work is due to our ignorance of and indifference to the place and work of the Holy Spirit.

The Holy Spirit is God's great gift to the Church and there never was a time in her history when Holy Ghost power and illumination were needed more then right now when all the signs of apostasy are being fulfilled in terrible literalness in our midst.

The Old Testament is a record of the Father's ministry in relation to mankind. We see in it both the Son and the Spirit in the background of the narrative. When we open the New Testament we are brought face to face in the Gospels with the ministry of the Son, the second person of the Trinity. As we leave the Gospels and take up the Acts and Epistles we see the Son ascended to the right hand of the Father where He in Glory is still interceding for us. But, He had told His followers that it was expedient for Him to go away in order that the Father might send them Another Comforter, even the Spirit of Truth. On the day of Pentecost this promise was fulfilled, the Holy Spirit descended upon the believers and united to Christ as His body, the Church. So then in the Acts and Epistles we see the ministry of the Holy Spirit, but in all His ministry His office is not to make Himself prominent, but to exalt our Lord, Jesus Christ the Son of God. Pentecost marked the beginning of the distinctive ministry of the Holy Spirit in the body of believers, and He is still here in the same capacity in which He came on that eventful day. He did not come on Pentecost because of anything these men were or did, but He came in fulfillment of the Father's promise, (Jno. 7:39), and is His provision and power for the Church until the return of the Son to receive His Kingdom. Throughout the Church age, Christ in His person is in Heaven upon the Father's throne, and the Holy Spirit, in His person is in the Church in the hearts of believers. Here it is necessary to remember the great mystery of the Trinity,—that Father, Son, and Holy Ghost, are One God.

If then the Holy Spirit is here as surely and in as definite a way as He was on Pentecost, how may you and I receive Him, and experience His fullness and power? Although there is much teaching about a second work of grace when the believer is baptized with the Holy Spirit in answer to much prayer and waiting, I can find only one condition of receiving the Holy Spirit, and that is the acceptance by faith of the Salvation which Christ offers. The new birth is brought about by the baptism of the Holy Spirit. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," (Jno. 3:5). "For by one Spirit are we all baptized into one body," (1 Cor. 12:13). "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of His." (Rom. 8:9). "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God." (1 Cor. 6:19) Cornelius and his friends received the Holy Ghost when they believed and received the teaching of Peter concerning salvation through Christ. On the day of Pentecost Peter told the multitude that remission of sins was the necessary condition for receiving the gift of the Holy Ghost. (Acts 2:38), and in (Acts 5:32) he says that God has given the Holy Ghost to them that obey Him. The Holy Spirit is the seal which God sets upon His children, the earnest or firstfruits of our inheritance. (2 Cor. 1:22), (Rom. 8:23), (Eph. 1:13, 14). Until we have this seal and pledge in our hearts we have no assurance of salvation.

While we believe the Scriptures teach that every true child of God has received the Spirit at conversion, we believe it as plainly teaches that there are many conditions that affect His fullness and manfiestation in the lives of those in whom He dwells. There is but one baptism which makes us members of the body of Christ, but there may be many subsequent fillings, which will be in proportion to the emptying out of those things which are contrary to the will of God. We are commanded to "Be filled with the Spirit." (Eph. 5, 18), and exhorted not to quench or grieve Him. (Eph. 4:30), (1 Thess. 5:19). Pauls' letter to the Galatians was written to correct their mistaken idea of the Spirits' relation to their lives. His pertinent question is; "Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:2, 3). "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." "If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:16, 25). The Galatians had received the Spirit but instead of yielding their lives to His working in them, they lost sight of Holy Ghost truth and were endeavoring to fulfil God's righteousness by their own self effort. Countless multitudes of earnest but defeated Christians are making the same mistake today. The flesh with all its pride, self-seeking and evil tendencies is seeking to control our lives,—and so is the Spirit. If like Paul, we have crucified the flesh with its affections and lusts, the Spirit will be unhindered, and be able to make our lives fruitful in the Christian graces and effective in service for the Master. Let us recognize that we have received the Spirit, and joyfully yield ourselves to His guidance and control.

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The Christian religion is an intolerant religion—intolerant of error, of falsehood, of every form of iniquity.

Nationalism and Pacifism in Germany

Harold S. Bender

ONE of the saddest features of post-war development in Germany has been the gradual but almost complete dissolution of pacifist and anti-war sentiment among the people, the great masses as well as the educated classes. Toward the end of the war, weariness of the long and bloody struggle, exhaustion under the tax of enormous sacrifices, and the burden of moral isolation broke the morale of the nation and prepared the way for the Armistice and the Revolution of 1918. With the great break came the great relief from the nightmare of war and a wave of loathing and revulsion against war spread over the land. The hunger for peace carried the idea of pacifism everywhere. The military ideal had failed and everywhere forces set to work rooting out the military ideal and the military caste. In the months that followed, world-peace, international brotherhood, and "Volkerversohnung" were the sincere hope and desire of the great part of the nation, and "away-with war" sentiment surged through the land. Democracy after years of struggle had at last full political power. The love-teachings of Jesus and the pacifistic side of Christianity gained a strong position in religious thinking. The youth movement was enthused with the ideal of a warless world, and new beginnings. In short, the soil was well prepared and ready for the steady development, of a strong peace-loving, pacifistically-minded Germany, governed by ideals of political and social democracy within and friendly international co-operation without.

Having been told that the very aim of the allies was to purge him of his militarism, establish democracy and usher in a final world-peace in which Christian ideals of love and justice should reign, the German believed his former enemies filled with the same ideals and desires. He accepted the abstract as well as the programmatic idealism of Wilson and trusted the pledged allegiance of the Allies to the principles as well as the program. He was ready to fall in step with the rest of the world and march out of the shambles of a war-broken Europe on the highway toward the sunrise of the imminent millennium.

A new era was about to dawn. We in America were enthused wholeheartedly over the prospect of "peace, and prosperity", a prospect which the English took less optimistically, and which was viewed more or less skeptically elsewhere. The stage was set for the great pageant of brother-hood and progress. That was in 1918.

That was truly in 1918. Today one looks long and often in vain in Germany (perhaps elsewhere in Europe just as vainly) for the scattered remnants of the fine sentiments of pacifism and Christian internationalism which were about to come to full fruition in those hopeful months of the armistice and after. Today he finds in stead a people filled with distilled bitterness against the enemies which encircle it. It is often a folk driven to desperation, hundreds of thousands ready to grasp arms and defy the world even if those arms be but a knife and a club. Secret military organizations and public patriotic societies for the older ones and for the youth, with hundreds of thousands of members, are numerous. The pacifist is hated and scorned and forgotten. Democracy is whistled at or vilified, and in great sections the population is gradually dissolving into radical parties of the extreme right and extreme left, nationalist and communist both preaching the idea of a military dictator and eventual resort to force as the only hope for the future. Both parties are as far as possible from pacifism or the gentle spirit, and love-ideals of the Saviour. The tendency is statistically demonstrated in the late election.

Where are the pacifists of yesterday? Of political pacifists there are still a few doctrinaire believers in international brotherhood, etc., in the ranks of the Social-Democratic party, but their voices scarcely make themselves heard in the tempest of voices now clamoring in Germany. A few groups of genuine liberals here and there, as in Frankfurt a. M., have kept the faith. In the youth movement remain a group of courageous idealists, and under the leadership of Arnold one Christian wing of the movement remains true to its ideals of consequent pacifism, non-resistance, and reconstruction of society on the basis of Christian love and service. In theological circles the young and vigorous group of thinkers led by the Swiss, Barth, Gogarten and Thorneysen are still filled with hope and idealism and can be reckoned as at least partial pacifists. The rest of the Protestant world longs and hopes for international peace and a warless world and does not expect it.

The peace sentiment, the loathing of war and its works, the willingness to participate in practical international co-operation, even in the League of Nations, in short the pacifistic idealism of yesteryear has all but vanished out of the life of Germany. What future governments will do in these lines will be matters of practical politics. Crushed and broken, its place has been taken by a militant nationalism, where there is no courage or concern at all for the future, a tide of readiness to fight at any cost if need be that is growing stronger, a scorn of the preacher of international idealism and the prophet of peace. The transformation of the mind and sentiment of Germany is still in process and not complete, it is mixed with strong currents in other directions, such as communistic, but the tide away from the ideals of pacifism of any sort is beyond dispute. The communists are often just as nationalistic, and always as militaristic and anti-democratic as the most rabid nationalists.

Why the change from 1918 to 1924? The causes are many and complex but the elemental ones are not hard to discover. After a year of living among the people one has the feeling that in the folk itself the change has come as a reaction to the smarting sense of bitter injustice suffered at the hands of its super-idealistic enemies of yesterday —the great disillusionment. Men saw that the

idealism of Wilson, far from being taken seriously by the allies, was made a cloak to hide the continued and efficient operation of the old and unregenerate diplomacy of the former age. The disillusionment was complete and the reaction natural. First came the treaty of Versailles which included among other things a forced confession of guilt which was and remains a moral monstrosity. To the treaty the people are still reacting. To that came the conduct of the allies in the occupied territories. Then the decisions of various war commissions including league of nations commissions, such as in Upper Silesia, Danzig, and Saar. Lastly the Ruhr invasion. Everywhere smarting injustice and the bald use of military force. Pacifism tested in the realm of political actuality had turned out to be a joke. Even the worm will turn if tramped on too often.

The German saw that his trust in pacifistic ideals and in the sentiments of peace and humanity proclaimed by his enemies had only made his lot unbearably worse, that in doing so he but bared his breast to the knife of the enemy and by his acquiescience seemed to give him a moral right to do so. Instinctively he turned and turns to the weapons of hate and revenge. Bitter experience has made him hard. (In describing this process the writer wishes simply to record the process as it has unfolded itself in Germany, from the German point of view, not entering here upon the question whether that point of view was always justified.)

But a deeper reason for the change from 1918 to 1924 is doubtless the fact that the pacifism of 1918 was too much merely the pacifism of exhaustion and the satedness of war, not the pacifism of reasoned conviction. It was the pacifism of easy idealism based on trust in human goodness and a sure evolution. It was not a Christian pacifism grounded in the teachings of and issuing from an experience of Christ activated in a dedicated life. Therefore it could not stand the test of the terrible reality that visited it. No pacifism based upon idealism alone could have. The supposed goodness of man is not a strong enough foundation to carry alone the superstructure of brotherhood and international peace. Pacifism is not a practicable national policy in Europe as it is at present and as it proably will continue to be throughout the millennium. In this the German instinct is doubtless right. Christian pacifism can be carried and lived only by Christian men: there are too few of these in Europe. International peace can be realized only by Christian nations: there are none of these in Europe.

Yet Christianity has its age-old, ever-true message of peace and brotherhood based on love. Germany knows it. The sincere Christian in these years therefore is not turning to the weapons of force and revenge but to an earnest searching of his own heart and the sins of his people. But since Christianity with this its message has failed, at least superficially, is it any wonder that voices are lifting themselves here and there in Germany demanding an abandonment of Christianity and calling for a rebirth of the old Germanic religion, the "ur-german" religion of hardness and strength, of primitive devotion to family and state and the warrior-hero ideal, the religion of Thor and Wetan and the Valhalla, in the hope that there may be found the new inspiration, the new dynamic with which the folk they love may be lifted from the depths to which she has fallen? Serious-minded men are seriously promoting the idea, convinced that Christianity with its sentimental idealism is a religion of the past and that the age of the national religion is at hand.

The story of the growth of pacifism in Germany is a brief and a tragic one but it may hold some lessons for pacifists in other lands. Before we rush headlong into the pacifist stream of the day it will pay to consider earnestly whether it is the pacifism of an easy idealism feeding on the concept of world progress through evolution, conveniently embellished with a bit of Christian sentiment, whether perhaps it is based on the natural human revulsion after a look at battle-fields and battle statistics and after reading stories of war-"atrocities" from an easy chair, or whether it is the pacifism of the Master, an attitude based on the central experience of the Christian life, God's redeeming love for the individual, and activated by fellowship with that Master in the face of all the hard reality of the world.

OUR BI-WEEKLY SERMON

The House of God---The Gate of Heaven

Paul E. Whitmer

"This is none other than the house of God, and this is the gate of heaven"—Genesis 28:17.

THE house of God is a place of rest and refreshing to way-worn pilgrims in their quest of the gates of heaven. Jacob was such a pilgrim. He was in need of rest and refreshing. Just recently he had fled from home to escape the great anger of his brother Esau whom he had sorely wronged. Jacob had stolen his brother's birth-right; deceived his old father; stealthily accepted the blessing belonging to another and now was a fugitive from home and fatherland, "a pilgrim and stranger on the earth".

When Jacob came to himself in a foreign land, conscious that his life would be in danger should he return home, he no doubt passed under review his past life. He had sinned grievously against his brother, his feeble old father and against his God. He was disquieted in heart, conscience stricken, lonesome on a public high way in a foreign land, needing comfort and companionship. All these things he had left behind when he started on his career as deceiver and destroyer of the peace and happiness of the home circle.

In this state of mind, Jacob, no doubt, cast about for

help. Even though he was an unworthy son, he was still a son and as such there was still hope for him. He was not only the son of Isaac but he was also God's annointed. With all his guilt he was still the child of his God who could redeem him and make him a new man by the transforming power of repentance and forgiveness of his sins. This was Jacob's only hope. He seems to have availed himself of this hope at once for he had no sooner lain down in sleep than he was in communion with heaven.

What significance attaches to the emphasis on *this* is the house of God and *this* is the gate of heaven? Jacob had gone at least a day's journey from home. He was beyond the narrow limits of the country which was known as home to the youthful Jacob. In a sense he was in a foreign country. Here he had his wonderful dream, his vision of heavenly messengers and a consciousness that right here was a meeting place between God and man. Upon this bare, stony highway, a day's journey away from home he had communion with his God. Surely where God is there is the house of God and the gate of heaven. This must have been a strange thought to him. Heretofore he had been accustomed to think of the presence of God in the household of his father but now he discovers that God is also present out upon the highway beyond the confines of home and the home circle.

Jacob was not alone in discovering that God is not confined to any one certain place but that he is wherever there is a yearning and believing soul. The early disciples found that even the Samaritans were visited by the Holy Spirit. Samaria was not regarded by the Jews as a good place to find God but nevertheless He was found even in Samaria. Peter was quite sure that God could be found effectively only among the Jews but when Cornelius found God in the Gentile city of Caesarea and sent for Peter at Joppa, Peter acknowledged "that God is no respecter of persons (nor place either): but in every nation he that feareth him, and worketh righteousness, is acceptable to him". When Philip met the eunuch on "the way that goeth down from Jerusalem to Gaza" he discovered a soul that was in touch with God and almost ready to enter into full fellowship with the redeeming and healing power of God. Even Moses discovered the burning bush and the divine presence in a heathen land. When Jacob said *this* is the house of God and *this* is the gate of heaven, he can not have had reference to any one place in particular but rather to the general truth that God is anywhere to bless where there is a believing and seeking heart ready to respond to the manifestation of the divine presence.

Faith's ladder pales not, Angels yet are found
  All beauteous in calm and holy light;
Their silver robes have skirted many a cloud
  Thronging the purple night.

Swift from the golden gates they come and go,
  And glad fulfill their Master's high behest,
Bringing celestial balms for human woe,
  Blessing and being blessed.
And have not we sore need the faith to hold
  Of the surrounding of the Angel bands;
Mid all earth's dust to trace their steps of gold,
  And feel the uplifting hands?

Ah! yes, I think so, then with firm believing,
  With reverence, hail each soul's celestial guest;
Till they shall come, God's final will revealing,
  To fold us into rest.

What inferences can we draw from the foregoing experiences of Jacob, Peter, Philip, Moses and others relative to the the meaning of the house of God and the gate of heaven.

1. *God is universally present* to help and to bless all who faithfully seek and believe him. The wonderful story told by Christian missions among even the least promising peoples shows that God is everywhere present to bless his people, low and degraded though they be. "One of the heroic figures of South American missions is Captain Allen Gardiner, the fearless pioneer to a people then particularly degraded, fierce, and difficult to approach, the savage inhabitants of Tierra del Fuego, the 'Land of Fire', an island off the extreme southern point of the great continent. Captain Gardiner was an Englishman of deep piety from early childhood, and who in his early manhood had engaged in several missionary enterprises. A remark of Charles Darwin, the scientist, that the Tierra del Fuegians were so degraded and savage that he did not believe that they could ever be made Christians, stirred Gardiner to take up the challenge (1850) and prove that the grace of God was sufficient to convert any man. After a partial success of the mission, Mr. Darwin became a subscriber to the work and wrote to the society, 'The results of the Tierra del Fuego mission are perfectly marvelous, and surprise me the more that I had prophesied for it complete failure". This wonderful testimony can be duplicated again and again in mission literature, showing that God is everywhere blessing and redeeming those who come to a knowledge of his word.

2. Not only has God revealed himself but *man has consciously experienced the revealed God.* The perfectly wonderful story of the Christian church is an agelong testimony of the power of God manifested among men. Thousands in every generation have said our eyes have beheld the glory of the King and in this beholding have become new men and new women. Their lives of sobriety and charity have made the Christian church the finest expression of goodness ever known among men. The profane, profligate, debauched evil-doers have become the models of virtue. Whence came this transformation? From God alone. Man has not only been sought by God but he has been found and in being found there has sprung up within him a new life and a new nature which is akin to God. This is the testimony of the Christian church to the reality of the divine life through the Christ,. They are God indwelt hence Christian men.

3. This intercommunication between heaven and earth, this "ascending and descending of celestial messengers makes *the earth the scene of continual ministrations for the blessing of man.* This is evidenced by numerous biblical statements: "God has made us to sit with Christ in heavenly places", "with angels and archangels and with all the company of heaven", "We have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to inumerable hosts of angels in festal assembly—and to the spirits of just men made perfect," In view of the foregoing it is very evident that the house of God and the gate of heaven is not distant and future but here and now. All that is needed to apprehend the divine presence is to have annointed minds and hearts so that we may have hearing ears, seeing eyes, understanding minds and perceiving hearts. Truly, "Heaven lies about us". And the believer, "by the vision splendid is on his way attended."

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A Week on the Nedjat

(From the Diary of a Relief Worker)

Dec. 14, 1921, *Constantinople.* When I returned from Sophia this afternoon, there was a telegram from M--- in Moscow, instructing me to bring the relief supplies to Russia at once.

Dec. 27. Had another telegram from Moscow today with more instructions. Permission for my American visa for Russia came today from London, also.

Dec. 28. Finished getting my passport vised, and looked about for ships going to Odessa.

Dec. 29. Made arrangements to take our supplies to Odessa on the S. S. Polexeni, and to have the Polexeni go down to Derindje to get the supplies that have been sent directly to the Near East Relief Warehouse there. Then we discovered that the Captain of the Port would not give permission for the Polexeni to go to Derindje, because she is a Greek freighter, and Derindje Bay is now in the hands of the Kemalists. Late this evening we found a way out of that difficulty by having Demetriades, the charterer of the Polexeni, arrange to send the Nedjat, a small Turkish boat, to bring the hundred odd tons from Derindje to Constantinople.

Dec. 30. Ten of the Russian boys and I met at the Galata Quay, to await the coming of the Nedjat. We waited in vain until nearly noon, and then found out that the crew has had trouble with the anchor, and are putting off the trip until tomorrow.

Dec. 31. We met again early this morning at the office of Demetriades, and one of his men took us up the Bosphorus shore in a trolley to Bebek, where we found the Nedjat anchored. The dingey came ashore for us and we were soon on board.

The Nedjat isn't much of a boat—really a sail boat with an auxillary kerosene motor,—but the agent assured us that the motor is a powerful one and will take us the forty miles to Derindje by evening. The captain is a burly, jovial Turk, with Oriental notions of Time. The crew consists of an engineer, two sailors and a cabin boy.

When we came on board the engineer and one of the sailors were tinkering with the motor. They soon pronounced it ready to run. The motor was started; the Russian boys helped haul up the anchor; the clutch was let in, and we were off. But the motor didn't seem to have much power. It ran very unevenly for about fifteen minutes, and then stopped. We were still going with the Bosphorus current, and so we drifted slowly along. Some of the boys went down into the cockpit to help the engineer crank. The rest of us peered down to see what progress was being made. After considerable cranking, the motor started again, and we proceeded on our trip. But only for another fifteen minutes. Then more cranking, cleaning and adjusting of the various parts of the machinery, interspersed with short runs, when the motor took a notion to go. By two o'clock we were at Haidar Pasha, opposite the Constantinople harbor, and about four miles from our starting point. By this time the engineer had used all of the gasoline he had with him for starting the motor. The captain decided to go back to Galata by ferry to get some more—there was none to be had in Haidar Pasha. Several hours later he came back with a supply of it, and an expert who was supposed to know something about motors. This man went down and readjusted everything again, and at six oclock pronounced the motor ready to run. It did start, and work a little better. At bedtime we had made our way some miles down the Marmora shore. I decided to get some sleep, trusting the captain to get us to our destination somehow.

Jan. 1, 1922. We learned this morning that the motor had stopped entirely during the night and that the expert had given it up. The gasoline is all gone again. Now we are at the mercy of the winds, and must wait until they blow favorably. Toward morning there was a light breeze, and we have sailed for some miles back into Derindje Bay. At about nine oclock the wind came up again but blowing from the East—the direction we had to go. We spent the day tacking back and forth across the bay, in order to make a few miles headway. On some of the tacks we came almost back to the point where we had been. There were several hours of calm in the afternoon, when the Nedjat simply floated on the rippling bay. At about four oclock a stiff breeze blew up, still contrary, but strong enough to send the old Nedjat scurrying back and forth across the bay. We had a "close shave" getting through the narrows about half way back in the bay, having to beat up sharply against the wind to keep out of the shallows. But the captain knows the carpices of winds and tides here—better than he does those of motors—and he got us safely through. We all took a hand hauling the big sail up and down, and swinging the boom when we tacked.

At sunset the wind died down again, and we were still not at Derindje, although we could see the big warehouses several miles to the East of us. When the captain saw that we could go no farther, he ordered the anchor

dropped. I was determined to go on, so I had the two sailors take me the remaining distance in the dingey. It was dark before we got there, but the lights at the landing guided us. When we were nearly there, we were hailed by the Kemalist guard stationed on the shore,, and asked as to our business there. The sailors assured them that we were only a few harmless Turks, and we were allowed to proceed.

I soon found M---, the director of the N. E. R. warehouse and secured some gasoline. The men took it back to the Nedjat. I accepted M---'s offer to spend the night with him. He and I worked together at Ortakeuy last fall, and so we had a great many things to talk about before we went to bed.

Jan. 2. I didn't get a good look at the place until this morning. The Derindje warehouses—three of them—are huge four-story structures, built by the Germans when they were constructing the Bagdad railway. This is the point farthest inland where large ships can get up to the shore to unload. There is room for several freighters alongside the first warehouse, and for half a dozen more along the piers that are built out into the water. What an immense amount of valuable Anatolian products must have been shipped out from here in normal times! The Kemalists have driven the Greeks away from the back end of the bay, toward Smyrna, but they have not yet restored railway service to the East. There is also no service to Constantinople.

Some of the freight sheds near the big warehouses are the home of several hundred Armenian orphan boys, being cared for by the N. E. R. Many of them were formerly at the Boys School across the bay, which is now in the hands of the Kemalists.

M--- tells me that he is quite uneasy about his Armenian workingmen. The Kemalists want to draft them into the army. There is a Kemalist guard at the gate of the compound, and no one except the Americans go to the village of Derindje, several miles away.

The crew of the Nedjat had taken advantage of an early morning breeze to bring her up to the warehouse. The expert felt sure that he could have the motor ready to run again by the time we had our cargo loaded. The Russian boys were tired of their days of enforced idleness, and eager to get to work. With the help of some of M---'s men, we managed by noon to put the six hundred odd boxes and bales of supplies in the hold and on the deck of the Nedjat. I had no idea that there would be so much. Now to get started back. We took an occasional peep down into the engine room this forenoon. The men were doing all they knew. But at noon they were not nearly ready. They worked all afternoon and into the night, with a lantern, and then didn't finish.

Jan. 3. Last night M--- sent all of the Armenian men to Constatinople by motor boat. I wonder what the Kemalists will say when they learn of this piece of strat-strategy!

The engineers worked all forenoon on the motor, M--- and I helping. Things do not look very hopeful. But at noon they said they were ready to risk it. The motor did actually run for about an hour. Then it stopped again and had to be coaxed. It ran fitfully until toward the end of the afternoon, and then the men became disgusted, and decided to wait for the beeze. I reached the disgusted stage several days ago, and am expecting anything before we get back to Galata.

The captain's faith in the wind was partly justified. It began to blow at dark, only a light breeze, but from the right direction for us. Where will we be tomorrow morning?

Jan. 4. Just at daylight we were stopped by a Greek patrol boat, and the captain reprimanded for not paying attention to their signals. After fifteen minutes conversation we were permitted to go on.

We made some progress during the night, because we were nearly out to the Marmora this morning. At ten o'clock the wind began to blow from the south-west. By that time we were headed north-west, so we went along at a good rate, much faster than we had on most of the trip thus far. The wind kept on getting stronger, and when we got out into the open sea the waves also became rougher. We soon had to take in some sail to keep from capsizing. The little Ndejat bobbed up and down, in and out of the wave crests, like a cork. We felt about as helpless as corks, too. Sometimes we thought she would surely be swamped. The Russian boys were rather poor sailors, and all of them became desperately seasick. I managed to hold out, but didn't feel very enthusiastic about anything. Riding in a sailboat under such circumstances gives one quite a sensation. I would have enjoyed it throughly if there had not been so much danger of losing our cargo, and our lives in the bargain!

When we reached Kavak, at four o'clock in the afternoon, the captain would not risk crossing over to the harbor. We were blown up the Bosphorus to Arnautkeuy, where we managed to anchor. I went ashore and telephoned to the steamship office for a tug to tow us back to the Polexeni. We got there just at dark. After seeing that everything was safe I went up to Tatavla to see how the rest of our Unit had been faring.

Jan. 5. I spent nearly all day getting the Custom House permit to unload the cargo of the Nedjat into the hold of the Polexeni, but got it early enough so that there was still time to make the transfer. I'm glad that much is done!

A. W. S.

Christianity is not a choice flower which has grown up out of the earth; it is a gift from Heaven. The New Testament is not builded by men's hands; it descends out of Heaven unto men. The Christian is not the last or highest achievement of human development; it is the hand of Almighty God reached down out of Heaven to lift man up and set him in heavenly places; To be a Christian is not merely to do right; it is to be born again; it is to be endowed with a new and heavenly life, the gift of God.—*Selected*

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

"Somewhere, someway, sometime, each day
I'll turn aside, and stop and pray
That God will make our church the way
Of righteousness to men!"

"I Have Seen That Sort of Man."

A missionary had been telling a group of people in India about Christ and His great love, when a Moslem stood up and said: "I have seen that sort of man. He was a strange man. When people did wrong to him, he did good to them. He looked after sick folk, and everybody who was in trouble. Many of them had never had such a friend as he was. He used to take long journeys in the broiling sun to help them. He was just what you said." Some years before in a place five hundred miles away this Moslem had noticed the life of a missionary doctor. The remembrance of that life of loving service had remained with the man and helped him to understand something of the greater love of Christ.

From India

The following statistics taken from the 1923 Report of the Mennonite Mission in the C. P. India may help to a better conception of the work there:

20 missionaries at 6 stations in charge of 10 outstations.

7 ordained Indians, 67 evangelists and Bible women.

1199 church membership and 1927 total Christian community.

115 baptized during year, 7 applicants for baptism.

67 Sunday Schools with 167 teachers and average attendance of 2735.

10 Charitable institutions and 876 inmates.

3 Hospitals and 5 dispensaries with total staff of 12.

16601 patients and 412 operations.

50 school teachers with 995 scholars.

1333 religious books sold.

A letter dated May 25, from one of the missionaries in that field has the following: "The workshop is getting along well. It is no expense to the Mission. The shoe shop is also in the hands of Indians and is getting along very well.

"On Apr. 28 we had 6 baptisms in the Balodgahan church and one marriage. The new church is not complete yet. It has no roof and no floor. The walls are all up and the most of the trusses for the roof are finished, but the work has to stop because of the lack of funds.

"We are constantly up against the problem of work for the widows. They must be kept busy for "The idle brain is the devil's workshop", is certainly true with them.

There is only enough outside work for a limited number so that means we must find other work for the younger widows. We now have the new work sheds finished and we hope to teach weaving of saris (the eight-yard pieces of cloth worn as the Indian women's dress) and rugs and blankets when we get the looms made and set up. Even then not all can weave because there won't be enough looms and some won't be able or capable of doing it. So we are compelled to resort to different things to keep the hundred and more women busy. During the past year about 35 have learned to knit and sew and crochet."

From China

Mrs. Ed. G. Kaufman who with her husband has charge of the educational work of the General Conference Mennonite Mission in the Kai Chow China field writes under date of Apr. 28 as follows.

"The Boarding School here at the station takes the greater part of our time. It is a great work with many opportunities but also a great responsibility. We have 120 boys enrolled now. Last fall we added a full Junior High School course. Forty of the boys enrolled are in the High School department. We have three Chinese teachers in the High School two of whom are College graduates, and the primary school has four teachers. All the English must still be taught by foreigners. The Chinese boys are very anxious to study English and many of them come here just for that purpose, especially such boys who are preparing for Government jobs. The nearest Boys' Government High School is nearly fifty miles away so you see we have a large field to draw from.

"We are very much in need of a new school building and it seems we will soon be able to see the beginning of it. The funds for it are slowly coming together.

"We are in need of rain here, the wheat has suffered much and even if we get rain now we can hardly expect a good crop. The old women go by the dozens to the temples to pray to the idols for rain—how it makes our hearts ache to see them spend their last cash to burn up before those idols that can never help them—how we long for the day when these poor people who are groping in ignorance and darkness will accept Christ as their Savior and will really be happy because of the peace, they will find, and not be tied down by fear and superstition as they are now.

"We had a mild winter with hardly any snow and ice. We did not even get to put up ice which we will miss very much as the hot weather comes. Being able to have ice through the hot months is certainly a great help to those of us who do not go to the summer stations. The heat is so different, so much more intense than in the homeland. It seems we notice the sun so much more than when we first came out six and a half years ago. We will not go away this summer as we will be busy with the building work. The warm weather is much easier for the Chinese than the cold winter days. It's only the few better class homes that can afford a fire so there are many who suffer greatly. The poor old women who often do not get nearly enough food for proper nourishment and then too are cold all the time have it very hard. Frozen hands, feet, and faces are very common."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE TEMPTATION OF JESUS

Lesson Text: Matthew 4:1-11.

July 27.

JESUS had just come from what was to him a deeply spiritual experience. He had definitely, openly committed himself to the divine mission which the Father had entrusted to Him. His baptism was the glad, free commitment of Himself to the work of human redemption. The Spirit had come upon Him. He was conscious of His mission and was full of the power of the Spirit.

Why did our Lord suffer temptation so close upon this deep spiritual experience? We might be inclined to think that our Lord having just passed through His baptismal vision would be clothed with such power that He would be fully exempt from trial. The contrary is the truth. No one has ever encountered such severe temptation as He. It is the portion of those who are most devoted to their Master, those most sincere in their service, those most fully possessed of the Spirit that they be severely tried. Those who will live Godly will have their full share of human testings. The furious storm sways the tall towering pines to and fro, while the small stunted evergreen on the mountain side is barely moved. The souls who tower high in spiritual attainments are more severely tried by the gales of this world. Jesus the perfect one suffered temptation and all those who consecrate themselves to Him will experience something of the struggle with the forces of sin. Jesus our Lord knows the nature of the struggle through which every sincere soul passes. He was actually tempted in all points as we are. He knows, He understands, He sympathizes with every one in his struggle with sin.

Let us spend a few moments thinking of the temptations of Jesus. He was tempted to use the power entrusted to Him selfishly. We have the power of money, or learning, or position. Whatever power we have it is only entrusted to us. How easy it is to use the power we have which may be of one form or another, merely for our own personal comfort, pleasure, or advancement. Has ever such a temptation assailed you?

Jesus was also tempted in order to hasten His work to make unwarranted demands upon the love and providence of God. If He would have cast himself down into the temple court without suffering injury would that not have created a stir? Would not that have convinced all that He is truly the son of God? Jesus was tempted to use unlawful means to accomplish a good work. Have you been tempted to be a little less than truthful thinking that the object in view would warrant it? Have you ever faced a temptation that was in some respects similar to this temptation of Jesus?

Jesus was further tempted to compromise His teachings; soften His demands. If He had been less severe with the Pharisees and Sadduces and others He would have won a larger following. It is hard to stand against evil when evil ways are so generally approved and practised. We too are tempted to follow the easier way of compromise. Why be so scruplous about matters of conduct? Why not be more tolerant? God forbid that we should make peace with any, even a slight form of sin.

Our blessed Father thou knowest that we need thy help when in temptation. Teach us how to resist and overcome. Restrain us that we may not rely upon our strength when tested.

THE FIRST DISCIPLES OF JESUS

Lesson Text: John 1:35-46.

August 3.

JESUS came with the purpose to make disciples. What is a disciple? A disciple is a follower. What is it to be a Christian? Is it not to follow Jesus? He who follows Jesus will love what He loved will work for what He worked, will suffer for what He suffered. We dare not fall into the illusion that it is an easy thing to follow Jesus. He who takes the words of Jesus seriously will find that he will have to suffer and sacrifice.

Our lesson today gives a picture of Jesus at His work leading men into discipleship. What impresses you? Is not His method a very simple one? John and Andrew came to be steadfast followers because they spent a never-to-be-forgotten half day with the Master. They came and saw where He abode and the text says, "They abode with him that day." That was a wonderful day. As they looked upon His face and as they heard Him speak in His heart-stirring manner they felt their souls strangely kindled. Andrew came away saying, "We have found the Messiah." Andrew's heart had been stirred, he was convinced. he was truly a disciple. His heart was full. He hurried to find Peter his brother. Imagine the eagerness with which he reported his afternoon experience. Andrew's heart could not rest until he had brought his brother to the Master. Jesus spoke the winning word and Peter too was converted to discipleship.

Andrew had done a great work in leading his brother to Christ. He did not realize what a fateful thing he had done. The church needs Andrews. The Lord's work suffers because of a lack of Andrew like men. The Andrews bring the boys and girls into the Sunday School; they welcome the strangers that come to church; they visit the newcomers of the community. The Andrews are those who are watching for the opportunity to lead a soul to the Savior.

Think of the influence that Andrew had upon Peter. You know that one man has an influence upon another man. Men influence other men. The Andrew-like men have a wholesome influence over others. It is a sacred privilege which we enjoy, the privilege to influence to lead the thought and life of others. The growth of the church in no small measure depends upon the sort of influence that we, the disciples of the Master, give forth. He who is truly a follower of Jesus Christ will be a power in winning others.

Is there any importance to be attached to the fact that the first disciples were neighbors? Neighbors must win neighbors, fisherman must win fisherman. If anyone ought to be able to reach those of our own community and of our own class and occupation we ought to be able.

I am impressed by the personal interest that Jesus took in Andrew, Peter, Philip, Nathanael. They were just common men as we are. Jesus loved them. Jesus loved the world, the whole human race; He came to die for all. But He loved men as individual men. Some people get quite enthused about their love for the world. The real test is our love for the needy individuals of whatever race or position. How much are we actually ready to do in behalf of the negro, the Mexican, the Italian? Jesus loved and mingled with the outcast, the harlot, the lame, the blind.

Our Lord Jesus, we hear thy voice calling us to follow thee. Our heart compels us to rise up and follow after. Help us, O Master.

THE Y. P. M. TOPICS

(Conducted by A. R. Eschliman)

The Topic for July 27th is to be supplied by the local committees.

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STUDIES IN I JOHN

Chapter I

(Jr. topic for Aug. 3)

AT the time John wrote his epistles there had arisen considerable doubt as to the reality of Jesus Christ. One of his purposes of writing the epistle seems to be to assure the people of such a reality. When we consider the close relationship between John and the Master we can more easily understand John's meaning when he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hand have handled." John was the one who seemed to understand the Master the best. It was John who lay on His breast at the last supper. He was, "The Disciple whom Jesus loved". Since John had

such intimate relations with the Master we can understand why he makes such a confident assertion at the outset of his epistles. The philosophers had talked and written about great men but they had not felt this intimate relation with them hence they were inclined to take the same attitude toward Jesus, but John gives them to understand that with Jesus it was entirely different. In verse two he says, "For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us."

In verse three John seems to strike the keynote of the epistle, which is fellowship. It is not strange that one who had enjoyed such sweet fellowship with the Master, is so passionate in declaring the possibilities of the same to others. It sometimes seems as though we thought too much of a Savior that is far away, up in Heaven and we can not come into such close contact with Him. Lang says, "What God is yearning for, is that we enter into closer fellowship with Himself. We are made for such fellowship with God; it is the law of our being." John was enjoying this fellowship. That is why he was declaring it unto others. Is it possible that the reason we have so little fellowship with each other and so much strife among us is because we lack this fellowship with the Father? John experienced great joy and peace of soul because of this fellowship and he wrote these things that others may enjoy the same fullness of joy as recorded in the fourth verse.

One of the most serious hindrances to the church today is the fact that people who profess Christianity are saying one thing and doing another. The idea of the church is cheapened thereby and it is not possible to explain the situation in such a way that people can understand. The only way to remedy this defect is for Christian people to get in such close fellowship with the Father that their actions and words will correspond. Here is a chance for the juniors to develop into strong individuals for good; for this is the age when they are shaping their later lives. I know a boy who always says his verse in Sunday school and is otherwise active on Sunday but on the ball diamond at school he can quarrel and use bad language the same as the other boys. What kind of Christian influence is he apt to have when he gets to be a man? "If we say we have fellowship with Him and walk in darkness we lie and do not the truth." But on the other hand if we walk in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin." The last clause is very comforting to the one who is burdened with sin and guilt. One of Satan's ways of holding an individual of that kind is to have him feel that there is no chance, But according to the seventh verse, the blood of Jesus Christ cleanses us from all sin, if we are willing to confess our sins.

But there are people who are not conscious of sin. They have so deadened their senses that they do not realize their condition, consequently they do not confess and therefore cannot be cleansed. According to the eighth verse such an individual is deceiving himself and the truth is not in him. He may deceive the people as did the Jews by making long prayers, and taking the attitude of selfrighteousness but in the end he deceives himself more than anyone else. We are all human and apt to sin. The greatest difference is that some are big eough to acknowledge it and make it right while others are so little that they do not see their mistakes or if they do see them still further belittle themselves by trying to cover them when confession and forgiveness would be so much better.

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"Carry out the impulses that God puts into your heart today, and out of that carrying out there shall issue a larger and diviner impulse tomorrow."

It is a perfectly simple thing to begin a Christian life. Do the thing that God calls you to do today. It is a perfectly simple thing to grow in Christian life; do day by day the duty God calls you to day by day.—*Selected*

OUR BOOK REVIEW

LIES

by Rev. G. A. Studdert Kennedy

UNDOUBTEDLY this is a strange title for a book. In his dedication the author hopes his readers will not consider the contents to have the value of the title. And this is quite as whimsical as the title itself. It makes us wonder who it is that has written a book on this subject. The Rev. Studdert Kennedy is an Anglican clergyman, one of the foremost preachers in England. During the war he was a chaplain with the forces in France. He believed thoroly in the war and it is quite evident that he saw almost every phase of it. So when he speaks of war he knows whereof he speaks. But he has had a change of heart since the signing of the Armistice and is now a passionate advocate of peace. Men of peace are no longer "pink-blooded fools" to him. He grants that they are in the right. This book on Lies does not fully reflect this view, however, as it was written at a time when he was closer in thought to the war than he is now. So there will be some points which non-resistant people will not concede him. As for the man himself all accounts agree on one point that he has an amazing personality. People fairly hang on his words. I have heard him described by one who heard him as having a "perfect flood of oratory," scarcely looking at his listeners throughout his discourse, holding them rather by the power of his language, then closing with a magnificent perforation, with eyes ablaze looking full into those of his hearers. Undoubtedly a remarkable man.

What is he driving at in this little volume? Certainly not a lie in the ordinary sense of the word. Briefly he is discussing some economic, social, and religious misconceptions, lies in his plain language, which he feels have done and are still causing vast harm to humanity. One of the lies which he assails most fiercely is the old teaching of the militarists that war is necessary and inevitable. "War is the most obviously wicked thing I know ," he says. "If God wills War then I am not an atheist, I am an anti-theist." But, "Does God hate War? Does He will Peace on earth?" That He does is for Studdert Kennedy the first Truth. But it can only come through our willing co-operation. This is the next Truth. How individuals and democracies can play their part toward this end is an interesting part of his theme.

There are more misconceptions or lies besides that of war. For example there is the old lie that ruthless competition is necessary and that all life is merely a survival of the fittest. It is the "hen-run philosophy of life" as he puts it, the theory that there is not enough for all of us and that we must snatch away the choicest morsel from our neighbors as the hens snatch the fat worms. In contrast to this lie which has held men in chains of slavery stands the truth of co-operation. That co-operation thus far has not succeeded does not trouble him at all. At this point he advances oue of his most interesting ideas, one that runs throughout the book, that one cannot explain the end of a thing by its beginning. "You must look at progress in the light of its farthest point." There are many other lies he talks about, Lies and Liberty, Lies and Equality, Lies and the Love of God, Lies and Theology and Religion, Lies and the Bible.

The insistent note throughout is that we must cease deceiving ourselves and face the truth even although it be at times unpalatable. The language is the spicy, racy type of a best-seller, but the thought is at all times such as will command respect for the keeness of its perception. One must not be a diligent reader but one must be an alert one. The author is searching for truth and honestly admits that it is a most difficult thing to find, because there are so many cheap imitations and the real thing can be had only by sacrifice "paid cash down." But he is a man who has sacrificed and his view of Truth does more than command respect; it stimulates and inspires. The reader should remember, however, that no one man's view of truth is perfect, and there are some things in this book to which he will doubltess wish to take exception, or at least accept with a good deal of reservation. Like every other book it must be read with discrimination.

J. B. Cressman.

Price $1.50. *May be ordered from The Christian Exponent Co., Box* 134, *Wooster, Ohio.*

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

SOME POINTED QUESTIONS

In earnestly contending for the faith once delivered to the saints, I feel impressed to take issue with a recent letter of these columns on "Peculiarity in Dress —Is It Right Or Wrong."

The writer of the article referred to, quotes the opinion of a certain writer to the "Christian Century" and weighs that opinion against the teachings of God's Word, as interpreted by our Church for the past centuries, through the pulpit, the press, and by practice and then costs her verdict, against the Word as taught by the Mennonite Church, in favor of modern education, inventions and methods.

There are a few questions I wish to ask of those, "who have thought about this subject for a long time and have come to some rather definite conclusions;" of those, who have found this doctrine of peculiarity to be, not only non-essential *but also wrong*—of them I would ask.

1. Does God's Word teach us that His people are a peculiar people?
2. Do the New Testament Scriptures contain a Doctrine of Dress?
3. Are we taught by the scriptures to adorn ourselves in modest apparel?
4. Should the church have authority to interpret what is meant by modest apparel? If not why not? If not who shall have this authority?

Before answering these questions, I ask with Christian charity toward all, that you first read.

1 Cor. 11:1 to 17, 1 Peter 3: 1 to 6., 1 Tim. 2: 9 and 10., Matt. 18:17 and 18., Acts 20 :26 to 33,. and Matt. 28:20.

Yours for a whole Gospel,

L. C. Miller, Limon, Colo. June 23, 1924.

JUST A WORD

Dear Editor:—

After reading the article in the Gospel Herald on the rebellious people in the church and Geo. R. Brunk's letter in the Exponent I thought it might be of interest to you to know a little what the people are thinking out here.

In soliciting subscriptions, there were two points on which the larger part decided to take the paper. First, the fact that the Exponent is opposed to a centralization of the authority of the church; and second, that the Exponent recognizes that there may be two sides to a question and will publish both sides.

I find that the people here believe in the authority of the church but are opposed to having that authority vested in a few individuals, no matter what their position may be.

Yours Sincerely,

E. I. Culp.

Tiskilwa Ill.

A REPLY

(The following communication is a reply by N. E. Byers to certain charges made against him in the recent book "The Mennonite Church and Modernism" by John Horsch.—Editor)

Since our author honors me by taking for granted that my opinions are of sufficient interest to the public to give them publicity in his recent book, I beg leave to add a few remarks to aid in giving the correct report of my own views.

In Chapter XI he quotes me as saying that in our colleges we need teachers "who can lead our best students to see that truth as we believe it is in full harmony with all truth as they know it." He asks why only "our best students", and is not this believed by Mennonites in general? Certainly all our students and Mennonites in general should "see truth as we believe it," but my experience as college teacher is that it takes good teaching to enable particularly the strong student to harmonize all truth as he finds it in various fields of knowledge. The weak student usually doesn't think enough to find the difficulties involved. If we would simply teach Mennonite doctrines and nothing else, of course, this difficulty would not be rasied, but that would not be a college education, or if we would teach science only we should have no difficulty but that would not be a Christian education. I was advocating a Christian college education on an orthodox basis. Is that Modernism?

In Chapter XIII he says, referring to me, "he thinks the men who were engaged in war were standing on a higher level of character while the war lasted." He missed my point entirely. I used this instance to illustrate a psychological principle, and was not discussing the rightness or wrongness of war. My position on the war question is well known During the war there was a great enthusiasm for co-operation in one common cause for *what was supposed to be the welfare of humanity* After the war there came a reaction and everyone pursued his selfish interests. This is a fact that I used to illustrate a point in an article in The Christian Exponent No. 5. What has this to do with modernism? Are the Fundamentalists all pacifists?

In Chapter XVII, he quotes me on the matter, of "conserving customs and traditional beliefs"in contrast with sentiments expressed by John Wesley and others. I can honestly say that I find truth in what Wesley says, but why did he not use his authority and excommunicate all who differed with him and have a small true church in line with his beliefs? The fact is he didn't. At any rate what has tnis to do with Modernism? Do all the Fundamentalists wear a Quaker garb?

In Chapter XXI, he takes exception to my statement that "It has always been true that institutions tend to become an end in themselves and thus become a burden rather than a help to man." He implies that I refer to the Church or the body of Christ, but I was in fact giving an historical survey of the churches of the past in their relation to education. I had in mind particularly the Catholic Church It is true even today that the Catholics in their parochial schools are primarily interested in making Catholics of the children so as to build up the church, and as a result they deny their children the education they need for their best welfare.

He also objects to my reference to Haverford College, which a small body of orthodox Quakers have endowed with three millions, as an illustration of what a Mennonite college might do to influence higher education in general. I did not say that we needed three million dollars or that we should be exactly like Haverford. The Editor of the Gospel Herald recently advocated raising one million for one branch of Mennonites during the next ten years. I never had the courage to ask for that much. But if we could get that much I doubt whether we would stop raising money. Our author speaks in another connection of a "conservative theological institution" with evident approval. How much endowment does it have? Moreover he thinks to try to "influence higher education in general" is not compatible with the calling of the church. I note, nowever, from advertising on the last page of this book, that he seems to be trying to influence religious thought in general. This seems to be a Fundamentalist ambition.

He does not like my reference to some members of the Board of Education as "sincere but blind leaders." Perhaps I should not have used the expression and yet it was what large numbers of those who believed in Goshen College thought when the doors were closed, and even our author does not believe in "hedging" when one has convictions to express, and he should also remember that I wrote that in personal letters, and did not mention the names of the men and publish them in a book distributed to the general pubic.

His interpretation of my attidtude as President of Goshen College will seem like news, to the Board itself, I am sure. My re-election for fifteen years was never contested. When I resigned as President I was urged by the officers of the Board to remain as a teacher I was given a vote of thanks for my years of service and the motion was made by a conservative Bishop, who had worked at close range with me. Four years later the President of the Board was sent to Bluffton to ask me to return. At the time of my resignaion I was President of the Indiana -Michigan Conference Mission Board, Departmental Editor

Continued on back page

Notes from Here and There

I. W. Royer, of Orrville, Ohio, recently held a series of meetings for the congregation at Selkirk, Ontario.

Tne Illinois Mennonite Sunday School and Church Conference is to be held at the Waldo Church, near Flanagan, Ill., August 26, 27, and 28.

T. K. Hershey attended the recent Dakota-Montana Conference, held near Wolford, North Dakota. He filled a number of appointments in Indiana enroute. At present he, in company with Noan Mack, is soliciting funds in Pennsylvania for the *work in* South America.

Prof. C. Henry Smith, of Bluffton College, is spending the summer in Europe in study and research work. He expects to return to this country in September.

The Central Conference of Mennonites will hold its 24th annual session at Congerville, Illinois, August 19-22. An interesting program has been prepared.

S. E. Allgyer has temporarily accepted the bishop oversight of the Bethel Church at West Liberty, Ohio. Council meeting and communion services were held recently.

On account of failing health, Pres. J. H. Langenwalter of Bethel College, Newton, Kansas, has asked for and was granted a years leave of absence. Dr. Langenwalter, who was at Bethel Hospital for some time has now gone to Idaho where he expects to spend the summer. He reports that the cool atmosphere there is proving helpful to him.

The administrative work of the college for the next school year will be in charge of a committee from the faculty.

Bertha Leaman, a former student and teacher at Goshen College, has been granted the Master of Arts degree by Chicago University where she studied during the past year. Her major was history. She is spending six weeks of further study in the same institution.

Among other former Goshen College students who are studying at Chicago this summer are the following: Raymond Schertz, Allen King, Elma Hesch, Minnie Kanagy, Arthur Smith, Ora Liechty, Elizabeth Liechty, Nola Banta, Mabel Lehman, Chris Gerber, Chas. Suntheimer, and Merle Byers. John Thut is studying at Northwestern University.

Wilbur Miller will be superintendent of schools at North Lewisburg, Ohio, next year, not far from West Liberty, Ohio. He is at present in school at Wittenberg College.

Sailing arrangements are being made by the office of The Mennonite Board of Missions and Charities for M. C. Lehman and family to return to India October 25th on the S. S. City of Benares. Several others will probably accompany the party to India.

Some $40,000 has been raised by friends and former students of Bethel College toward the completion of Science Hall which is now under construction.

The Literary Society of the Willow Springs Mennonite Church near Tiskilwa, Ill., entertained the Church at an all day picnic on July 4th, at the home of E. I. Culp. A good program was rendered and a bountiful dinner was served. A general good fellowship was enjoyed by all. There were 210 present.

J. E. Hartzler is making a preaching tour of Minnesota, South Dakota, Nebraska, and perhaps Kansas, in the interests of Witmarsum Theological Seminary. The Seminary closed its third year entirely free from debt, with all bills paid.

A. S. Ebersole will continue his work as head of the department of music at Heidelberg University, Tiffin, Ohio, next year. He is spending the summer in study in Chicago.

D. M. Hofer and wife who were on the force of the American Mennonite Relief Unit in Russia for nearly a year, and who for the past year have been traveling, reached Chicago on June 22. They have interesting experiences to relate.

A very interesting Sunday School meeting, a quarterly event in which all the Mennonite Missions and churches in Chicago usually take part, was held at the Home Mission on the evening of June 26th.

SOME OLD LETTERS

(Concluded from page 226)

ledges that a wanton liar should be expelled from the church, while the other refuses to agree to this. One acknowledges that good moral people can not gain eternal salvation merely because of their morality and charities, while the other disputes this. One acknowledges a literal footwashing with his brother, while the other repudiates it. One confesses his errors before God and man, accepts his punishment, repents and reconciles himself before God and his neighbor but the other will not recognize his errors nor confess his faults. Here you can judge for yourself which of these two is most in accord with the spirit of truth and the Word of God.....

It is possible that now some on the other side also recogize that deliberate liars should be excluded from the church and that is good if they recognize that from the bottom of their hearts, but they did not do that at the beginning of the controversy and for that reason gave us ground for dissatisfaction and final division. According to my judgment they are ashamed to confess their mistakes and take their punishment and so they would rather permit the division to continue than to confess their wrongs. So long as they act thus and so long as they refuse to recognize the doctrine of footwashing according to the example of Christ we see no hope of peace. It may be too that some of them believe somewhat in literal shunning against those who do not repent and do not wish to accept the punishment the church may have imposed on them even when they are under the ban. We recognize both the bodily and spiritual shunning against all those under the ban whether repentant or not, for the Scriptures make no exception, for the Apostle Paul says "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," He speaks here of everyone, and so if anyone is justly put under the ban he must have walked disorderly whether he is repentant of his sins or not.

As soon as he repents and wishes it he may again be received back into the church and then both the ban and shunning will cease, for the ban and shunning belong together.

THE OPEN FORUM

(Continued from Page 239)

of the Christian Monitor, and was writing a manual for the Sunday School Worker by request of General Conference. This book expressing my views of Religous Education was reviewed by me before General Conference after I was Dean of Bluffton College, and was accepted and ordered published by the Mennonite Publishing House. I was retained on the Committee on Christian Workers Manual of the General Conference until the Committee was discharged at the last meeting at Waterloo. Isn't it strange that they didn't know twenty years ago that I was a Modernist?

He states that if the ideals of Goshen can be better carried out at Bluffton, the number of missionaries from Bluffton should be larger than from Goshen. For his information I will give figures published in regard to the first six classes, 1915 to 1921, to complete courses after the A. B. degree was given. They are as follows: "Seven ministers, thirteen foreign missionaries, four in medical schools preparing for medical missions, four in other religious work, ten college teachers, and two college librarians, making a total of forty in distinctively Christian work" out of one hundred who had completed their work during these years. How do the records of the most conservative Mennonite schools compare with this?

While controversy seems unfortunate, yet it may be true that by thus expressing ourselves with frankness, prejudices may be removed, misunderstanding corrected and by mutual instruction we may all become more cautious and wise and better able to cooperate in the great cause of building a Mennonite church true to the faith of our fathers, and thus have a larger part in the work of the Kingdom.

N. E. Byers.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

AUGUST 1, 1924.

Gnats and Camels
An Editorial

The Beginning of Our Missions

The Great American Desert

Jesus on Unity
Our Bi-weekly Sermon

Off For Russia Again
From the Diary of a Relief Worker

The Open Forum

The Editor's Chat

A number of new subscriptions have been added to our lists recently, some of them gifts from interested friends. Persons receiving the paper in this way are asked to note the statement in the center of this page.

One of the policies which had to be determined by the Editor and his associates with reference to our subscription list was the matter of handling expired subscriptions. A very few of our subscriptions expired with the month of June, so the question was brought before us at this time. The practical question to be decided was, Shall we stop all subscriptions on expiration, or shall we continue to send the paper to all until notified to discontinue?

It would be a matter of considerable interest to the Editor to get the reaction of our readers on this question. Doubtless there would be many defenders for either of the two courses of action mentioned above. There are those who prefer that when a subscription has expired it shall be stopped. When they want to renew they do so. They resent receiving a paper for which they have not paid. Some who do not care to continue feel that it is an imposition to ask them to go to the trouble and pains to send a special request to have the paper discontinued, when it was understood at the time of subscribing that they were paying for one year only. It "nettles" them to receive statements for subscription accounts long past due, and their estimation of a periodical which employs such methods is considerably lowered. "Business is business", they say. "When I want something I say so, and pay for it."

Then, there are those who feel differently about it. Sometimes they find it inconvenient to renew at the time the subscription expires, and yet they do not want the paper to stop. Sometimes they do not have the money ready for their renewal. Sometimes they neglect sending it promptly. If the paper stops promptly on expiration they will miss a number of copies, and this they do not like. So this class of people desires emphatically that the paper shall continue to be sent to them after it has expired.

So far as the Publishers are concerned, they have the option, of course, of either discontinuing promptly at date of expiration, or of continuing the subscription until it is ordered discontinued. The former method means a good deal of additional clerical work, for actual experience shows that many of the subscribers will renew when once the paper has stopped. They meant to do so before it stopped, but they neglected it. There is considerable clerical work connected both with dropping a name from a list and with putting it on again. Few people realize just how much there is, and just what the chances for error are in this process. If the latter policy is followed,—continuing a subscription after expiration—a good deal of this clerical work is avoided. But there will also accumulate a number of "dead" subscriptions, and accounts will be run up which in all probability will never be paid. Some folks simply will not notify a publisher when they no longer desire his paper, and will continue to take it from the postoffice, and probably even read it, but will not feel duty-bound to pay for it because they have not specifically ordered it. Then, there is also the previously mentioned circumstance which frequently happens,—the subscriber resents the paper being sent to him and then having statements rendered to him. Recognizing that there are preferences for both policies, these things still need to be considered.

Our decision was a compromise policy. It has been decided that a notice will be sent to the subscriber a short time before the subscription expires. At the time of expiration, —if there has been no renewal—another notice calling attention to this fact will be given but the paper will be continued for a time longer. If there is no response to the second notice, and before the paper is finally discontinued, a third notice will be sent calling attention to the overdue subscription and again inviting renewal, and if this is not answered the paper will be discontinued. But there will be no obligation on the part of the subscriber to pay for the extra month or so for which he has received the paper, and no bills will be sent. The paper will be sent for the additional period on our own responsibility. It will simply mean a few "days of grace" added for the convenience of those who wish the paper but who did not renew promptly on expiration.

NOTE

Persons receiving the Christian Exponent regularly without having subscribed for it will hereby understand that your subscription has been paid by a friend, who desires that you read the paper and believes that you will enjoy it. When the subscription expires, at the end of six months or a year, you will be notified and invited to renew, but will be under no obligations whatever. We hope that all who receive the paper as a gift will appreciate and enjoy it.

One of our readers whom we had occasion to consult on the proposed policy, stated that he subscribes for a paper which uses the above method, but which sends out six different notices about the expired subscription before it is actually discontinued. "I usually wait until the sixth notice comes," he stated, "and then I renew at once, for then I know they mean business, and I know that if I want the paper continued I must act at once."

We hope that three notices will be as effective as six, and we further hope that with a great majority of our subscribers one notice will be sufficient. If any of our readers have any further suggestions on this point we will appreciate having them.

The Editor is always glad to receive suggestions on any phase of his work, and appreciate very much when our friends are sufficiently interested to send them. News items, criticisms, commendations, etc., all are welcome. It is mostly by such means as these that an editor must find out what the reaction to his paper really is,and how nearly he is meeting a real need among his constituency. If you have interesting news items concerning yourself or others send them in. If you like an article or an issue especially well let us know about it, and tell us why. If you have some criticisms, don't be afraid to let us have them. We are interested in some of these things not so much for their own sake as for the fact that they enable us to better keep in touch with our readers and to give them the things that will be most helpful.

The following extract from a letter is an illustration of what we have in mind:

"The last issue is good. And now that we have had so much on peace and no doubt more to follow, why not let it rest a little and emphasize some other issues, in fact, the dress question is getting a good start, and we ought as much as possible to make a strong contribution, not only against oddity, but also in favor of proper dressing for a Christian.... I again wish to testify that I do like to read Bro. _____'s articles. He writes with a simplicity, sincerity, and a spirit that are commendable, and we should have more from him, and at shorter intervals than every six months."

The same brother encloses a number of names of friends and acquaintances of his who he feels should be interested in the Christian Exponent, so we may send them sample copies. Such a friend is a friend indeed. We are glad to say that we have a number of them. May their tribe increase.

Here is another one:

"I was to _____the other Sunday and found out that a lot of people know nothing at all about the Exponent, have never seen it. Send a lot of samples and write a letter to _____ _____, who has been an intimate friend of mine for over 30 years. Bro._____ was at _____over Sunday and someone told him one copy of the Exponent is read by eight different parties,—passed around from one to another, so you have more readers probably than you realize."

THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR.

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie Shank, Missions; A. Ray Eschliman, Y. P. M. Topics. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, D. S. Gerig, John L. Yoder. **Contributing Editors:** N. E. Byers, Ruth Yoder, J. E. Hartzler, I. R. Detweiler, Mable Miller Kurtz, Elsie Byler Burkard, Hervey Schnell, Clarence Fulmer, and J. Boyd Cressman

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

AN OPPORTUNITY

NO doubt all of us are agreed that what the world needs today more than anything else is an application of the principles and teachings of Jesus to every phase of human relationship and experience. This is what the Church needs as well. It would be doubting the power of the religion which we profess and of the principles which we claim to have accepted if we were to say anything else. Consequently, it behooves each one of us to become as familiar with the life and teachings of our Master and to know Him as intimately as we possibly can. It is only by making Him very real in our lives that we can hope to approach the responsibility of our tasks as individuals in any serious and effective way.

Many of us, as busy people, find it difficult to carry on a systematic and individual study of the Life of Christ in the thorough and complete way in which we would like to study it. Yet, it is highly essential that in some way we become familiar with the earthly life and experiences, as well as teachings, of our Lord and Master. An opportunity now presents itself in the series of Sunday school lessons which are offered to us for a period of nine months. These lessons will take up a systematic and complete study of the life of Christ, and will afford an opportunity for all to become better acquainted with this matchless Character.

One of the hopeful signs in the religious life of today is the fact that there seems to be renewed emphasis on the necessity of taking the teachings of Jesus seriously and making them practical in our lives here and now. Too long have His followers looked upon His principles and teachings with a sort of reverential awe and admiration, and then decided that for the present circumstances and conditions they were impractical. Too often have we professed to be His followers, and then failed to realize that to be consistent disciples we must allow His motives and His purposes to have full control of our lives and that all selfish desires and ambitions must be subordinated. But there has been a tremendous awakening on the part of many sincere and earnest young people, and there is a new determination among many to find out the will of Jesus for the present circumstances, and then to follow out that will and live by it, cost what it may. To do this effectively requires a thorough knowledge of the Gospels, and such a knowledge the Sunday school lessons for the next months can give us if we seek to make them our own.

We believe that each one should make use of this opportunity to discover or re-discover for ourselves, individually and collectively, with the inspiration that comes from group study and discussions, what the will of God is for our generation, and how the principles of Jesus apply to our present circumstances and conditions.

———o———

"WHAT WOULD JESUS DO?"

THE well-known book with the above title has no doubt been helpful to many of our readers. The question is an attempt to answer the problem of human conduct in terms of the Master's probable solution of similar problems. We are not now interested in discussing the book referred to, nor the conclusions to which it comes with reference to the applications of the principles of Christ to present day situations. Rather, we would raise the question as a very proper one for each

one of us to consider in the light of present-day problems. What would Jesus do if He were facing our situation today? What would be His attitude toward the present general situation?

The Editor does not presume to answer these questions for others, but he does believe that each one should consider them seriously for himself or herself. And we believe that Jesus would answer these questions from fundamental principles rather than on principles of expediency. He would seek above all else, to know and to do His Father's will, and having determined this He would do His will without fear of consequences. He would never forget or have us forget that the supreme mission of His followers is to win souls for the Kingdom of God, and not to perpetuate any set ideas or creeds. He would not condemn those who were sincere and earnest and yet failed to see things exactly as He saw them. He would not be seriously disturbed if there were those who misunderstood Him and attributed evil motives to Him, except that He would grieve for the sake of the cause. He would keep on doing the very best He knew how and letting criticism take care of itself to a very large extent.

"What would Jesus do?" is a big question, but it is one which we can well afford to take time to ponder over, and then to shape our own actions in accordance with the results of our sober and prayerful reflection. We have a faint suspicion that such procedure would work quite a change in conditions among Christian people today.

THE MISSION OF THE CRITIC

MOST of us dislike to be criticized. We like rather to have men speak well of us and to commend us for what we try to do. The habitual critic is often without balance or reason. He sees the faults, but nothing of the good. Hence he continually antagonizes our better nature and tries our patience because he is so unjust and unfair, and because he is unable to see anything that is commendable. He is like the man going over a bolt of cloth of magnificent weave and most wonderful texture but seeing none of these things because he is looking for flaws. Surely there is not much to say for the individual who goes through life looking only for the dark and unpleasant things and fails to notice the beautiful and lovely things all about him. His life is cramped and narrow and small, and unless we ourselves are large-hearted and big enough to recognize that in spite of all these things he has a message for us, we are apt to despise him and to desire to have nothing to do with him.

But the critic has a mission. He is really a blessing in the lives of those whom he criticizes, even though they may not be aware of the fact. It is not well for us to be constantly commended. Praise, which is good for the ear, is often fatal to the heart. Few people can withstand the test of being continually commended and praised. We need to be brought up short occasionally against what others consider our weaknesses and our shortcomings. It is sometimes good for us to see ourselves as others see us. Even more unbearable than the critic is the man who is so conceited and self-righteous that he believes himself to be about the only near-perfect being in existence. And it is precisely those who have never taken seriously the unpleasant and often uncomfortable thrusts of the critic who develop into these selfish egoists. It is the critic's mission to keep us humble, and to make us aware of our limitations. His mission is to save ourselves from ourselves. His shafts hurt, but they are beneficial just the same provided we receive them in the right spirit.

Of course it is not only the professional critic who exerts a healthy influence upon his surroundings. It becomes the duty of all of us, at times, to assume the role of critics, sometimes even to our best friends. In fact, it is questionable whether one can have a true friend who does not at times find it his necessary though perhaps unpleasant duty to point out to us some of our weaknesses and our mistakes which we ourselves cannot see. Criticism, whether from friend or foe, should not harm us, but help us. To this end we should welcome it, and seek to profit by it. It is like bitter medicine, which, while exceedingly unpleasant, helps to cure us and keep us healthy. The first taste is disagreeable, but the benefits are often great.

Let us not be afraid of criticism, but let us rather seek to find out what truth if any, there is in it and then remedy our lives and our conduct accordingly.

GNATS AND CAMELS

ONE of the striking statements which Jesus used with reference to the Scribes and Pharisees who so continually opposed His work and His program in His day is recorded in the twenty-third chapter of Matthew's Gospel in which He refers to them as "blind guides which strain at a gnat, and swallow a camel."

We do not believe that anyone is to be censured for not wishing to swallow gnats, or that Christ's expression in any way was intended to convey the idea that attention to details was unnecessary or uncalled for. As one of the old proverbs has it, "It is the little foxes that spoil the vines," and the ease with which petty cares and annoyances can rob us of our spiritual vision and enjoyment, or the disastrous results spiritually, which often follow indulgence in what is sometimes termed the "little sins" which may appear insignificant and harmless in themselves, are surely a matter of common experience with all of us. Gnats are small insects, but they sometimes make life miserable for us. Likewise, there are petty details which to many Christians seem unworthy of notice and attention, but which in the end give rise to much unpleasantness and spiritual impoverishment. The words of Christ do not give license to these things. He is not condemning the Pharisees for straining at the gnats, but rather for swallowing the camels. In the words of the Master just previous to these, "These things ought ye to have done and not leave the other undone."

It is the inconsistency of their conduct that He criticizes.

The trouble with all of us is that we are sometimes apt to lose our sense of proper values, and to see things out of their proper perspective. When such is the case, gnats are apt to look like camels, and camels like gnats. In other words, by refusing to maintain an open and receptive mind, and by failing to consider all sides of a question, we sometimes come to the point where things of little significance appear to us as of tremendous importance, and some of those things which are really important appear of less consequence. To the Pharisees the letter of the law had come to be the big thing, while the real purpose and intent of the law, the weightier matters, were forgotten. Christ condemned them, not for observing the letter but for losing sight of the spirit. The means had become an end to them, just as is apt to be the case today if we allow ourselves to believe that any one part of the truth is of greater importance than the whole Truth, or that methods of expressing Truth are as important, or more so, than the Truth itself.

Methods of expressing truth *are* important. There is no use denying that. Yet they are *not* as important as the Truth itself. The comparison is as gnats to camels. And we are in real danger, sometimes, of doing today the very thing which the scribes and Pharisees did in the time of Christ and for which they were so severely condemned by Christ,—namely, laying more emphasis on the method or the form of expressing Truth than on the Truth itself. Or perhaps we are tempted to consider one particular method of expressing truth as the only one by which truth may be expressed, and all of our emphasis is on this particular method as opposed to other methods, until finally we arrive at the same point and our emphasis is largely on method or form. It may be that we do not consciously and openly admit that this is our attitude, and that we give ready verbal acquiescence to the thought that *content* is more important than *form*, but "actions speak louder than words" and it is often very difficult to convince others that we really believe that when our lives do not bear out our words.

The Editor has been criticized for saying in a previous editorial that our first concern should not be theology or creed, but to know and to do the will of God. He did not mean thereby to state that theology and creed were of no importance, or that they should be entirely ignored and no attention paid to them. That they do not have their importance and their proper place we would not for a moment wish to assert. But theology and creed are, after all, but form and not content. They are means and not an end. The end is a more perfect knowledge of the Father's will, and a closer contact with Him. A part of our difficulty today is just this, that we are emphasizing form and creed at the expense of content and Truth. We do not do it consciously perhaps; certainly we do not mean to be deserving of the rebuke which Jesus gave to the Pharisees, but there is real danger none the less. Our creed is merely what we believe, and theology is merely what men think and believe about God. These things are not fixed and eternal as is the Truth itself; they are human and liable to error to a certain extent. If we begin to magnify what we have believed and thought in the past, or what we believe and think now, and are satisfied with that, instead of seeking to know God and His will directly and for ourselves and our times, then we are in serious danger of making the the same mistakes for which Jesus so severely condemned the religious leaders of His day.

Much of the present controversy in the religious world in general is a matter of straining at gnats and swallowing camels. What men need is to know Jesus. What the world needs is to know His way of life. Instead of preaching Jesus, and instead of showing the world His way of life, many of the churches today, unfortunately, are engaged in a controversy as to this or that article of faith, or as to the right or wrong of this or that particular doctrine, or as to the adequacy of this or that form or custom to express certain truths. These things, proper in themselves, come to absorb our whole interest, apparently, and to take up our whole time. We make them the tests of membership and of the right of fellowship with the believers. Feelings and animosities are aroused, and condition are created which make it impossible for the church to do her most effective work. Even those who seek to ignore the controversy and to keep out of it in order that they may work more effectively, are by reason of that very fact suspicioned and denounced, and are given to understand that their help and cooperation are no longer desired or needed. Instead of bringing Jesus to the world we display an attitude and a spirit which are anything but attractive and compelling witnesses for Him.

Our whole plea is for a proper perspective and a sense of proper proportions. Both the gnats and the camels need to be kept out. Both of them are undesirable, and make us exceedingly uncomfortable as well as hinder us in our work. But let us not center our interest wholly on one to the entire exclusion of the other. Let us not lose our sense of values. Let us beware lest we strain at the gnats and swallow camels.

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The Beginning of Our Missions

Harry Weber

THE mission movement took definite form several years after the evangelistic work had been started. The mission sentiment had been developing for a long time. Here and there would be manifested a small tendency. A far distant forerunner was the little church started in Chicago by Peter Neff and John F. Funk in 1866 when at an expense of $800.00 they built an addition to Neff's house to serve as a place of meeting for the German Mennonites in the city. Regular church services were held. It may be a misnomer to call it a mission but it really functioned as such. It antedated the Home Mission of Chicago by more than a quarter of a century.

Then too the work of such men as John M. Brenneman who traveled among the scattered churches must not be

overlooked. It was really Rural Mission Work.

When the Mennonites were immigrating from Russia in 1872-80, the American Mennonites came to their assistance. The conjoint Board of various Mennonites in the west, namely, Mennonite Board of Guardians, was organized to this task. Eastern Pennsylvania and Canada had their special committees. These various organizations proved very helpful to the immigrants. When the object for which they were formed no longer lasted they ceased to function but they did serve a purpose of developing sentiment to do benevolent work.

In 1882 at the Indiana-Michigan conference held in the Olive Church, Elkhart, Indiana, John F. Funk asked the conference for the privilege of forming and maintaining a fund called the Evangelizing Fund for the benefit of traveling ministers who would do rural mission work. The first year the fund grew to the modest proportions of $26.36. This however was the beginning of a great work which was to pass through the succeeding control of evangelizing committee, evangelizing board, Mennonite Evangelizing and Benevolent Board, Mennonite Board of Missions and Charities.

During these years Evangelist Coffman was using his influence to develop sentiment for missions. As early as 1880 he wrote in his diary, "Today, I have been thinking much on the necessity of mission work in the church. What we need is home mission work. Conference should make arrangements to send ministers into certain places where there is a prospect of a church being built. A mission board should be created and evangelists should be sent out under the care of the board."

All of these above mentioned were forerunners of the Mission Movement of the American Mennonites. The pioneer to enter the field was M. S. Steiner. He was not in the movement by himself as much as Funk and Coffman were in their movements because the mission movement in itself demanded a larger group of promoters. The church paper could plow the ground, the evangelist could prepare the soil but it was left to Steiner to plant the seed. Coffman had won large numbers into the church, Steiner gave them something to do. It may have been but a short step in advance of Coffman's work but aside from the publishing and evangelistic fields it was the only opportunity given the young folks to engage in active church work.

But missions did not grow into popular favor immediately. They entered by the back door as if they were an unworthy cause which of course many at the time felt them to be. The door was an unofficial, perhaps outlaw, Sunday School conference. It came about in this manner. About every generation there is bound to rise a Young People's Movement, provided of course that there are sincere and active young people in the church. At this time there was such a group which had arisen largely through the evangelistic efforts. This movement of the young people took the form of General Sunday School Conferences. A group of men composed of Jonathan Smucker, D. J. Johns, D. D. Miller, John Zook, M. S. Steiner, and J. S. Coffman met August 1892 near Goshen, Indiana and arranged a program. The first General Sunday School conference was held near Goshen, October 5-8, 1892. M. S. Steiner was chosen as the moderator. The most significant topic discussed was on missions. The problem was present by Solomon D. Ebersole who was then studying medicine in the city of Chicago and to whom conditions of that city had presented themselves as a powerful missionary challenge which in turn he passed along to the conference. The spirit throughout the conference was splendid. Coffman in writing of the program said, "The exercises were very interesting and instructive, more so than anyone could have hoped. * * * The young men did so finely in their talks, and there seemed to be a very humble spirit in them all. * * * An excellent feeling prevails."

A year later a similar conference was held at the Zion church near Bluffton, Ohio. This was a notable session. It was a conference of destiny. Although it was no more officially sanctioned than was the one before, yet its work was far reaching. The meeting proved to be spiritually uplifting, and sent a thrill of loyalty and spiritual fervor through the young people of the church. Again Dr. Ebersole urged the cause of missions. It was the year of the World's Fair in Chicago and sin did greatly abound. The mission spirit ran high. M. S. Steiner having nothing to lose and the church much to gain made a strong appeal to the church to assume its missionary obligations and undertake definite work. Before the conference closed many had resolved to dedicate their lives to such work. Others pledged themselves to aid financially. All went home bearing the missionary message to their Sunday Schools but not before they had decided that a mission should be opened in Chicago and that M. S. Steiner should be in charge.

Mennonite missions had begun. They were still unpopular with the mass, still in the infant stage; they were still untried; they still had dark days before them; they still had to grow and develop. M. S. Steiner was to be identified with the mission movement the remainder of his life, first as the first superintendent of the first American Mennonite mission, than as a member of the various mission committees and boards. He played a prominent part in the organization of the boards and was president of the Mennonite Board of Charitable Homes and Missions until it was merged into the Mennonite Board of Missions and Charities of which he was president until his death. He literally wore himself out in his labors for the church, dying in the midst of his labors.

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Some Facts About The American Desert

Elsie B. Burkhard

THE popular idea of the desert has always been more or less erroneous. A great many people think of it as a vast stretch of sand lying under burning skies. This mental picture is further intensified by the idea of

drought, of sandstorms, and by the absence of plant and animal life. There is always, then, a surprise in store for the average visitor coming for the first time to the deserts of the southwestern states. He will find that so far as first appearances are concerned, the desert is not so greatly unlike his native land after all. While there are portions of the desert that do fit exactly into his first picture, the desert as a whole does not do so. And the portions that do fit are only a small fraction of the whole. The desert has its plant life peculiar, to be sure, to itself. It has its animal life which in some respects is like that of a prairie country. And it has the land features common to all countries; it has valleys, plateaus, and mountains.

It is when one turns from these larger features to the detail of the desert that he first realizes that he is in a strange land. Mountains themselves may be familiar objects, but mountains like these are not. The first thing that impresses one is the fact that they rise so abruptly from the floor of the desert. As one visitor to the desert expressed it, "They are the most downright upright mountains one will find in any land." There is no relieving slope that joins the range to the plain imperceptibly. In addition to this they are worn and scarred in appearance. Their sides are much weathered. Centuries of exposure have left their tops smooth rounded knobs. Deep pockets have been cut into their sides, and holes have been chiseled through them. The agency responsible for this devastation is the cutting force of wind and sand which no land forms on the desert seem able to withstand.

The level surface of the desert is deeply indented by *arroyos*, or dry stream beds. Here the cutting agency was not wind and sand, but water and sand. Occasional cloudbursts in the mountains bordering the desert will send streams of water coursing through these arroyos with such force as to sweep everything before them seaward. The water, however, vanishes quickly. Plant life among the arroyos will take up all it can, greedily. The rest sinks through the sand to find its way to the ocean in underground channels.

In keeping with its rather harsh land setting,the vegetation of the desert, too, is somewhat ragged in appearance. While its low growth is not apt to be seriously injured by sand and wind, it nevertheless has just as serious a problem to cope with in another way, and that is how to function in spite of the scarcity of water in the desert. This lack has made a battle ground of the desert, and the struggle here for life is very great indeed, not only in the plant but also in the animal world. The great struggle in all plant life is to secure water, to store it, and to wisely use it during the long, hot, dry months.

There is no part of the desert that does not have some rainfall sometime during the year. Every plant takes advantage of this fact, greedily. Nature has provided almost all plants with many roots most of which lie very near the surface of the ground. This enables them to take up the water quickly before it seeps away through the sand.

This network of roots, however, does more than to secure water. In some plants it also serves as a storage tank for surplus water upon which the portion of the plant above ground may feed for a long period. Still other plants have a large tap root two or three feet in circumference. It is quite possible for a plant whose tap root is well filled with moisture to live as long as three years on the water thus stored without any rainfall during that time. Some plants have their storage tanks above ground. The giant cactus has this arrangement and will drip water freely if the skin is punctured soon after abundant rainfall.

It would however, be of very little use for a plant to store water if there were no means provided to conserve it. Evaporation takes place so rapidly in the desert that without special ways of preventing it, all plant life would soon shrivel and die. This conservation of water is one of the most interesting phases of plant life on the desert. There are various ways in which it is done. A great deal of moisture passes from a plant through its leaves, and the larger the leaf the more rapidly does evaporation take place. Large-leaved plants are not found on the desert. All true desert vegetation is fine-leaved. Some even is leafless or has spines and thorns instead of leaves.

The mesquite tree is typical of the desert. Its leaf is composite. Each leaf is composed of twelve or fourteen tiny leaflets, each of these bring about one fourth of an inch in length, and one eighth in width. One can readily see that the mesquite has a small evaporation surface in proportion to its size. In addition to this the leaves are so hung that a minimum amount of light strikes the leaf surface. The mesquite does not furnish much protection from the sun's rays. There is very little shade under a good sized tree.

Another interesting plant is the creosote—a shrub-like growth found extensively throughout the southwest. It also has a small leaf surface. Added to this protection is that of a shellac-like sap which covers the surface of the leaves thus effectually checking evaporation.

Cacti, as a rule, have geometrical forms which enclose a vast bulk with the least possible surface exposure. They also have a tough leathery skin. Some are accordian pleated. In the hot months this variety shrinks. The pleats close, which leaves a still smaller surface exposure.

If the struggle for life among plants on the desert is great, it is even more so among the animals found there. Animal life, however, anywhere, at is best, is always a great struggle—the stronger preying upon the weaker. There is this same danger in the desert and also that of a failing water supply. There are only a few animals who really live on the desert, but with these as with plant life, there is a marvelous adaptation to the conditions of the desert. Citizens of the desert are strong of wing and fleet of foot. They have been trained to endure hunger and thirst for long periods of time. They can outrun and outsoar their better fed kin in other countries, even if they are smaller in size.

As a rule, any rainfall on the desert vanishes in a half

an hour, but occasionally there are clay pockets on the surface that catch and hold water for days at a time. These are the drinking fountains of the desert folk. If these fail there is nothing left but to endure the drought. There is, however, a certain strong enduring quality in animal life on the desert, which enables it to meet and survive drought successfully.

The general coloring of the desert is beautiful, and even restful. Shrubs and trees are not bright green, but an olive green with a slight tinge of yellow in it. The color of the mountains also is subdued and even dull. At sunset, however, these dull colors are greatly intensified. So far as eye can see, there may be no cloud between the sun's direct rays and a mountain range and yet the separate peaks will show a variety of coloration. The same range may show soft browns, yellows, salmon tints, Indian red, rose, and blues. The interesting thing, however, is that these colors are not static. They are always shifting. An artist will say they are changing hues every hour of the day. That is why it is so difficult to paint the desert. Most of us, however, must be content to see these colors at the time they are most noticeable—at sunset. Then, even the eye not trained to see color will see most interesting things. A peak of pure blue may gradually begin shifting to a rose from the base upward. In a short time the entire peak will be a soft rose, only to once more revert to a pure blue, the entire change taking place in about ten or fifteen minutes. While the blue peak is thus engaged, one may find its nearest neighboring peak, a soft granitic rose, becoming bluish on its sides until a certain depth or intensity is reached when it gradually reverts to its original rose color. And so the panorama continues until the sun drops well below the horizon.

OUR BI-WEEKLY SERMON

Jesus On Unity

A. M. Eash

"That they all may be one."—Jno. 17:21
"There shall be one fold and one shepherd."—Jno. 10:16

JESUS was an idealist. He lived an ideal life. He undertook to establish an ideal kingdom. He taught idealism to His followers. Strikingly different from ourselves, He was able Himself to live the ideal life as He conceived it and taught it to others. He was genuine. No man could truthfully call Him a counterfeit in any respect. He could not be charged with failure to rise to and live on the plane of His ideals. Jesus was a success in His personal life.

One of the ideals of Jesus' life and one which He sought to implant in His followers was the fact of unity among them. He talked it; He lived it; He prayed for it. One wonders whether in His day He was conscious of the divisions and factions and strifes that should characterize the church in our day. Be that as it may, the fact exists that the church of our day, and as well the church of all time, was made the subject of His earnest prayer. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one". Conceive, if you can, of that type of church. Our imaginations are scarcely equal to such a conception. The realities of the thinking of individual Christians of today and their attitudes toward one another are so vividly before us that we are quite disqualified for thinking ideally. So insistent are the large majority of us in our conviction that our personal interpretation of Christianity, the church, and true Christian living are right, that we can scarcely tolerate the interpretations of others. We are satisfied that our conception of the church alone meets the ideal in the mind of Christ. In our thought, all other men are in error. What a joy would be created in our hearts if they could see the truth as it has been revealed to ourselves. Such has become the result of our religious thinking. Is it not true that, as a result of this type of thinking on the part of the great host of individuals in the church today, we have become a body of bigoted religious idealists? What a commentary are we on Jesus' ideal church! What an amusing spectacle must we be to the non-christian world!

Is a unified Christianity a possibility? Was Jesus moved by a vain fancy when He prayed that "they all may be one"? Is there a basis on which the Christians of today can think more tolerantly of their fellow Christians and treat them in a kindlier spirit? Which are the greater, the things we have in common or the points on which we differ? Are we correct in taking the position that we alone are in the right and all others live in error? Is the Christianity of today willing to rise to the ideal of its founder? What is our personal attitude—are we living sufficiently close to the Master to have our thinking and attitudes controlled by His guiding Spirit? Are we sufficiently true in our living to be a part of His ideal church? "There shall be one fold and one shepherd."

Human beings are all very much alike. In fact the points of difference between ourselves and our fellows are so slight that the biographies of few of us will ever be written. Occasionally there arise individuals so decidedly different from other men that their life story is recorded for the benefit of the remainder of us. Some of these are men of strong character and make a wholesome contribution to the welfare of mankind. Others have weak characters and are noted in history because of their failures in society. Yet the fact remains that the great multitude never have their biographies written. We are so much like our fellowmen that it is not considered worth while recording our points of difference, and the points of similarity do not make interesting reading. It is hardly necessary to mention some of these points of similarity. Similar bodies, similar intellects, similar social interests and similar religious beliefs. The same God is our Creator, Sustainer, Provider and Heavenly Father.

We have the same Christ, the Son of God and Saviour of men. The exercising of faith in the things we have neither seen, heard nor handled, is common to us all. We have experienced the same forgiveness of sins enjoy satisfaction in the Christian life, and entertain the same future hope. The same Bible is our guide in life, the same Holy Spirit comforts us in our trials and empowers us for the experiences of life. We are tempted by the same common enemy of men's souls. Surely ours is a common religion.

But, you say, we are not all alike and there are vital differences in our religious beliefs. It were folly not to grant the contention that religiously we are profoundly convinced that there are vital differences between ourselves and our brethren in other church bodies, but there still remains the question as to whether those things we call "vital differences" are really such. Is it not rather true that most of these points of difference in practice—possibly also faith—are not differences based on our individual thinking. Many are today Quakers because several centuries ago certain individual men placed certain interpretations on the Scriptures. The same can be said of Methodists and Baptists and Mennonites, as well as of any of the other evangelical denominations. I am a Mennonite largely because of a Mennonite heritage. I have a faith in common with the other Mennonites who have a common heritage with me. In certain communities my brethren have certain rules governing their conduct that I do not obesrve in my life. The chances are that if our positions were reversed I would be observing their regulations and they would live their lives similar to what I do mine in this community. Our differences are not on points vital to salvation. They concern not our faith in the great Bible verities but rather methods of Christian expression. One says that in order to live the true Christian life he must wear a beard, another says there must be a beard and mustache and a third insists on no beard at all. Why these differences in attitude? Is it not because someone before us took certain attitudes and we have happened to come under the influence of his or her life? Are these vital differences?

There are sixteen or seventeen factions of Mennonites. Wherein lies the difference? Each originally had leaders who were convinced they had legitimate reasons for separating from all the others though it frequently happens that the present generations of some of these factions can scarcely find any points of difference between themselves. I would venture the suggestion that in many churches with a change of pastors for one single generation the lines of difference would be quite differently drawn. Are the differences between us on points of faith in things essential to salvation or are they related to methods of Christian conduct and service?

I would not be so idealistic in this sermon as to suggest that the sixteen or seventeen Mennonite bodies drop their points of difference and become one single body. Neither would I want to suggest that Mennonites and Methodists and Baptists and all the others combine in one great church body. According to the ideal of Christ for His church, it is only reasonable that one might hope for such a combined Christian church. But according to the bigotry and selfishness that so largely characterize all of us, such a hope is quite vain in our day. We scarcely dare even to pray in faith that such a day may sometime dawn. We come too far short of appreciating our Christ and His program for us.

In conclusion, might it not be possible for us to formulate a few rules of conduct that will make it easier for the next generation to think in terms of brotherliness of those who differ from themselves than it is for ourselves?

1. It is possible for the Christian man of today to place emphasis on the points of similarity rather than the points of difference. Would it not be an interesting subject of research for some student to compile all the points on which the several bodies of Christians are in accord? What would result if the ministry would magnify the points of common faith rather than the points of difference?

2. It is possible to exercise larger charity toward those who differ from us in some respects in their religious thinking. Only he who can claim perfection in his thinking has a right to condemn those who think differently. Most men are honest in their actions. What would result if we practised respecting other men's convictions? "Charity suffereth long and is kind."

3. The Christian church is facing a common enemy. It ought to be possible for the church to spend its energy in fighting this common enemy rather than fostering and conducting fights within itself. Who is our greatest enemy—the man who thinks religiously a bit different from ourselves or the destroyer of souls? Why not meet that common enemy with a common front? If we want to fight, why not fight a real enemy?

4. The church has many activities. It is probably necessary for each group of Christians to conduct some of its activities in its own peculiar manner, but there surely must be some activities in the cause of the Christian church in which there can be a union of effort. Why not appoint committees whose duty it shall be to search out common ground of activity? Might it not be a noble employment of energy to work along these lines.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

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Humility is not walking on all fours, but it is getting down on all-fours to carry somebody else when you have been erect, and can walk erect if you like. It is not lying down in the mud because you are mean, but it is lying down in the mud that some one else may walk over you. Christ was humility embodied because Christ had that consciousness of divinity in Him, of which he emptied Himself that He might fill others.—Sel.

"There is no man that the plummet-line of God's mercy does not reach. Our lines are very short and very little, but God's line goes right down to the bottom."

Off For Russia Again

(From the Diary of a Relief Worker)

Jan. 12, *Constantinople.* Today we finished loading the relief supplies into the hold of the S. S. Polexeni.

Jan. 13. On board the Polexeni. This morning I finished preparations for leaving, and at noon brought my baggage on board and stowed it in my cabin—really the steward's, which he has loaned to me for the trip; there are no passenger accommodations. The rest of the Unit and the office force came down to see the ship, and to say farewell. At four o'clock the Polexeni weighed anchor and started out of the harbor.

At last I am off for Russia again, for the third time, this time with good hopes of doing something, and with prospects of plenty of work.

As we went up the Bosphorus I got acquainted with the other passengers, most of whom are third-class. Quite a group of them just came to Constantinople a few days ago, from Canada. They are nearly all Russian subjects who have been to America to seek their fortune, and now that the common people have come into their own in Russia, these people have decided that it must be very good there.

Jan. 14. The sea is rougher this morning, and many of the passengers sick. They have no place to sleep except on the deck under an awning—not a very desirable place, in January, even on the Black Sea! Most of the day they huddle together in the narrow passage-way between the officers' cabins, making it almost impossible to go through.

The returning Russians speak English fairly well. I was interested in finding out about their experiences in Canada, their ideas of Russia, and their plans. They all left good jobs to go on this venture. They are optimistic, and yet uncertain, and eager to find out how things actually are. They have large trunks full of clothing and other valuables, and seem to have plenty of money.

Jan. 15. The sea is rougher still this morning, and the third-class passengers sicker, and less enthusiastic. We saw no land yesterday, but today the shores of Roumania are in sight. The Polexeni is too short and narrow and light to ride the waves very well, but she does it a little better than the Nedjat. One would feel safer on a 4000 ton ship than on this 400 ton tub!

Jan. 16. This forenoon the Black Sea reached the height of its fury. The Polexeni rolled and creaked, and made little headway. At ten o'clock we reached the point where ships must stop and signal for a pilot to come on board to guide them through the mine-fields surrounding the Odessa harbor. We anchored, and signalled, and had an answer, but the surf was so heavy that the Russian sailors were not able to launch the pilot's boat, although they tried it again and again. We were about a mile off shore and could see them plainly. At noon the water quieted down somewhat, and the pilot's crew managed to bring him out to the ship, but it took some careful maneuvering to get him on board without crushing the boat against the side of the Polexeni. After several attempts it was accomplished, the pilot had a short parley with the captain, and we were off again.

The last few hours of the trip were very rough. This is my fifth trip across the Black Sea, and I ought to be used to it by this time, but I wasn't any too comfortable this afternoon. I didn't want to admit that I was seasick, but I did go and lie down on my bunk for a while, and wish that we were in the Odessa harbor. We arrived at last, in spite of the wind against us, and at three o'clock we anchored just inside the breakwater.

The Soviet officials, one of them a "Checka", soon came on board, and put the captain through the same sort of a cross-examination that we had witnessed in Novorossisk last spring. They will come back to finish tomorrow.

Jan. 17. Everyone was up early this morning. Seasickness is wearing off, and appetites improving. The officials came and finished their quizzing. Then they inquired into the purposes of the passengers. Later a few of us were permitted to go ashore. After going through Checka headquarters, we were given temporary passes, and allowed the freedom of the city. I went at once to see Uzhny, the Comissar of Foreign Affairs, and stated my case to him. Soon after we began speaking he told me of the presence of two other Americans in the city—ARA men. After finishing my business with him, I went to the ARA office, which is not far from his, and introduced myself to the supervisor, Mr. H---. He promised to help me in any way he could, and I came back to the Polexeni for the night, feeling encouraged about the outcome of things.

Jan. 18. We spent the day waiting for the finishing of port business.

Jan. 19. Today our ship was moved over to the pier. I took my baggage and moved up to the First Soviet House, where the government officials and the other Americans are staying.

Jan. 20. I spent the day getting information at the ARA office, discussing with the Vneschtorg the problem of unloading our supplies, and writing a long report to M--- in Moscow.

Jan. 21. We unloaded the Ford truck and most of the bales and boxes today, and got them safely into a big warehouse near by.

Jan. 23. The harbor employees "struck" for higher wages today, and we couldn't finish unloading. I had a session with Uzhny and Lukatcher of the Vneschtorg about it.

Jan. 24. The strike is settled. We finished unloading today.

While we were unloading, I had a talk with the returning Russians on the ship. They still do not have permission to come ashore, and do not know whether they will be permitted to stay here or not. They are puzzled and hurt by the attitude of the officials toward them. If they do not get permission to enter Russia

they will have to go all the way back to Canada.

The merchants who brought cargo on the ship to sell here are having troubles of their own, too, but they think they will be able to dispose of their wares, at a good profit.

Thus far things have gone better for me than I anticipated. But I must wait for instructions from Moscow before I can do anything further.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Devotion in Africa

Many a native worker in mission lands feels the urgency of the call to bring the Gospel of salvation to others in a way that we hardly realize at home, and says with Paul, "Necessity is laid upon me." The Missionary Review tells of such an one, an African teacher in the Kenya Colony, who a few years ago was the painted and feathered tribal retainer of the local chief. "When told by the missionary in charge of the district about the deficit in the funds of the Church Missionary Society he said: 'Sir, if I don't receive one cent for my work, I'll never give up teaching. Do you think I can let my people live in darkness while I have the light?' "

E. A. Sommer of the Central Mennonite Conference stationed in Belgian Congo tells of another such an ones sacrifice in taking up the work of the ministry. "He was the head manager of 800 people in a diamond mine receiving a wage of 55 francs per month and eight francs a week to buy his food,—ration and wage making in all 87 francs per month. Now this is a very high wage for a native to get; yet he was not satisfied. His heart was burdened for the salvation of his own people—but he keenly felt his limited knowledge of the Word of God. He asked if we would accept him in our teachers' training class at our Djoko Punda Station, which the Mission has provided, and which is open the year around. He was accepted, and was indeed a very bright student and proved a blessing to all in his class. He was also the class speaker at graduation day. Now what was the sacrifice he made? His month's wages were reduced from 55 francs per month to 4 francs, and his money to buy food per week was reduced from 8 francs per week to 1½ francs. Since he is out in active work his wage is only 9 francs per month, plus his weekly money to buy food." Missionary Sommer then tells of a revival meeting in the village where this promising teacher is stationed, in which 76 souls came out for Christ, adding that the soil for this large harvest had been prepared by the faithful work of this teacher.

The Plea of Chiquetocoli, King of Galangue

Galangue is not on the ordinary map, but it lies in Angola, Southwest Africa and its king with the "school-fire" burning in his heart sent message after message that the nearest missionary who was a long distance away visit him. Representing a community of at least 20,000 people who have no school nor religious influence, this heathen king, knowing his own people and their age-old heathen customs coveted for them the benefits of the Gospel, and this was his plea: "Unless a teacher comes to teach my people I will give up my kingdom." Much of Africa is yet unknown. Now is her time of real need, and this plea from Galangue is but typical of the awakening in many parts. Think what it would mean to the future generation if one of these fields could be occupied and agressive work undertaken!

Good Mottoes for Missionary Meetings

"Unless Jesus Christ is Lord of all, He is not Lord at all." "The church that forgets itself in its passion for others will in that forgetfulness find itself."

"This is a lost world to be saved, and not simply an ignorant world to be educated."

"That life is most worth living whose work is most worth while."

"If we have not enough vital religion to share it with all the world, it is doomed at home."

"The best remedy for a sick church is to put it on missionary diet."

"Love never asks how much I do, but how much can I do?" "You might as well try to cure small-pox by scenery as to try to save souls by improvement of environment."

"Let us fail in trying to do something rather than sit still and fail by doing nothing."

"God will not look you over for medals, degrees and diplomas.

"With God go over the sea; without Him not over the threshold."

"Where the commander says 'Go', the soldier directs his steps."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

—*The Missionary Review of the World.*

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This is the third rainy season that has found the needed Church building at Balodgahan not complete because there was no money. And there was no money because ?

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Through Brotherliness and Sympathy

One of the greatest difficulties of the missionary is himself. His problem is to be a Christlike man and a Christlike sympathizer. In some respects the example given by a missionary's life is today of greater importance relatively than it was in pioneer days. Just in proportion as commerce makes available to growing numbers the material comforts of civilization, so the missionary needs more and more to practice and prove the joy of the simple Christlike life. The primary task of the missionary is to win, through brotherliness and sympathy and friendliness, other men to Christ—to influence other men to become so like Christ that their fellowmen will

look to them and say, "I wish I could be a man like that. I wish I had a God who helped me like that." And so the largest opportunities for missionary service do not come in merely upholding a certain view of the teachings of the Bible or of the principles of the Church but in living Christ in everyday life amidst any surroundings. And the missionary who does his work best is the one who most resembles Christ, whatever be his attitude on certain minor points; and by this resemblance draws other men to his Lord and Master and Savior.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE FIRST MIRACLE OF JESUS
Lesson Text: John 2:1-11
August 10, 1924

JESUS, with his newly-found disciples left the scenes of John's ministry. He went north to Cana of Galilee and was present at the wedding of a family friend.

Jesus, His mother and the disciples were among the guests at this village wedding. Jesus entered heartily into social life. He mingled freely with all men. He would not refuse an invitation to sit as a guest at the dinner table of a publican or Pharisee. Jesus believed in fellowship. He knew that the fellowship of a wedding or a dinner table can be turned to good account. The best of fellowship should be at the center of the life of every church. Jesus came "eating and drinking". He moved easily among people. He radiated cheer, good will, happiness. "Go and do thou likewise".

Jesus is now entering upon His public ministry. He did not hurry to Jerusalem to make the acquaintance or gain the support of the Pharisee, scribe or priest. Instead he turned to the people. He came close to the heart of the nation by going into the homes and participating in the social life. Jesus concerned himself with the suffering, the sick, the disheartened. The children were objects of His love. Jesus ' ministry from the beginning touched the real life of the people. Their hopes, cares, fears were lightened because of the true friendliness of their great Friend. Did not the Great Friend say, "Come unto me all ye that labor and are heavy laden"? Jesus went not to Jerusalem but to Galilee.

This event in Cana of Galilee reveals the excellence and beauty of the character and power of Jesus. Imagine the discomfort, the chagrin which would have been experienced by this young bridal couple in case the wedding festivities would have been stopped because of a failure of the supply of wine. Jesus did not turn water into wine in order to display His power. Jesus merely purposed to relieve the embarrassment of these people—his friends. He used the method which would attract the least general attention. Jesus is expressing Himself in this miracle; He is not using His power to perform a work of wonder. We are moved to worship Him for, having all power, He never failed to use that power graciously and with perfect self-control.

What relation does the turning of water into wine have upon the question of temperance? It has no relation. There is no argument here supporting the use of strong drink. The modern liquor traffic cannot stand the light of Jesus' teachings. Would not Jesus say, "If wine causeth my brother to sadden the lives of his wife, and children, and blight his own life, I will drink no wine"? Jesus' attitude is evident.

"Whatsoever he saith unto you, do it".

JESUS CLEANSES THE TEMPLE
Lesson Text: John 2:13-22
August 17, 1924

JESUS returned to Judea to attend the Passover. He went up to the temple to worship. He thought of the temple as the house of prayer. It was the place to which the devout soul should have been able to go for an hour of quiet, reverent, prayerful worship. Jesus found that this was impossible. There, in the outer court, he found those who were buying and selling. Worshippers coming from distant parts could here buy sheep, doves, oxen for sacrifice. They could also exchange their foreign money for Jewish coins in which alone they could pay their temple dues. The exchanging of money and the buying of victims for sacrifice would have been legitimate activities within the temple courts if they had been carried on honestly and in an orderly manner. This was not the case. Prices were exhorbitant. The money changers were unscrupulous. The spirit of selfish gain pervaded. The noise, the confusion, the loud bargaining made the temple unfit for worship. Jesus cried out, "Make not my Father's house a house of merchandise."

Jesus heart was stirred as he looked upon this disgraceful scene. The zeal within Him would not permit Him to tolerate such a violation of the sanctity and purpose of the temple. Knowing that God was opposed to such abuses He proceeed to cleanse the temple and to restore it as a place to which worshippers might retire in quiet and peace for prayer.

The people, probably more especially the traders, were struck with consternation. Suddenly this unholy traffic was ended. Some asked Jesus what right He had to interfere with their business. As long as the rulers of the temple permit it why should anyone concern himself. Jesus brushed such questions aside and proceeded. He knew He was in the right. This incident illustrates the power of one who is in the right. The holy earnestness, the fervor of him who is in the right is irresistible. This is true of Jesus here.

A study of this lesson raises many questions. Let me mention a few. Is righteous indignation a virtue to be cultivated? Ought our capacity for holy anger increase? Are there evils in our churches, communities, homes that ought to awaken strong feeling and lead to decisive action? Are our church services reverent and favorable for worship? How develop more of the spirit of reverence in our church services? What might be done to help the young people to be more reverent? Does the Sunday School teach reverence and worship?

Our Father teach me to enter reverently the place in which men worship Thee. Cleanse my heart so that I may wait upon Thee in Thy house quietly, attentively, reverently.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

STUDIES IN I JOHN—CHAPTER II
(Topic for August 10)

IN the second chapter, John takes up the subject of hypocrisy, but in a little different sense from Chapter One. Here he discusses the individual who claims to have the light of a Christian but hates his brother or his fellow man. In John's mind such a thing is impossible. John's love for his Master was so genuine that it reached out to his feliowmen so he could not conceive of a man being a Christian and hating his brother, "He that hateth his brother is in darkness, and walketh in darkness and knoweth not whether he goeth, because that darkness hath blinded his eyes". It is a temptation to dwell at length on the blindness or hate but space does not allow. The subject is so applicable to our times and our churches. The trouble the world over is that all men everywhere hate one another. One of the biggest challenges I know of before the Christian church is to effectively preach the doctrine of love. If this were done more of our perplexing world problems would be solved. The

same thing might be true of our church problems. An outsider who is interested in our church and who is in a position to observe, says that our trouble is we are divided into groups that are working against each other. He suggests that one or the other of the groups ought to have charity enough to overlook some things and "boost" instead of hate. This might not be far from John's idea of brotherly love. "He that loveth his brother abideth in the light and there is no occasion of stumbling in him".

Verse five throws light on one of the subjects that intersts a great many people. "But whoso keepeth His word, in him verily is the love of God perfected: Hereby know we that we are in Him". It is the privilege of every individual to know his standing with God. Here is one of the tests. What attitude do we take toward His commandments? If we are so far from the spirit of the commandments that we try to avoid or even to break them, John says we are liars and the truth is not in us. If we simply know them and obey because we are afraid of punishment, either present or future, God becomes an unbearable monarch and we are a burden to ourselves and those about us. We become of all men most miserable. But if we recognize God's commandments as the wording of great eternal laws that have been formulated for the good of mankind we recognize their eternal value and our petty desires that at first seemed to conflict, sink into insignificance. We can then truly sing, "How Love I Thy Law." These are the people that really have the love of God in their hearts.

One of the things that hinders us from having such an appreciation of God's laws is the "Love of the world." It is not the world that is in verse fifteen but the love of the world of the things that are in the world. Here we often miss the force of the message by allowing our minds to go directly to the evil things of the world when in all probabilities John had in mind the good and useful things, things which are attractive and which may be properly enjoyed but only within certain limits. Whenever we go over these limits these things develop into lust. The result is that we are losing ourselves in things that are perishable. "The world passeth away," says John. These things may even be used to further the Kingdom of God but if they become our idols they are detrimental. One writer in a recent article questioned whether the automobile was a curse or a blessing. When he thought of how they aid criminals in escaping and Christians in breaking the Sabbath he almost concluded that they were a curse but when he thought of how they aid the doctor to relieve suffering, the minister or the missionary to hasten the message of the Gospel, he concluded that when used for the right purpose they were a blessing. When misused they, or any other invention, readily develop into what John condemns as love of the world or things in the world. What John means is letting things good or bad get between us and God. Imagine the foolishness of worshiping perishable things when we have the promise,—"He that doeth the will of God abideth forever".

How can we know which we are worshiping? Verse 20 says, "Ye have an unction from the Holy One and ye know all things." The one who has this unction has a desire to use the things of the world only for the glory of God and they need not, "be ashamed before Him at his coming." Verse 28.

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STUDIES IN I JOHN,—CHAPTER III

(Topic for August 17)

WHAT manner of love the Father hath bestowed upon us, that we should be called the sons of God". How many good Christian people have paused to think of the meaning of this title? Sons of God! Men and women will work hard and long for an earthly title, a degree or honor of any kind, but these things do not last. At the best we take them with us to the grave. The grandest title is that which the Father bestows upon us—the sons of God. It means that God is our Father; that we are members of one great family with great privileges and blessings here and the blessed hope of everlasting life, the blessed hope that some day we shall be with Jesus our elder Brother, and see Him as He is.

When we pause to meditate on the meaning of such a title our attention is called to the love that caused the Father to bestow such a wonderful blessing upon us, a love that is beyond our comprehension. However when we recall the love that was shown us by our parents or when we witness a mother bending over a baby's cradle we get a human copy of this divine love.

Greenhaugh says, "We are all his children by right; there is something of His image in all. There are possibilities of large divine growth in all, and there is a place in His almighty heart of love for all. But only those who know it and rejoice in it are children in actuality and possession. The rest are children in possibility, but outcasts in fact. Why people will refuse this sonship and insist on being outcasts might be a suggestion for thought or even discussion in the meeting.

In the days of His flesh men did see Jesus but not as He is. On the mount of transfiguration His glory burst forth, the glory which He had with the Father from the beginning but the light was too keen and bright for them to see or understand. The disciples were with Him after His resurrection but even then the veil was drawn. But a day is coming when all believers will behold their Lord as He is. There will be no veil and we will be undaazzled and rejoicing for we shall be like Him.

Does John mean in the sixth verse that a Christian can never sin? If he does why does he say "if any man sin we have an advocate with the father?" I know of only a few persons that pretend to be beyond the possibility of sin and to my mind they are about as poor advocates of Christianity as I know. St. John simply recongizes that same possibility and likelihood to sin that Paul recognizes when he says, "For the good that I would I do not: but the evil that I would not that I do." As long as a man abides in Christ sin is an impossibility. When he loses his temper or when he is a little insincere (and it seems as long as we are in the flesh we are subject to these and other things) for the moment he knows not Christ. He acts as a poor fallen man, not as a son of God. It is at such times that John knows we need an advocate with the Father. This is not justifying these sins it is simply facing the facts. We should "grow in grace" and through the power of Christ must gain power over our weaker selves.

In verse eleven John again comes to his theme of love, this time from the angle of unselfishness. If we are members of this great family we will love one another. Not as Cain who slew his brother because his own works were evil. After all isn't it a fact that our own evil deeds are usually the cause of hate? If we are free from all such deeds we usually have such a friendly feeling that we are willing to lay down our lives for our brethren. This may not be done in a single act but is manifest in lives of service to mankind, which is brought out in verses 17 and 18—"Let us not love in word neither in tongue; but in deed and truth. These are things that the world does not understand so we need not marvel if we are misunderstood or even hated and despised.

In verses 20 and 21 it seems John comes to the climax of the chapter where he assures us that sadness is not a part of a Christians life. "Cheerfulness and lightness of heart," says Newman, "are not only privileges but duties." Even sorrow, fear and repentance, have their portion of joy for the Christian for, "God is greater than our heart and knoweth all things". It is this feeling of simple and absolute confidence and communion which soothes and satisfies those to whom it is vouchsafed.

Books Received

Looking Unto Jesus, By T. Marshall Morsey, Dean of the Siloam School of the Bible. Published by The Geo. H. Doran Company, Cloth, 136 pages. Price $1.25.

"The author has written a most assuring book on the world's need of Christ himself—not confusing theological arguments about him. It is written at the request of the many whom Dean Morsey has led out of doubt to strong assuring faith in Christ. Dean Morsey's approach to

the whole question is peculiarly clear and convincing, and has evoked many expressions of gratitude. An essential book for all who are unsettled in their faith, and one that is rich in suggestion for Christian workers who are facing the spiritual unrest of the times."—Publishers.

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The Christ of the Bible, by R. A. Torrey, D. D. Published by The Geo. H. Doran Company. Cloth, 286 pages. Price $1.50.

The publishers describe the book as follows:

"No one speaks more clearly regarding Christian fundamentals than Dr. Torrey. In "The God of the Bible" he stands firmly for the conception of God as revealed in the Scriptures, as opposed to man-made theories. In this new book he insists as forcefully on the reasonableness of accepting Christ as prophesied in the Old Testament, and as His personal life, teachings and work are set forth in the Gospels. It is a powerful and constructive appeal for adherence to the basic principles of the Christian faith—a convincing argument for the doubter, confirmation and assurance for the believer, and effective material for the use of workers in opposing destructive criticism."

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The Cause and Cure of Infidelity, by Rev. David Nelson, M. D. Published by the Geo. H. Doran Company, Cloth, 400 pages. Price $1.75.

This is a new edition of an old book. It was first published in about 1836. The President of Center College, Ky., says, "After all the learned, eloquent and argumentative treatises on Christian evidence, something was still needed which should bring down abstruse argument to the apprehension of men in general. In this book facts drawn from history, science, and observation are placed in a strong and often startling light, and there is an earnestness, a personality, a warm life-blood of reality which gives to the written argument much of the interest and power of an oral address."

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The Person of Christ, by Philip Schaff, D. D., LL.D. Cloth, 148 pages. Geo. H. Doran Company, Publishers. This book, first published in 1865 ,republished in 1883, has been abbreviated and revised by the American Tract Society and is now offered to the public in this new edition. Rev. Cortland Myers, D. D., formerly minister at Tremont Temple, Boston, says, "The one interrogation pushing its way persistently into the hearts and minds of men is 'What think ye of Christ?' A clear, concise and convincing answer is given to the world in the pages of this volume. No man can afford to miss from his library or his life the ripened fruit of Dr. Schaff's mind. He has entered the Holy of Holies and brought back to his fellow-men a divine message. For the man who desires to know Christ and desires to be more like Him, and desires to lead others to Him, the book is one of God's choicest gifts."

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Bible Text Book and The Bible Student's Manual Introduction by Rev. R. A. Torrey, authorship not announced. Geo. H. Doran Company, Publishers. Cloth, 246 pages. Price, $1.35.

This book, topically arranged, gives the principal texts relating to the persons, places and subjects occurring in the Scriptures. Dr. Torrey says in the Introduction, "The topical method of Bible study will prove the most fascinating and lead to the largest immediate results. For such study the Bible Text Book is the only book absolutely needed besides the Bible." The Publisher adds, "The Bible Text Book has led thousands of people systematically to search the Scriptures, and has given them a new understanding of the plans and purposes of God. In addition to the Text Book section there is an index to the Gospels, Chronological Index to the Bible, Snyopsis of Robinson's Harmony of the Gospels, Prophecies and Allusions to Christ, Table of Hebrew Times and Festivals, and other information of great help to Bible students."

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Any of the above books will be sent postpaid, on receipt of price, by The Christian Exponent Company, Box 134, Wooster, O.

Helpful Books

For Sunday School Workers

For nine months the Life of Christ will be the subject of the International Sunday School Lessons. The following volumes will be appreciated by both teachers and pupils as valuable in securing the most benefit from these lessons.

Harmony of the Gospels, A. T. Robertson. $2.50
Parallel Edition of the New Testament, A New Translation, Moffat 2.50
The New Testament, An American Translation, Goodspeed,
Library Edition $3.00; Pocket Edition, .$2.50;
Popular Edition, ... 1.50
Studies in Mark's Gospel, Robertson 1.00
A Translation of Luke's Gospel, Robertson 2.50
Syllabus for New Testament Study, Robertson 2.00
Student's Historical Geography of the Holy Land, William Walter Smith 2.00
The Life of Christ, Farrar 3.00
The Christ of the Bible, Torrey 1.50
St. Mark's Life of Jesus, Robinson 1.75
The Living Christ and the Four Gospels, Dale 1.25
The Master and the Twelve, Ward 1.60
Studies in the Teaching of the Sermon on the Mount, Robinson 1.75
The One Volume Bible Commentary, Edited by Dummelow, ... 3.00

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THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

ON DRESS REGULATION

Dear Editor:—The demerits of regulation dress seems to be a favorite topic of your paper.

Several charge the failure of city missions to its account, while another reports that the Lord has blessed and prospered so that the third mission is organized in the same city.

Why does one mission wither and die under one man and three missions thrive and grow under another man?

If the men under whom the three plain missions grew, *believe* in the standards they are set to maintain, and those who failed did not believe in the standards of the church, is this not the true explanation, rather than that the standards were wrong?

If you hire a man who does not like farming, the wheat he shocks will likely fall down in a storm.

Why do plain churches in the country maintain a steady and healthy growth and fashionable churches kindle and die and at last stand empty, two or three in a neighborhood? Is it not because the Spirit of God and religion dwells with the humble and that the Spirit is grieved away and religion dies in an atmosphere of carnality and worldliness?

If popular churches cannot maintain churches in the country as the plain people can, why can they succeed better in the city?

Are wealth and numbers the true measure of spiritual success?

Will God own and co-operate with semi-religious clubs, called churches, where reform, moral culture, and pleasant associations with entertainment are the main attractions, with just enough of Bible mixed in to soothe the conscience and give a feeling of security?

Does God command separation from the world and then smile upon those who refuse it? Can you build a spirit filled Church of flappers and rowdies?

The Bible emphatically teaches separation from the world. The only method that ever succeeded in maintaining it is church regulation. Cut this restraint and every Church will drift away like a balloon cut loose in a storm.

Because a writer in the Christian Century *implies* that regulation dress has prevented the spread of the doctrine of nonresistance is no *proof* that it is true.

I venture the statement that the *plain* Mennonite, Amish, Dunkards, and Quakers have done more to spread the doctrines of nonresistance through the world than all other human influences put together. The present opposers of the plain policies got their nonresistance from those they oppose.

It will also be found that *no people can maintain the doctrine of nonresistance except such that hold the principle of church regulation of conduct, as against the principle of individualism.*

The conscience that has bowed to the fashion god has surrendered the only principle that will make it possible to triumph permanently over the war god.

The Mennonites of Germany and Russia surrendered to the fashion god before they surrendered to the war god.

Mennonites, Dunkards, and Quakers during the world war were loose on the war question in about the same degree that they were loose on the dress question. I do not say there were no exceptions to this rule.

I insist that Mennonites have not only won the respect of neighbors by their thrift, piety, and inoffensiveness, but also by their refusal to wear the chains forged by the fashion god.

A thousand illustrations of this could be given. In fact, thrift, piety, and inoffensiveness will not thrive in a worldly atmosphere as it has in the plain churches.

Those who cut loose from church regulation always claim the intention of holding firmly to the real doctrine of nonconformity, *but never do so.*

One of our college presidents was insisting that our dress regulations are a hinderance to our influence, and I was opposing him and standing up for the church policies.

Just then we were crossing the Canadian line, and the inspector of baggage came through the car. He passed me without examining my belongings, *but thought it necessary to examine the goods of the college president that looked like other people.*

A man with a plain coat was on a passenger train. A stranger came to him and wished him to go into another car and talk to a woman who seemed to be near death. He went. She first evaded his question, then expressed confidence and opened up her heart. She was from a plain family, had wandered away, was lost, friendless, helpless, did not know what would become of her when the train would reach K. C. The brother was Superintendent of *a plain Mennonite Mission that had succeeded.* He gave her a card directing and admitting her there. She was brightly converted, rejoiced over her privilege to wear the covering, wrote to her lost friends, and led another such as she to the *plain people who have succeeded in another city.* Then she died triumphantly, seeing the angels before she went.

Is not this a case among many where there was salvation in plain clothes? Not saving virtue, but an influence which led to salvation.

There is not only *saving influence in church regulated dress,* but there is *demoralizing and damning influence in world regulation, and there is no middle ground that ever was or ever can be maintained.*

Faithfully,
Geo. R. Brunk.

PECULIARITY NOT SCRIPTURAL

Peculiarity, or oddity, however displayed, does not commend itself as a Christian virtue and is not so taught in our Bible. Our Authorized Version (1611) contains the words "a peculiar people"; which conveys the idea of a *a people belonging to* God. Words in time tend to vary in their usage. "Peculiar" has so changed, and for present day readers, "a peculiar people" suggests a queer people, a thought wholly foreign to the intent of the secred writers. If we read our Authorized Version (17th, Century usage), without taking into account these effects of time, we often get results that are not reliable.

"Peculiar" is derived from the Latin *peculium*, which denotes private property. The Hebrew, *cegullah*, denotes wealth, and in our common version, it is variously rendered: "A peculiar treasure" (Ex. 19:5); "A special people unto himself" (Deut. 7:6); "A peculiar people unto himself" (14:2); "For his peculiar treasure" (Psa. 135:4); and "The peculiar treasure of kings," etc. (Eccl. 2:8). Likewise, in Life Songs, hymn 244, we have these words:

"Let every creature rise and bring
Peculiar honors to our king."

"Peculiar honors" here suggest costly gifts, an example of how "peculiar" was understood as late as 1793, the date of this hymn. Note its close resemblance to the Hebrew *cegullah* of the Old Testament.

Titus 2:14 and 1 Peter 2:9, 10 are copied after the Old Testament. The Hebrews were God's special treasure, and analogously, Christians are "God's own possession" (RV.).

Titus 2:14 (*translation*); *"Who gave himself for us that he might redeem us from all lawlessness and purify to himself a people specially his own, zealous of good works."*

The Greek word here used denotes abundance, plenty; and stands for riches, wealth, property. So in Paul's mind, the *laos periousion* are a people who specially belong to God.

1 *Peter* 2:9, 10 (*translation*): *"But you are a select race, a royal priesthood, a consecrated nation, a people for a possession, designed to manifest the excellencies of him who called you out of darkness into his wonderful light; who once were not 'a people' but now are 'God's people".*

According to Peter, the *laos eis peripoiasin* are a people intended to be a possession, or as another translation, "God's own people" (compare AV. margin, "a purchased people"; and the German, *zum eigenthum*).

It should now be quite evident that these passages do not teach peculiarity. And what is more, such a quality cannot adequate-

(Concluded on Last Page)

Notes From Here and There

It is now definitely planned to send J. A Ressler to India this fall for the Twenty-fifth anniversary celebration of the founding of the American Mennonite Mission at Dhamtari. Bro. Ressler was one of the original founders and spent a number of years there in helping to establish the work.

The new Goshen College bulletins have made their appearance. Copies may be had by any one interested by addressing C. L. Graber, Business Manager, Goshen, Indiana. School is announced to open on September 17.

The thirtieth annual Sunday school conference of the Southwestern Pa. district is announced to be held at the Blough Church near Davidsville, Pa., August 12 and 13. The church conference will be held the two days following.

O. B. Gerig and wife are spending their summer vacation at the home of Bro. Gerig's father near Smithville, Ohio. Bro. Gerig has been re-elected as a teacher in Simmons College, Boston, for next year, and will continue to work toward his Doctor's degree at Harvard University in connection with his teaching work.

J. D. Minninger of the Kansas City Mission is conducting a series of evangelistic tent meetings at East Scottdale, Pa. The work is in charge of the Scottdale Sunday school which conducts a Sunday school regularly at East Scottdale.

Bluffton College has secured the services of A. E. Kreider of Goshen as a teacher in the Bible Department for the coming school year. Brother Kreider filled the vacancy in the teaching force of Witmarsum Seminary last year which was occasioned by the absence of J. E. Hartzler. Bro. Hartzler returns this year to take up his regular duties.

Fifty-two countries of the earth sent 2810 delegates to the World's Ninth Sunday School Convention, which was held in Glasgow, Scotland, June 18-26, inclusive. Forty-two denominations were represented, and ninety missionaries were among the delegates. Among the Mennonites represented were the Anderson sisters of Chicago,—Margaret, Agnes, and Vanluah.

N. E. Byers, who is giving a ten weeks series of Sunday school lectures in the east, is also registered at the University of Pennsylvania's Summer Term for six weeks, taking work in Philosophy.

T. K. Hershey and Noah H. Mack, of Lancaster County, Pa., were the speakers at the seventeenth annual Sunday school meeting held at Mummasburg, Pa. on July 13th. Brother Mack spoke on various Sunday school problems, while Bro. Hershey's discussions were largely devoted to various phases of our mission work in South America.

A tentative program has been arranged by members of the Friends, Brethren, and Mennonites, for a Peace Conference to be held in Lancaster, Pa., August 9 and 10. The general line of discussion will be with reference to Our Peace Testimony.

Mrs. Chris Reiff, mother of Vernon Reiff, Treasurer of the Mennonite Board of Missions and Charities, died recently at Elkhart, Indiana to which place the family had only very recently moved. The body was taken to Newton, Kansas, for interment.

The Chicago branch of the Goshen College Alumni Association planned for a reunion on the 4th of July,.

The community at Walnut Creek and Sugar Creek, Ohio, has been stirred recently by the resignation of Lester Hostetler as one of the ministers in that congregation. Brother Hostetler's resignation came as the result of certain demands which were made upon him by a committee appointed by the Eastern A. M. Conference which he felt he could not conscientiously meet, and which came as a result of his having conducted evangelistic services for the Warren Street Middlebury, and Nappanee West congregations last winter. Similar demands were made of him as were made of J. W. Shank by the Mission Board last May when his sailing date was cancelled because he had filled an appointment at the Nappanee West Church.

A. R. Eschliman, who is teaching at Freeman College, Freeman, South Dakota, accompanied by his family is spending his vacation with friends and relatives in Onio.

Rumors which have been circulated in the past to the effect that Bluffton College and Witmarsum Seminary have been repudiated by General Conference Mennonites in official sessions of their conference body have been branded as false in a signed statement made by J. R. Thierstein, secretary of the General Conference of Mennonite Church of N. A. The General Conference, as well as various district conferences of this branch of Mennonites, have endorsed and given liberal support to these institutions.

The Mennonite Aid Society of Mountain Lake, Minn., is now in existence for twenty-five years. During this period there have been 140 deaths among its members and death benefits paid out have amounted to $110,000.00. —*The Mennonite.*

Splendid interest in Witmarsum Seminary is reported from the Northern Conference district of General Conference Mennonites by J. E. Hartzler, who is visiting the churches in the district in the interests of that institution.

Joe H. Detweiler, one of the Mennonite boys engaged for a time in Near East Relief in Syria is now on his return journey. He spent some time in India, visiting our mission field there, then touched China, Japan, and other points, intending to reach San Francisco via the Pacific some time in July.

Bethel College, Newton, Kansas, reports that its Summer School has been better patronized this year than ever before. More than 80 students have been enrolled.

OPEN FORUM

(Continued from Page 255)

ly represent the redeemed and purified, who have a zeal for noble deeds (Paul's context). "The excellencies of him who called us" cannot be appropriately reflected by any external oddities in the conduct of believers (Peter's context). One commentator remarks: "Oddity may be a blotch on character."

I know no other scriptures that would support peculiarity as a Christian quality, notwithstanding recent appeals to Isa. 3:22 and Zeph. 1:8 (study RV. and context). In fact, Christianity involves sobriety, faithfulness and righteousness—elements of strength and perfection; while peculiarity partakes too much of lop-sidedness and whimsicality—indications of human deficiency. The exalted position, the virtuous character, and the great mission of God's people require a nobler expression of their life.

No one familiar with his Bible can deny that Christian rectitude does involve the matter of dress. It may be an index to character. In its externality, dress lends itself as a ready medium of affectation; whether it be to parade physical charms, social standing, wealth, or religion. Christ once cited a "distinctive" element in dress as a mark of religious vanity (sanctimoniousness). "All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments." Mat. 23:5. He also referred to dress as an evidence of fast society. "Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts." Luke 7:25 RV. Glittering jewelry and loud colors may go well enough with the self-indulgent life, but for Christians self-restraint is an essential (Dan. 1:8 and 1 Cor. 9:25-27).

Christian sincerity and honesty exclude all pharisaic affectation; sober-mindedness and humility allow no place for any fashionable show; and purity precludes immodesty. Avoiding the oddities of pretense, the slovenliness of neglect, and the spirit of faddishness in particular, will remove several serious hindrances to sensible dressing. 1 Peter 3: 3, 4. Peculiarity can only lead to distortion; while we may rightfully expect a degree of religious balance from transformed men (John 3:3, 5 and Rom. 12:1,2) who have attained spiritual maturity (1 Cor. 3:1 and 13:11). The keynote to the very life and conduct of a true Christian is RIGHTEOUSNESS; in comparison with which, peculiarity pales into demerit.

Rudy Senger.

Goshen, Indiana.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

AUGUST 15, 1924.

The Simple Life
An Editorial

A Volunteer Asks Some Questions

Analysis of Some Life Events

Characteristics of True Worship
Our Bi-weekly Sermon

Railroading in Russia
From the Diary of a Relief Worker

The Open Forum

The Editor's Chat

Do you receive your copy of The Christian Exponent regularly? If not, please let us know. If you miss a copy for some reason or other, do not hesitate to inform us of the fact and we will cheerfully send you another copy. We will consider it a favor if you will let us know concerning any irregularity or failure to receive the paper so we may correct the cause. We try to be as careful as possible, but our system is not yet perfect and occasionally mistakes occur.

We strongly recommend that readers keep a complete file of the Exponent for future reference and interest. We believe that you will find it very much worth while, for there is much material that is of permanent interest, and you will enjoy looking over back numbers occasionally. At the close of the year we expect to furnish an index and you will then be able to refer to anything that has been published throughout the year.

Some of our subscribers have made their copies do double duty by handing them out to others after they had finished with them, thus breaking their own files. We appreciate such labors of love, and where this is done for the purpose of making new friends for the paper we will be glad to send another copy of the various issues so the file need not be broken.

Of course we will be glad to send out sample copies to any of your friends you may name or to send you a number of copies to be handed out by yourself as samples. All you need to do is to inform us of your willingness and desire to help.

We are especially glad for the information concerning the missionary work done by our good subscriber, whoever he is, who allows eight other people to read his paper, as was given in the letter quoted in the Editor's Chat of the last issue of the Exponent preceding this. Now if these eight readers of the borrowed paper are convinced by this time that it is worth reading,—and we suppose they are or they would not continue,—and would each subscribe and then pass out their copies to others who are not in the circle,—how the good work would go on!

Some of our readers will recall that a reader some time ago asked the Editor how many readers we have, and he replied that he did not know how many people read one copy and so could not tell. The instance referred to in the preceding paragraph is an illustration of the impossibility of arriving at a correct estimate. The Editor knew that there were a number of readers for each copy sent out, but even in his most optimistic moods would hardly have predicted that one copy could serve eight different families.

Another very helpful idea is the one to which we have referred a number of times,—sending in gift subscriptions. Perhaps there are those of your friends and acquaintances who should be interested, but for certain reasons can not be induced to subscribe. You feel that if they once began reading the paper and thus got a fair idea of its contents they would surely be interested. Some of our readers have sent us ten dollars with the names of ten such people, and each of these ten names is then entered on our subscription list for six months. A number of those whose names have thus been sent to us have already expressed their appreciation of the paper. They do not know who the donor is, but they do know that they find the paper worth while. We believe that you can do a very helpful bit of service in this way.

PLANS FOR A 400TH ANNIVERSARY

(Translated by Harold Bender)
Weierhof, Post Marnheim (Pfalz),
June 24, 1924

Dear Brethren:

Our Brotherhood will be 400 years old in the course of the coming year. On January 25, 1525, the first adult baptism was performed in Zurich. With that act the break with the church of Zwingli was made once for all, and the founding of the "Anabaptist Brotherhood" actually accomplished. Immediately thereafter the most terrible persecution began. The authorities left no stone unturned in their attempt to crush out the new movement with force. Until the present day nevertheless, the movement has through God's goodness been preserved. Today its members are scattered over almost the entire world under the names "Taufgesinnte" and "Mennonites".

What a wealth of blessing has gone out from this movement in the past four hundred years! The testimony which thousands of our forefathers gave as martyrs, on the torture rack, upon the scaffold and amid the flames, in times of persecution, has been propagated by hundreds of thousands in times of peace in lives of true consecration as faithful followers of Jesus Christ, as the "quiet in the land." The record is ineradicable. We are privileged today to enjoy the blessings of this testimony. Let us recognize this in grateful remembrance and impress it upon our children and our children's children. For this reason we ought not to permit this great memorial year of our brotherhood to pass by in indifference unnoticed.

We, therefore, in accordance with the resolution of the Mennonite Conference for Palatinare-Hessen of May 7, 1924, and acting under instructions of the Executive Committee of the Conference of South German Mennonites, issue the following appeal:

1. January 25, 1925 is a Sunday. Even though the mentional above as the date of founding of our brotherhood may not be absolutely certain, yet we have good reason to retain it, and surely it must seem a God-given privilege and duty to celebrate on this day in all of our churches, in the worship of the day, in a simple and worthy fashion, the origin of our Brotherhood. Let it be a memorial service of praise and thanksgiving to God.

2. The opportunity is here as never before for all Mennonites in the world through representatives, to gather together on this day, perhaps in Switzerland, the land of our brotherhood's birth, to give a living testimony to the feeling of unity which binds us all together and to strengthen that bond.

3. In this connection a book of commemoration should be published, in which the origin of our brotherhood in general and biographies of the great leaders of the brotherhood in that early period in particular should receive an authoritative presentation from the pen of reliable scholars.

For brotherly exchange of opinion and practical proposals we shall be very grateful. Since the propositions indicated above require to a certain extent a careful preparation, a reply at the earliest possible moment is requested. —The Mennonite.

REFUSING TOBACCO ADVERTISEMENTS

Announcement is made by the publishers of the Saturday Evening Post, the Ladies' Home Journal and the Country Gentleman that no more tobacco advertisements will be printed henceforth in their publications. In addition all references to tobacco are to be eliminated from stories and general communications accepted for publication. A step of this kind is sure to have an effect on the public mind with respect to the estimate placed on the social worth of tobacco. There is no doubt but that the snobbish advertisements that so brazenly associate the use of tobacco with wealth, power and refinement have tended to make the imitative types take up the use of tobacco because it was made to seem to be the correct thing.—*Selected.*

Contributors for This Issue

Esther Smucker, Tiskilwa, Illinois
College Student, Foreign Volunteer

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Professor of languages at Bluffton College. Lately immigrated from Germany and Russia. Narrowly escaped death at the hands of the Bolsheviks in Russia.

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THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR.

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE DEFENSE TEST

ACCORDING to newspapers and journals, our country is shortly to be confronted with a new manifestation of our militaristic policy and our national unwillingness to accept the Gospel of Love as the strongest protective force in the world. Our Government has set aside September 12 for a "Defense Test," or, as it is more popularly called, a National Mobilization Day. The occasion is the retirement of General Pershing from active duty and in commemoration of the American victory at St. Mihiel during the late war. The purpose is to provide for a great patriotic demonstration by showing how quickly and completely the nation could answer a call to arms, and to study the necessary behaviour in the emergency of war,—something of a fire drill. The day is to be a national holiday. The military forces, the regulars, the national guard, and the reserve forces, are to be called out, and citizens in general are to give their thought to the best methods for effectively exerting our military power in case another war should be forced upon us. While it is proposed for the present that the day set aside is to be for this year only, it is no secret that it is distinctly hoped that this may be the beginning of an annual event.

There have been vigorous protests of disapproval of the proposed plans from organizations all over the country. It seems like a most needless display of military prowess and ambitions to parade our resources in this way before the rest of the world, at a time when we have less to fear than almost any other nation from outside attacks. A display of military strength is provocative by its very nature and tends to create the conditions against which it would prepare. On the whole, the United States has been a peace-loving nation, and has had little in common with the ambitious military programs of the other nations. Such a program as this on our part, therefore, cannot help but arouse suspicion and jealousies which to say the least, would better be unraised. The best way to convince the nations of the world that we have no designs on them is certainly not by displaying our military strength and daring them to attack us.

Just now, especially, the proposal meets with serious objections from many thousands of people who today as never before are awake to the horror, the injustice, and the wickedness, and utter futility of modern warfare. Perhaps it is to partly counteract this new sentiment in the country that this "Demonstration" is to be staged.

The Christian Exponent, like all other God-fearing, peace-loving, nonresistant organizations and individuals, deeply deplores this latest manifestation of the spirit of militarism which still exists in our country. We believe that every true Christian should use his or her influence against demonstrations of this kind. Our conferences and official bodies should notify our Government in no uncertain terms where we stand on this matter, and should use every influence against it. Just what part we as individual citizens will be called upon to play in this national spectacle is not yet clear. But whatever it may be, we believe that no one who holds the cause of nonresistance dear will fail to show his disapproval of such a militaristic display. It is conceivable that such an attitude may bring us into embarrassing circumstances, but let us not forget that a large number of our brethren of military age suffered such embarrassment when they were drafted into the army, and perhaps a little taste of

the same medicine may not hurt some of the rest of us.

Let us not cease to pray that the spirit of peace may rule our nation, and that other nations likewise may see that war is not only wrong from a Christian standpoint, but utterly futile and hurtful from every standpoint of decency and right.

—o—

JUDGE NOT

ONE of the dangerous things for any Christian to do and one against which Christ warns his disciples, specifically, is the very human and universal tendency to judge our fellow men by the standards and principles which we have set up for ourselves.

"Judge not," the Master says, "that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

One can well understand why the unregenerate individual who makes no profession to being a follower of Christ should not hesitate to pass judgment on his fellows and condemn those who disagree with him. But why Christians, who claim companionship with the Master and who profess obedience to His precepts, should pass judgment and look with intolerance upon their fellow Christians, seeking to descredit them and placing them in a wrong category, and why they should set up their own conceptions of truth as final and conclusive, without realizing that no one person can hope to see the whole truth, or to see exactly the same phase of truth which someone else sees, is really difficult to comprehend in view of the very explicit passage of Scripture which has been quoted above.

Judging others is serious business. When that judgment goes so far as to attempt to pass upon motives and purposes of individuals it is still more serious. And when these judgments place individuals into an entirely wrong class, and when they are passed out with a finality which seeks and tends to discredit in the minds of others those who do not see exactly as we happen to see and believe, but who are perfectly sincere and honest in their convictions and whose vision of truth is perhaps just as large, if not larger, than our own, it is not only unchristian but ungentlemanly and even criminal. Nothing is more serious than injuring wrongfully the character of an individual,—not even doing him bodily violence. But when this is done by those who claim to be Christians, to others who also are the followers of Jesus, it is evident that something is very seriously wrong. And those who become parties to helping to spread and endorse such unchristian judgments become as much involved in the responsibility as those who pronounce the judgments.

We are not here speaking about the evaluation of principles or methods or issues, which at times becomes the duty of every Christian. Christ, in the reference quoted above spoke of judging individuals, and our application is to the only too common practice among Christian people of dogmatically and finally classifying our fellow Christians because they fail to agree with us on every point. When one attempts to judge the individual motives and purposes of men he is treading on forbidden ground, and on dangerous ground as well. Nothing can be clearer from the Scriptures than that. Even Jesus rebuked his disciples for forbidding one to cast out devils in His name who was not one of their own group.

"Judge not that ye be not judged. For with what judgment ye judge ye shall be judged: and with what neasure ye mete it shall be measured to you again."

—o—

THE SIMPLE LIFE

AS a people we have always stood for the principle of simplicity. We believe that it is taught in the Bible, was exemplified in the life of Christ, and is consequently an obligation laid upon Christians which they cannot evade. The Christian Exponent wishes to uphold and perpetuate this principle which has been taught to us by our fathers from generation to generation, and which is thus plainly taught in God's Word, with all the vigor and emphasis at our command, and the more so because we believe that there is grave danger that Mennonite people will drift away from it and to a large extent lose it in this complex age.

Simplicity is a large subject, and has a great many applications. "The Simple Life" does not refer only to one phase of living, but it is a *life*, a method of living. Simplicity is a fundamental principle which, to be effective, must be applied to life as a whole. There are plenty of folks who profess to believe in and live the simple life who are confining its interpretation to only one side of their living, and in other phases are hopelessly entangled with the complexities and the cares which are apt to entangle all of us.

The difficulty is that most of our emphasis on the simple life has been on the subject of dress. Now all of us believe that this is an important and a very essential phase of the question. We can agree heartily that the fashion gods of Paris should not dictate to the Children of God as to the manner of their dress. We are thoroughly in accord with the idea that modern fashions have gone to extremes, and that for the Christian to follow them is absolutely harmful and detrimental to the spiritual life, and therefore wrong. We believe that the Church should have authority to deal with those who are showing wrong tendencies along these lines and should exercise it. For her to neglect to do so is inviting disaster and the loss of spiritual power. All of this we believe thoroughly. Nevertheless, we believe also that the church has lost much power and great opportunities because she has too much limited her attention to the question of dress, and has not sufficiently recognized and emphasized the necessity of applying simplicity to every phase and side of Christian life and experience.

Concerning the matter of dress, there has been this difficulty too, that we have emphasized the matter of form at the expense of the underlying and fundamental principle of simplicity. The Bible does not state just in what manner or by what pattern the principle of sim-

plicity in dress is to be exemplified. The Bible is not concerned about that particularly. It is principle and not form which is emphasized. Too often we have been allowed to think that if certain forms or rules as to dress were complied with, that was sufficient, and we were then living the simple life. In reality we may have been far from it. Too often still we confuse the "Faith of Our Fathers" with certain peculiar and distinctive forms of dress, and those who emphasize the principles rather than the garb are looked upon as no longer being true to the old faith. We are very sure that where the principles are correctly held and emphasized it will be evident to those with whom we come in contact. The inner life will and must express itself. But are we not inconsistent in insisting on one particular form or manner in which these principles must be expressed and in stressing this particular form until many of us lose sight of the principle itself and see only the form?

As before intimated, however, the principle of simplicity is much wider and more fundamental than merely the question of dress. Our age is a complex age, and our social structure is a very complex and complicated one. We need to watch the principle of simplicity at every turn in order that we may not be taken off our guard. We worry and fret and rush and plunge. We have so many interests and responsibilities that we have hardly any peace of mind. The demands on our time and energy are so constant and so numerous that our nerves are worn to a frazzle. We have so many people to criticize us, and so many folks to give us advice that frequently we scarcely know what we are at or what we should do next. We hurry through the day and into the night without any time for meditation, prayer, the reading of the Bible. We try to maintain customs and keep up appearances such as we believe society expects of us, although we realize that much of it is but hollow sham and mockery. It is appalling, when we stop to consider, how far we have really departed from the Simple Life unless we have consciously and prayerfully sought to keep that intimate touch and relationship with the Master which frees us from all of the unreal and superficial things of life which are so apt to hold us the slaves to a modern and a complex social order.

It is understood, of course, that we are not advocating a return to the primitive conditions of nature in order to live the Simple Life. It is our contention that one can live the Simple Life in the midst of our complex social order, making use of all of the modern inventions and conveniences in so far as they minister to our efficiency, peace of mind, and spiritual uplift. Our ability to live it out depends upon our attitude of mind largely, and upon whether or not we have a direct and responsive touch with our Lord and Master and a clear comprehension of what He requires of us. If simplicity depended upon outward form and action alone, then it would be necessary for all of us to repudiate our modern civilization and revert to the life of the savage who lives simpler and closer to nature than anyone else can possibly do.

The question of the Simple Life we regard of such importance that we hope soon to print several articles in the columns of The Christian Exponent on various phases and applications of this principle to our present needs and conditions. We hope that the Simple Life will continue to be one of the outstanding and prominent characteristics of Mennonite faith and practice.

Planning Our Lives Under Divine Guidance

SINCE it is the individual who has power and possibilities in him that usually is interested in investing his life, we will take these factors for granted, for the individual that lacks these is seldom interested in a life plan of any kind. He insists on drifting with the current no matter which way it may go. Assuming then that we have before us an individual that is full of life and determination why is it important that we have a divine plan for his life?

In the first place the individual, no matter how wise and talented he may be is seriously limited in seeing the future of his life. He does not know what all he may be called upon to do or how his qualifications will meet the demands. If he were left alone at this point he would be in a serious dilemma but a God who is all wise and all powerful can both see the future of our lives and supply the power for any task one may be called upon to perform. Hence the folly of trying to plan a life without divine guidance.

In the second place a divine planned life gives the individual a vision. The great guiding star that a vision will furnish any young man or woman is well illustrated in the life of Joseph. When he faced one of the strongest temptations to which a youth can be subjected, his vision came before him. He knew that yielding at such a moment would close all possibilities for the fulfilment of his boyhood dreams and this no doubt helped him a great deal to say, "How then can I do this wicked thing and sin against God?" If more of our young people had such visions the temptations of the present day would have little influence over them.

There is only one qualification that equips an individual for divine planning, that is to know God, and understand His great laws. But you may ask, how can we know God? The first and greatest avenue is His Word. To know God's Word is the greatest equipment any young person can have in planning his life. But the sad fact is that there are many young people who would gladly learn to know the Bible but like Philip of old they need someone to help them to understand what they read. The young man that was very desirous of knowing his Bible had prayed earnestly that his eyes might be opened but somehow his prayers were not answered till he, because of the force of circumstances went to school and there it was his happy privilege to take a few courses in Bible which gave him a viewpoint and from that day his Bible has been his chief source of knowledge and power. For those who have not the privilege of going to a school where the Bible is taught the next best is the Bible class or the Sunday School. These avenues are becoming

more effective as trained leaders are being scattered through our communities.

Another way of knowing God is to observe his great laws in nature. The farmer who sows his grain, watches it germinate, grow and develop into the full ear has the opportunity of receiving a great message if he will but meditate. Go into the woods and listen to the songs of the birds and the noises of the wild things of the forest, how they glorify their maker in obeying His laws and you have a wonderful message for man.

But possibly the most profitable study in view of planning a life is to study the crowning of God's creation, man himself. On this subject the Scriptures have a wealth of material. See how God led, blessed and cursed men and nations of old and under what conditions He blessed or cursed them. The same laws hold today for they are God's laws and His laws are eternal. With such a knowledge of an all powerful Ruler of the universe one can, with Paul, say to Him, "What wilt thou have me to do?"

One need only observe the lives of individuals around him to see the advantage of a divine planned life. There are lives that might be a power for good if they were directed in right channels but as it is they are powers in another direction. Here the Apostle Paul furnishes a good example.

What a conversation of possibilities it would be if all the lives of power were directed in right channels.

A. R. E.

A Volunteer Asks Some Questions

Esther Smucker

YES, if only some of you were ready to go back with us-an accountant with a good business discrimination—that big new hospital will probably wait to be manned until some of you take medical and come over, especially since Dr. Esch wants to give all his time to leper work—the women and the widows in their homes—the big need of the hour in South America is that Bible Training School—along industrial and agricultural lines—some one to man the printing press—the kindergarten will be waiting until you come.

Just snatches of conversation, but how much they meant! A small group of us who were looking toward Christian Life service abroad had had a most wonderful meeting out in the river pasture with our returned missionaries then in America; we had been firing questions and asking advice; they had been describing our present work in India and South America and sharing their future plans in enthusiastic terms. And do you wonder how we felt? Well, have you ever been planning for a wonderful trip or an experience long looked forward to? And do you remember how you delighted to have folks who had been there tell about their experiences, and do you remember, too, how you pored over their snapshots? Just eager and enthusiastic impatience to get into the thing you had been planning for so long! Well, that's the way we felt, with the feeling intensified to almost the N'th degree. For ours was the anticipation of a *life* task.

And so it is always, that seriously eager impatience. For it's more than a mere anticipation of entering one's life work, sacred as that is to every individual in any vocation whatsoever. There's an almost awful and tragic urge back of it—awful and tragic because of those wonderful things that might be done for Christ and His Kingdom among God's foreign peoples—that might be done and are not, just because there are not enough folks out there to do them. And I, am not ready.

For if I am ever going to have any share in meeting those needs first handed, those needs demand of me now my utter faithfulness in preparation. All my zeal and eagerness and energy can not make up for lack of proper training. That's what our missionaries tell us over and over again: Get all the training you possibly can get; you'll need every bit of it, and you'll be mighty glad you have it to use. Folks who have gone out with a short period of preparation regret it every time. And so that's my task now—and the many questions I must ask and answer, and the many things I must learn! I have accepted the challenge of God for service abroad, but that doesn't in the least decide what kind of work I shall do, nor how much time I shall spend in training,nor where I shall get the money. And from a practical point of view, I believe those are the three big questions a volunteer must answer.

And the first one comes first, else how can I most wisely choose those courses that will help me most? Perhaps I had already decided upon my work before I told God that I'd go to some other land; then the question of special training is more easily answered. But in case I haven't—for just what work am I best fitted? What are my natural capacities and abilities and what need on the foreign field will they most aptly fill? Oh, for some one adequately informed of the growing situations and needs of our various mission fields and interested enough in me and my possibilities to advise me as to where I'd fit best and how I'd count for the most. For surely that is where and how God intends that I should live my life. But God does not usually bring those things to us in a moment, and perhaps I shall need to go on with my general education for several years without any special emphasis, confident, however, that in plenty of time I shall know.

The question of the amount of training must take into mutual consideration both time and money. All training requires money. To earn sufficient money requires time. Will it be possible for me to earn all the money I'll need for my training and then get my education before I'm past the age limit beyond which our Board does not like to send out missionaries? Under ordinary conditions and for a general college course I very probably can, but what if I'll need a special training beyond college—kindergarten or Bible or nursing or a full medical course? The last one is especially costly in time and

money, but it is one that seems to be given special emphasis by our missionaries.

And in college, where life is intensely busy, how much time shall I take for earning part of my expenses? In how many student activities shall I partake? I dare not cut short my daily times alone with God, yet how am I going to get everything else which seems to be essential to a well rounded life? There is a host of practical things I must learn, too—to typewrite, to handle tools, to know some principles of mechanics, in short to be well enough informed along almost any line so as to be able to master a situation or an emergency of any kind. I must learn how to economize my own health as well as that of other folks.

And do I ever get discouraged and does the possibility of my never getting to the field ever come into my mind? What if my own home folks should need me? What if my health should fail? What if our Board should refuse to appoint me for reasons of health or for any other cause which keeps folks at home. Is there any other special work I should plan to do in case I must stay here?

Questions? Yes, more than anyone can hope to answer, and this is merely an introduction. But what we want most of all is not a hard and fast answer to every question, for that after all rests personally between God and us, but we do want genuinely interested and really practical advice and counsel based upon a knowledge of actual conditions. No wonder, then, that we treasure very highly those few times when we have opportunity to talk with our missionaries.

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Analysis of Some Life Events

Dr. Dietrich Neufeld

I am going to tell about some events of my life which made an impression on my thinking, my feeling and my character. All my experiences together have educated me probably more than all the teachers and educators I ever had.

I cannot enumerate all the events but the cases I want to present are by themselves important enough, I believe, to aid a thinking man or woman in making certain practical conclusions.

Long ago as a very young man I took a bath one day in a river of my native country. Doing so, I fell in and could not reach the bank. I moved my hands, I tried to do as swimmers do but all was in vain. I could not help myself although I had arms and feet like others who are good swimmers.

I went down but after a while someone came and helped me, poor fellow, out of the water at just the right moment. The angel, who had brought me out, was a young man who just the same day had come to this place from about one hundred and fifty miles. I thought at first, and was very sure about it, God sent this angel to save me. But after a time came questions. Was it God's intention to expose me to this danger?

Then I learnt the young man had come home earlier than his fellow students because he had not passsed his examinations. Now, that raised questions as follows: Maybe he had not done his work faithfully? What! it was God's will that he should be lazy and be released earlier to come home and save me? Or should he have done his duty? And I became more and more convinced that he should have done his school work well. It was insolence on my part to think that this young man should loose a year's credit merely because I was careless. There were still more thoughts about that problem.

But I saw at once clearly that I had hands and legs and brain to use them as other swimmers do. I learned to swim and was convinced God gives us our talents to apply them.

After this introductory example I will tell about more complicated things.

It happened that I was in Germany at the outbreak of the war. I became a captive. At that time I was already deeply convinced of the need of change in the relations between the nations.

I suffered immensely, not only of my privations but far more of the world anarchy. I was sorry that mankind still differed so little from atrocious animals, killing each other, and I had no one to speak to about my ideas because Germany then had few of that type of people. The small group, I knew before, was dispersed.

So I began to write: to tell on paper my feelings, my thoughts of distress, my ideas. My diary looks really different from those of William I or the vain Kronprinz, not to mention the iron eater Ludendorff.

It was in the year of 1918—Germany had made a treaty with Russia, a treaty much more a burden for Russia than the Versailles treaty is for Germany now. I got excited because I did not see a termination of war between two nations but merly an armistice—an interruption of massacres. I needed somebody to whom I could express my full heart. So I wrote to a Russian student living in another city in Germany telling him my feelings and blaming the German militarism in connection with the above mentioned fact. It happened that somewhat later this letter was found in the room of my friend by German policemen.

Without misgiving, I was at that very time waiting for a doctor as I felt very badly being sick with the flu. But instead of him came a man with a helmet and arrested me without telling why.

I was placed in jail in a small town in which I found almost unbearable sanitary conditions. It was double fateful for me being sick. I was spitting blood, nervously broken and mentally downhearted. I did not know why I was there. The only thing I perceived was that the Prussians had me in their power and I knew further that they had "verlernt alle Sentimentalitat" as said Bethmann-Hollweg, the German prime minister at that time explaining that war cannot regard feelings. I wrote letters to the military board, as Germany was administered by military officers, asking for reasons why I was held in such undesirabe conditions.

But they did not deign to answer.

What was there to do? Sick, helpless, without friends,

almost hopeless and in the background the endless war with a disturbed humanity—that was my situation. I felt very badly. But I did not wish to perish. I wanted still to see the end of the war, a day of light and joy as I liked to imagine it.

The author awoke in me. I began to write sitting on a chair which had probably been discarded by human society, and at a table, with only three feet, which leaned against the wall. I created a new, another world full of love and joy. I was wandering with Lady Imago, my dearest friend at that time. She painted pictures before my eyes as follows—I am going through wonderful woods, like the beautiful Oderwald, and an aurora of deep red rays on the horizon, and lady Imago tells me in her melodious voice about the beginning of the days of love and brotherhood, of real Christianity,—not of the kind which blessed a successful war.

That was the impulse of a new hope, of new forces, of a new life. Of course sometimes came lady Prudentia or even lady Desparado to trouble my harmonies. But I saw clearly that I had to use the service of Imago who is given to us by God to take advantage of her services.

After some weeks I was transferred to another jail where I had to endure a trial of a very inquisitory character. My letter and my confiscated diary did not agree with the German official statements and explanations.

To make a long story short: I had to stay in jail days and weeks and months. Remember it was 1918. Germans had very little food. They did not pay much attention to feeding a man in jail. It is hard to tell what I got to eat. It seemed I was condemned to perish. I lost my vitality. I became thin and nervous, I could not sleep. I had no rest going up and down the two or three steps of my small cell. The window had no clear glass and so I could not even see the blue heaven. I had almost no books. Books like Kant's, "Zum ewigen Frieden" were not permitted although the Germans pretend to be proud of the great philospher.

That was the most critical situation I was ever in, although after this, during the Russian revolution, I often met with death, who seemed to have in mind to take me with him. My spiritual forces began to weaken. It looked dark around me. I could hardly find an exit. I felt something had to happen. For what should I wait? For an angel from heaven? Are we not fitted to do sometimes more than we think we can? God works through us. We have to find and exercise fully all our faculties of physical and spiritual kind. That was my conclusion as I got some light in my darkness —the thought of escape.

I was on the second floor and the walls around the yard were still higher, as I had noticed while out one day. How to escape? Was that possible?

The New Testament tells about the power of faith: the faith large as a grain of mustard seed can move mountains. My faith originated small as a seed but grew rapidly.

On Easter morning I was sent to bring coal, but I took a small ladder in the goat stable, put it on a wheelbarrow, which stood on a dung hill near the wall. It was a wonder that I did not break leg or neck coming down on the other side. It rained and was cool. I was hungry and persecuted—but I was in God's free nature and I never felt so keenly the day or resurrection as that day, sitting under a rock surrounded by trees on a stony slope. This Easter gave me back my hope, my trust in ideals, my love for humanity. I was so happy that I included in my love also the judge, and rather hesitatingly the major officer, supposing his heart was not wholly stone.

I cannot tell all events connected with this escape although they were very dramatic at times. I enjoyed liberty only a few days. Then I was taken again. I was treated more severely. But I had regained the spiritual domination and I was saved. I came back from jail physically weakened but spiritually stronger than ever.

To summarize the above I call the attention of the reader to some conclusions. First—we possess more abilities than we generally think. Second—we need to develop our physical and spiritual abilities as much as possible. Third—we must see our opportunities. So the meaning of the proverb "Hilf dir selber, so hilft dir Gott!" becomes evident.

To dissipate any doubt which might regain I would be able to add some very interesting experiences of mine in Russia, where I gained victories over manifold surpassing physical forces by using scientific methods, and some knowledge,—for instance, knowledge of psychology and ethnology. However, the permitted space is exhausted.

OUR BI-WEEKLY SERMON

Characteristics of True Worship

I. R. Detweiler

The hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in Truth. John 4:23

THERE are two elements in religion that are easily confused with true worship. The one is the idea that place is essential to true worship and the second is the things we do either in service for humanity or in methods of worship.

The Samaritans claimed that Mt. Gerizim was the place where God had designated for worship. The basis of this belief was found in Deut. 27:4 where God said "And it shall be, when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal," They substituted Mt. Gerizim for Mt. Ebal. This emphasis on a special place of worship is entirely consistent with the Old Testament custom that God favored some places above others. There were certain places where He met devotees. Both Samaritans and Jews were proud of their place, but Jesus swept away this pride of the centuries and declared that the

local institutions of the Old Testament times *were* now passing. God can be worshipped anywhere. Not where but *how* is important. It is significant that Jesus here connects "truth" with worship, which demands also practical piety. This statement came directly from his recognition of the woman's real need. Her religion was tied up with external forms, place and ceremony, Jesus sees how such a religion tends to develop the kind of life she was living. He would lead her to see that worship is an attitude of the heart toward God. It seems difficult for the human mind to think of God except through association with some place, or form, or definite method.

The place was always an essential part of worship in the early history of the Hebrews. The Patriarchs selected the place of worship where they pitched their tents, as Abraham worshipped at Shechem and near Bethel; Jacob at Beersheba, at Peniel and at Bethel. Trees, springs and stones are mentioned as places of worship. The altar was, at first, a simple pile of stones. At this time there was no class of priests and the feast was a family meal or banquet. These sacrifices might be offered at any time, and no reference is made to observance of the moon or the Sabbath.

Later on the high places, the ark or chest, represented the Deity. The Urim and the Thumim were carried with them. These were used as mediums for communication with Jehovah. The priests became professional, times and seasons, feasts of the moon, of the Sabbath, of harvest, vows, sorcery and witch craft came into common use.

Still later there is one central place of worship. There are tribes of priests, systems of worship, and of sacrifices, and days and seasons are observed. Now, in so short a time all these are to be taken away. Even the central place of worship will be destroyed. Unless the true worshipper is thoroughly established in heart worship such a change will be a great calamity. Religion is now to move out from under the shadow of these places, methods and customs that have been the inspiration of God's people for centuries. They must listen to the still small voice that speaks to the heart of the individual. They must bow the heart in the presence of the Father before the head can bow in the spirit of religion. They must give their lives to the Father instead of traveling miles to a sacred shrine. They must learn how to first offer their gift to God. What a change of emphasis this really is.

Aside from this change Jesus, in the sermon on the Mount, says the Jews must find the true worship in another meaning in alms giving, prayer and fasting. These have become a hindrance rather than a help. He does not oppose these methods in so far as they minister to the worshipper. He condemns the spirit and purpose that prompts the worshipper. These were not intended to secure reputation for piety. They were to be exercised in the attitude in which the soul comes into the presence of the spirit of God. A spontaneous expression of an inner feeling. Instead, however, the proud Pharisees expressed the opposite spirit. His selfish motive led to a demonstration of his own righteousness. Anyone who turns these righteous acts of worship to selfish purposes receives his reward in feeding and nourishing the selfish motives that prompted him. But he does not receive God's approval nor spiritual blessings. These belong only to the sincere, unselfish motives. Sacred things can not be turned to worldly account. Every thing done in the name of religion must be untarnished by self-seeking ends and must be inspired by holy purposes. Right use of alms lays up treasure in heaven, right attitude toward God in prayer makes men like God, and fasting in the true spirit disciplines and refines the soul. The attitude of the heart in worship must be such that will turn these methods to a heavenly goal.

Feelings play a large part in true worship. But it is a feeling that goes out toward God. It is not the feeling that is inspired by place or that centers on the condition of the individual. It is a feeling of faith that all is well and for the good. There is no feeling of chance or of blind force to the true worshipper. This is expressed beautifully in the Psalm of worship.

"Bless the Lord O, my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy soul from destruction;
Who crowneth thee with loving kindness
and tender mercies." Ps. 103:6.

One can hardly refrain from worshipping while he reads these wonderful words thoughtfully. And again:

"Though the fig tree shall not flourish;
Neither shall the fruit be in the vine;
The labor of the olive shall fail;
And the field shall yield no food,
And there shall be no herd in the stalls.
Yet I will rejoice in Jehovah,
I will rejoice in the Lord of my salvation." Hab. 3:17, 18.

Then there is also the feeling of reverence in worship. There is a difference between a respect that some seem to have for individuals and the reverence one feels toward God. We take much more seriously the God whom we reverence than the person whom we respect. Here again the Psalmist helps us "The heavens declare the Glory of God; and the Firmament showeth his handywork."

There is also the feeling of dependence, something like the Briton fisherman expressed in the words "Oh, Lord! thine ocean is so wide, and my boat is so small; have me in thy care." Such a thought is inspired only in the thought of a Heavenly Father.

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"Jesus Christ is God painted on the retina of humanity, God living a human life, God brought down to dimensions such that humanity can behold him."

"Belief and feeling both help in character building; but neither is character building. Building on Jesus Christ is only to be done by obeying him."

Railroading In Russia

From the Diary of a Relief Worker

Jan. 26. Several days ago, M—, a Mennonite, and the only one in Odessa, I think, called at my room. I have met him several times since then. I may have him help me take the supplies to their destination. Today I moved to his home, to stay until we leave.

Jan. 30. A wire came from Moscow this morning, with instructions to take the supplies to Ekaterinoslav, and to wait there for further instructions. We ordered the cars at once.

Feb. 2. Yesterday we began loading the cars and today we finished the sixth and the last one. We may have to wait a few days for a train.

Feb. 4. We had little to do today but wait, so we had a Russian lady take us to visit a school building which has been transformed into a children's home, to care for about five hundred starving children from the Volga district. There are many starving people on the streets and in the bazars, but few of them are so starved-looking as those poor Volga children. They spend most of the time in their beds, because they have little clothing, and there is practically no fire. Many of them are mere skeletons. They get about a pound of black bread and a bowl of thin soup every day, but in spite of that they are actually starving. A number have died since they came, and many more will probably die. We found some among the number who spoke German, and asked them a great many questions. There were some mothers in the group; one of these who had suffered so terribly from hunger and typhus that she could recall little of the past, begged piteously that we do something. But what can we do? We have no food here. We tried to assure her that things would surely be better soon.

One sees people drop over from weakness on the streets and it has become such a common sight that no one pays any attention to them. "Why help them?" people ask. "They will soon die at any rate, and the sooner their misery is over the better!" It sounds terrible, but the starving Russian people have gone through so much suffering during these past years that they are hardened to anything that may come; especially in these Black Sea ports, which have been the scene of so many disturbances.

Feb. 5. There are prospects for a train soon. We moved our personal belongings down into our private car today, and plan to stay in it until we get away. Our car isn't a Pullman—only a fourth-class coach, with wooden benches—but it is fairly clean, and there is plenty of room for M—and his family, the six soldiers who are going with us to guard the cars, and myself, and our belongings. The few windows that are broken have been boarded up to keep out the cold. There are two stoves to heat the car, so that we ought to keep fairly comfortable, if it doesn't get too cold.

Feb. 8. This afternoon our train actually started. It consists of about a dozen carloads of food which the city of Odessa is sending to the Volga, our eight cars, and a few miscellaneous ones.

Feb. 9. Our train ran fitfully during the night, stoping frequently to get up enough steam to go another stretch. The coal is so poor that the clinkers soon fill the grates, and the fire must be drawn to clean them. This evening we reached Vosnessensk on the Bug River, and learned that there is no coal here at all, and that the route which we must take, and over which the coal must come to take us, is snowed shut.

Feb. 12. A little coal came in, and we got away yesterday at eight o'clock in the evening. But we went only a few versts, and then we were stuck in a cut through a snow-drift. By taking only half of the cars at a time, the train crew managed by morning to get all the cars to the station Trikratnoi, where we are probably destined to wait a while.

Feb. 12. There is no food at this station. We managed to get a little black rye bread in a village bazar, several versts away over the snow drifts. It is very cold.

Feb. 13. There are still seventeen versts of track to clear.

Feb. 14. Still four versts to clear.

Feb. 15. At noon the Charkow-Odessa express went through the first evidence that the track is open.

Feb. 16. At four this afternoon a locomotive came to take our train on. We have been going fairly well since then.

Feb. 20. We finally reached Ekaterinoslav last night, after much urging, and many waits in spite of the urging. This morning we went to the ARA office, hoping to find instructions from Moscow, but we were disappointed. We did find several Americans, just getting started with food remittances.

Feb. 21. Today I met the first representatives of a Mennonite group—the Ekaterinoslav congregation. Some of their number are very needy. A courier came from Moscow, too, with instructions. We are to go on to Alexandrovsk at once. The telegrams that were sent several days have not come through as yet.

Feb. 22. We worked hard all day on the complicated task of getting the necessary documents to send our cars on to their destination.

Feb. 23. We left early this morning, but had a long delay, for some unknown reason, so that we got only as far as the first junction.

Feb. 24. This morning we started on the last lap of our journey. We lost a car and had to back up several versts to get it, but in spite of that we reached Alexandrovsk by noon after having been on the way for eighteen days, and going about five hundred miles.

As soon as our cars were on the siding, we went at once to the home of L—s, where we found M— waiting, but busy planning with a local committee. He just came from Moscow two days ago. How good it seems to see him again. We parted at Constantinople exactly six months ago today.

There is no food here yet, but it ought to come soon, and we can at least begin to make plans to feed the starving as soon as it arrives.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Are You Up To The Sample?

A Salvation Army captain was preaching in Hyde Park, when a man in the crowd interrupted by saying, "We haven't anything agin Jesus of Nazareth, but we have something agin you Christians, because you ain't up to the sample." Another man from the Mexican side of Nogales came into the office of the minister on the Arizona side of this city saying through the interpreter, "I want some of your religion." When asked why he spoke thus he replied: "Last winter I was ill; so was my family. We were nearly starved to death as well. Had it not been for your immediate response with food, shelter, clothing, physician and medicine, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit."

Christ, country, and the world need better samples of Christianity. Never was the need more urgent that we should be and do worthy of the name Christian. Yet too often while busy with matters that are unessential and superficial the vital essentials of large and permanent service are slighted and even wholly ignored. As Christians our efforts will be largely wasted unless they are impelled and directed by Christian character and the living Christ. He is our pattern in everything, and if we are not "up to the sample" we are disqualified to that extent for the kind of service of which the world has such pressing need just now. Nothing but the real thing can stand the many tests to which our religion is subjected. In order to do what we ought to do we must be what we ought to be. We must be "up to the sample."

"The Lower Lights"

Sister Emma H. Shank, missionary recently returned to Argentine in a personal letter written on shipboard says "Here we are at Rio de Janeiro. It is a wonderfully beautiful harbor and city. As we came in this evening, the city all lighted up and the lights all around the water front, it made me think of the song, "Let the Lower Lights be Burning." But I fear that figuratively very few lower lights are burning. There is not very much evangelical work being done here. There is so much need everywhere. There is so much of glitter and the superficial evident everywhere but so little of the serious. Six days more and we should be in Buenos Aires. How glad we will be! Thus far we have had a lovely trip."

Missionary Sayings

"God wants your obedience, not your patronage."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"To have what we want is riches, but to be able to do without is power."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he cannot be."

"Only consistent giving keeps the soul from shrinking."

"Doing nothing for others is the undoing of one's self."

"He is the likest to Christ who, like Him, holds the world in his heart."

"Every impulse and stroke of missionary power on earth is from the heart of Christ."

"Whoever prays most, helps most."

"Let us advance upon our knees."

"Every step in the progress of missions is directly traceable to prayer."

"Communion without service is a dream; service without commission is ashes."

"God does not want any conscripts, what He wants is volunteers."

"A man not spiritually fitted ought not to go to the mission field, but neither is he fit to stay."

Do We Think More Of

1. Money or Men?
2. What we may get or what we may give?
3. Custom or of Consequences?
4. Reputation or of Reality?
5. Culture or of Character.
6. Self or of Service?
7. Our Comfort or God's Commands?

Do We Act More According To

1. Impulse or Principle?
2. Temporal or Eternal profit?
3. Sight or Faith in God?
4. Worldly Standards or Divine Laws?
5. Human Passions or Christian Desires?
6. Praise of Men or Glory to God?

—Missionary Review.

Neglected But Faithful

For three long years no missionary had revisited a little missionary outstation in Brazil. Scattered over a large district, the people said they thought they had been forgotten by the Church. But though no missionary had come to them, the believers continued to hold services, gathering on Sundays in some central house, and once a month in a more extended district. Not only this but they had taken up collections in order to send someone with the Gospel to those who have not heard as much as they. When the missionary finally reached them he found 27 people ready to be received into the church, and nine regular points for service.

The Greatest Chinese

About a year ago there was an interesting voting competition in a Chinese paper to ascertain who were regarded as the twelve greatest living Chinese. Altogether forty-seven names were suggested, and it is encouraging to know that of those forty-seven men twelve are members of the Protestant Church. As there are not yet half a million communicants in the Chinese Protestant Church, that is to say, one in 800 of the population, it is a significant fact that one in four of those who are regarded as China's greatest men should be recognized as followers of Christ. This fact is a tribute to the influence of the Chinese Christian Church.

"Schism in the Church is the mother of skepticism without. A divided Church makes an unbelieving world."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

JESUS TALKS WITH NICODEMUS

Lesson Text: John 3:1-17
August 24, 1924

JESUS fearless attack upon the abuses tolerated in the temple created a stir in the city of Jerusalem. No doubt it excited much talk among the pilgrims who crowded the city. Many were asking, "Who is this Galilean?" Nicodemus, an honored man of the city, a member of the chief council of the Jews, a learned man, a rabbi, sought out the lodging place of Jesus. He came as an honest anxious inquirer. He evidently had been touched deeply.

Are we not permitted to picture this interview as taking place on the house-top in the cool of the evening? The sky overhead is clear. The stars are shining brightly. A gentle wind is blowing. There in the quiet of the night the two meet. Nicodemus, the learned Pharisee desires a few words with the humble Galilean. He was ready to admit that he was a great teacher. Nicodemus was probably too proud to come by day. But he felt drawn to the young Teacher. He respected him highly. "We know that thou art a teacher come from God: for no man can do the miracles that thou doest except God be with him." It is possible that Nicodemus, because of his social position was not willing to openly, boldly declare himself a disciple.

Not a few people hesitate because of the fear of criticism. We are often timid and faint-hearted. We cringe under a word of scorn. We are afraid of what some may say or think. I am not saying that this was true of Nicodemus. There is no way to decide that but it is true of would-be followers of Jesus today. If a word is true, speak it. If an act is right, do it. If a prompting is of God, obey it.

Nicodemus came with perplexities and doubts upon his mind. Jesus at once without further words from his distinguished guest spoke of the central, the all-essential principle of His teaching,—"Ye must be borne again". This is the mystery and the glory of the gospel of Jesus Christ. The gospel of our Lord must be preached for it reveals the great secret of life. What is this all-important truth? Jesus says that which is born of the flesh is flesh. That is very evident. Wheat produces wheat. We go a step farther. We note also that Jesus declares that that which is born of the Spirit is spirit. The Spirit alone produces spiritual life. The Spirit of God our Father is the power that purges, purifies, ennobles, sweetens, elevates our lives. We are as helpless creatures in our sinfulness. "No man can lift himself by his own boot-straps." The Christ life is not to be had apart from the Spirit. The Spirit's work of quickening and cleansing was the inner transformation of which Jesus spoke. Nicodemus needed it. We all need to experience the inner working of the Spirit. That marks a new beginning. The new birth through the Spirit is a fundamental teaching of the New Testament. Is it true that the sinful, the profane, the mean, the dishonest, the ill-tempered, the ungodly may be made as new men in Christ Jesus? Yes that is true. It is possible through the power of God.

Our Father we understand not all of thy wondrous ways. But we do know of thy great love and renewing power. We give Thee thanks. Amen.

JESUS TALKS WITH A SAMARITAN WOMAN.

John 4:7-14, 24-26, 31-35
August 31, 1924

JESUS was weary from the journey of the morning. It was now noon. How refreshing it must have been to rest there on the curb of Jacob's well for a little while during the heat of the day. The disciples had gone on into Sychar to buy food. At this unusual time a lone woman came to draw water. Jesus engaged her in conversation. She was astonished that this stranger, being a Jew, would have any dealing with a Samaritan. Have you ever received an unexpected expression of kindness from a neighbor or friend? Are we showing friendliness to those who are hardly expecting it? This woman had not expected such words from a Jew. Jesus practised friendliness wherever he went. Surely some were surprised. The followers of Jesus in these respects, should cause surprise. Jesus did not hold himself aloof from those who differed in race, or social standing. Jesus could have easily entered into argument and debate with this Samaritan woman. This He deliberately avoided. He loved the woman. It was His earnest purpose to help this needy woman. Study this incident as an illustration of the pure love and hearty friendliness of Jesus.

Can you hear Jesus speak the words, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked Him and He would have given thee the living water"?

The woman was quite ignorant of God's good gifts. If we were only more truly aware of the good things which God is anxiously waiting to give. The blindness of men grieves our hearts. Let us search the Scriptures, pray and seek the presence of the Spirit that we may not go on ignorantly of the gracious gifts the Father would bestow upon all. The woman came to get merely a jar of fresh watter. She was not aware that instead of water it was her privilege to get life. Life is greater than water.

Jesus likens the life which He offered to the woman unto a well of water springing up within her. How fitting! Life is as a well. The well goes deep, drawing water from streams buried in the eternal rocks. Life, eternal life, has its source in depths of God's love and power. The Spirit and life of Jesus Christ is a deep spring of power and satisfaction. Yes, Christ may become a well of living water springing up within us.

The woman tried to divert the conversation at several points to controversial matters. Jesus would not allow His purpose for the woman to fail. He gently but firmly laid His hand upon the moral sore of her life. He told her of her sin. She had been a fickle, sensual woman. Jesus reached her conscience. Thank God when a matter fastens itself to the conscience. Nobody can be really helped until the conscience is touched. To this day there is none who can reach and quicken our conscience like our Lord Jesus.

Jesus was intently set upon the conversion of this woman. It was His joy. It was as meat. Jesus found His work to be nourishment to the soul. Is it strengthening and sustaining to the spiritual life to be jealously engaged in the Lord's work? To be strong in the Lord we must be faithful in the doing of His will.

Teach us Father, that we may more truly worship Thee in spirit and in truth.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

STUDIES IN I JOHN
Chapter IV
(Topic for August 24)

JOHN starts Chapter Four with one of the most awful problems that has ever been placed on the shoulders of man—discerning the spirits. Someone has said, many who pretend to be godly are devils and man is to decide which is which. It is an awful problem but it sometimes appears that the harder the problem the more valuable is the solution. It is especially true in this case, because happy is that individual who is successful in his discerning and is confidently following the right spirit. John says, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God". This may have been true in John's time but I could cite instances when wolves in sheep's clothing' made a great ado about this very fact simply to deceive people and I know some very good people who have been deceived in just this way. So our problem is even more complex than it was in John's time. We must detect if those who are making these confessions are sincere or not. This may all sound very discouraging but for the true child of God it is very simple. He knows his Master and another master will he not follow.

In verse seven John again comes to his favorite subject of love. Here he says, "Love is of God", meaning that only those who know God have the capacity of love. If this is true, and we believe it is, how few are the people that really know God, judging from the love they show to one another? We love our friends but Jesus says the publicans do the same. The love that comes from God is so strong that it goes out to those who do not appreciate it and even to the enemies.

Now we come to what might be called the master text of all the Bible because it is the text that unlocks and opens the door to any text you might read—"GOD IS LOVE" Parker says, "Here is all we want. Here we have three words, which are three syllables, and they are bigger words than all the piled words of the most elaborate dictionary ever constructed. These are the words out of which all other words come". We often say these words and, no doubt they mean a great deal to us but do we ever stop to think of the great meaning they really have? Years ago men walked over the fertile lands of California admiring the flowers and the grass but little dreaming of the wealth of gold that lay beneath the surface. Might this be true of these words? God is Love—what do they mean to me? Can you think of a portion of Scripture which does not have God's love back of it? How about this one, "The wicked shall be turned into hell and all the nations that forget God"? It seems to me that if we understand God and His motives we see nothing but love back of even a portion of Scripture like the one quoted. If we are tempted to think that love is lacking here it may be that our idea of love is somewhat limited. The parent who dearly loves his child but punishes for some misdeed in order to save it from something worse may help us to appreciate God's point of view. To show that God has no pleasure in our destruction but has a passionate love for us let us turn to verse nine—"In this was manifested the love of God that He sent his only begotten Son into the world that we might LIVE through Him." "Beloved, if God so loved us, we ought also to love one another." When one stops to meditate on this great love it makes one feel insignificant to think that one sometimes yields to the temptation of hating his fellow men. "If we love one another, God dwelleth in us. Hereby we know that we dwell in Him and He in us". Rutherford says, "Oh! what is nearness to Him? What is that, to be 'in God,' to 'dwell in God'? What a house that must be! How far are some from their house and home?

In verse seventeen John whispers something in the Christian's ear that if it were not for verse eighteen,—"Perfect love casteth out fear," he would tremble with fear. It is this: "As He is so are we in this world." Not as He was in his earthly life but as He is in His Heavenly life we are living likenesses of Christ. Is it possible for us to understand all this? Southy says, "Religion is the most plain and simple thing in the world. It is only 'We love Him, because He first loved us." Because of this great love He has for us we love Him and naturally we love our fellow men.

STUDIES IN I JOHN
Chapter V
(Topic for August 31)

AGAIN in the fifth Chapter John comes to us with a message of love. Every one that loveth God loves the one whom God sent into the world. And again he brings the question of love of fellow men, especially fellow Christians, "By this we know that we love the children of God, when we love God and keep His commandments. It seems that John's passion was to get men somehow to understand God. If they could only come to such a plane of knowledge and appreciation, in John's mind men would have pretty clear sailing. They would love one another and obedience would be everywhere prevalent.

"His commandments are not grevious". If people would read the book of I John with the idea of becoming better acquainted with the purpose of God's commandments there would be much joy in the Christian life. Watkinson says, "How is it the commandments appear grevious? Because they cross our unnatural and inordinate desires. To resent the laws of Sinai is more foolish than to complain of the steel bars of the menagerie which come between us and the wild beasts." To the one who knows the nature of a lion or a tiger the bars are most welcome and the selfish desire to touch these animals has little influence. But imagine a man who never knew of their nature or power coming to the bars and trying to break or climb over them and you have a good picture of the man not knowing and loving God trying to evade or break His commandments. If we understand His nature His commandments are not grevious and we love Him the more because of the "bars", with which He has surrounded us.

"This is the victory that overcometh the world, even our faith." There is no life that can compare with the victorious life of the Christian; victory over fleshly material evils both in the individual and in society. History shows us how far this faith can appropriate all that is good and great in the progress of nations. Not every one who tries is successful in this conflict. It is only he that believeth that Jesus is the Son of God. He is the source of all power and any one trying to overcome by any other power is sure to fail.

"For there are three that bear record in Heaven." From my own experience as a boy I can easily appreciate the confusion that this statement causes in the minds of young people. Kelman explains it very nicely. "It was because men found the one God manifesting Himself to them in three ways that they tried to conceive and state their thoughts of Him accordingly." So it is only one God but as far as man can understand He manifests Himself to us in three ways so there need be no confusion at all. This does not mean that there is no mystery about it. We must leave it in mystery but through the mystery the great thought of the Holy Trinity shines sufficiently for the needs of life.

We do not have a great deal of trouble believing the witness of men today, especially if they prove themselves scientific, in the right sense of that term, but says John, "The Son of God is greater". It is only as men approach God's great eternal truth that the thoughtful man is willing to accept his witness. The record that John wants to bring is that, "God has given to us eternal life. By this John does not only mean won life after death but also our contact with principals here that are lasting which may have some vital connection with eternal life.

"If we ask anything according to His will",—if we know and love God as John has mentioned repeatedly, He first gives us the desire for prayer, he then gives us the belief that we shall have what we pray for, and having given us both these things, He crowns His gifts by giving us the thing we pray for.

After discussing the subject of sin and temptation of Idolatry John again reminds us that the Son of God has come and has given us an understanding that we may know what is true and what is false. He closes the epistle with the affectionate statement: "This is the true God and eternal life. Little children keep yourselves from idols, Amen."

OUR BOOK REVIEW

LIFE ABIDING AND ABOUNDING

By Rev. W. H. Griffith Thomas, D. D.

—Ivan Groh—

In this morning's sermon the preacher made the remark that many a person has to die before he can be truly appreciated by his friends. I was reminded at once that it is at least one year since I have read one of the late Dr. Thomas's books. Since this morning I have finished reading the book by the above title, and feel myself again drawn close to that great and gentle spirit that still lives in his books.

Dr. Thomas was formerly Principal of Wycliffe Hall, Oxford, and more recently professor at Wycliffe College, Toronto, Canada, and at the Toronto Bible College. His more recent work is well known to the reading public by the regular contributions of his pen to the Sunday School Times and to other periodicals. A considerable number of the Exponent readers have sat at the feet of the late Dr. Thomas while he was in Toronto, and have benefited by his powerful personality, his scholarly mind and his intense but sane mystical piety. Such individuals need not be reminded that Dr. Thomas has left to the world a large number of books and booklets on devotional subjects. These can be all secured from The Bible Institute Colportage Association, 826 North La Salle Street, Chicago. It is more particularly for the benefit of those who have not so intimately known this great English scholar and preacher that I wish to draw attention to his works.

On a recent occasion I was sitting on a lawn bench on Goat Island and feeding my inner being on the Divine beauty and majesty of the Niagara Falls. I soon fell into conversation with an elderly gentleman. My friend proved to be a Presbyterian preacher and at present religious editor of a large New York daily. On being questioned I announced, rather timidly, that I was a Mennonite, whereupon the dear old saint quickly removed his hat, and rising to his feet he extended his hand for a hearty shake. "I shall always do honour," he said, "to that simple child-like faith and pure mystical piety which has preserved you as a peculiar people through centuries of foul criticism and unjust persecution." Dear friends, Dr. Thomas was a man of simple child-like faith and pure mystical piety. He was one in whose presence one always felt uplifted and drawn nearer to God. His books are full of spiritual light and life and a power which takes the reader unawares and fills his soul with faith and hope and love. Dr. Thomas was scholarly and modern—modern in the same sense as the Word of God itself. The religion and the Christ which he preached is fresh and bright and applicable to every new day and task. May we let Dr. Thomas's books help us to find and keep that life which is abiding and abounding.

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Books Received

Letters From Mary, by Crissie Y. Shank. Published by Mennonite Publishing House, Scottdale, Pa. Cloth, 235 pages, Price 75c.

This is a most interesting book, and one which we can heartily recommend. It gives most interesting and vivid descriptions of our own mission work in India, and of the life of the missionaries there. "Mary" is the daughter of one of our missionaries at Dhamtari, and writes letters to her cousin in the home-land. She has no counterpart in actual life, but is a number of characters summed up in one. It is the hope of the author that "this book will serve the purpose of helping in some small way to a better understanding of our Mission work in India, to a more intelligent and prayerful support of that work, and to some young persons' cheerful going to that field of labor where 'the harvest indeed is plenteous but the laborers are few.'"

We will be glad to fill orders for this splendid book at the regular price, postpaid. Our readers are familiar with the author's vivid and delightful presentation of missionary subjects through her work in Our Mission Department.

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THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

"THE MENNONITE CHURCH AND MODERNISM"

(An examination of methods used in the attempt to discredit certain personalities in the above booklet)—

by

J. E. Hartzler

My attention has been called to the above mentioned booklet, published by John Horsch, in which frequent quotations from my writings appear for the sole purpose of destructive criticism. It has always been my purpose not to give any serious consideration to such publications, and I should not do so at this time were it not that numerous requests have come to me from serious, fair minded and truth-seeking persons that I make reply, the common opinion being that the booklet is decidedly unscientific, inaccurate, unfair, unreasonable and uncalled for.

Many harsh, yet truthful things might be said concerning the work and methods of our misguided and much confused brother Horsch. But I prefer to speak kindly, and to the point, concerning the *methods* used by Horsch. I am quite in agreement with the common opinion that the booklet is "*decidedly unscientific, inaccurate, unfair, unreasonable* and *uncalled for*." There is just ground for this opinion. It is easy for one acquainted with Brother Horsch and his work to believe that the motive back of his writing is not so much to fairly, honestly and honorably present the truth as it is to prove certain preconceived ideas of his own without a fair examination of the evidence, as well as to discredit certain persons with whom he decides to differ. Such motives and methods cannot but make a man *unscientific, unfair* and *unreasonable*.

My readers will permit me to be a bit personal for a moment by saying that my twenty years in the ministry in the Mennonite Church, my pastoral, evangelistic and educational experience, have given me an opportunity to know the Church, her leading branches, her teachers and preachers, and to this day I have found none who belong in the "Modernist" class as defined by brother Horsch. Personally, I am conservative in my theological thinking and teaching and have always taken a positive attitude on all of the fundamental Christian doctrines, as any fair-minded person may well know.

To illustrate. My readers are likely aware of the fact that when our General Conference a few years ago set out to publish BIBLE DOCTRINES, a book which was to set forth the doctrines held by the Church, I was asked by the Conference to write ten chapters for this book, nine of which were on the PLAN OF SALVATION, treating the subjects of Redemption, Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Etc. (See BIBLE DOCTRINES—pp. 181-277). My work on these most important subjects was accepted and approved by special committees of our General Conference, the book published by the Mennonite Publishing House, and widely distributed in the Church and is today our recognized standard of Christian doctrine. These Christian doctrines of salvation I have been preaching and teaching with joy for twenty years and by the grace of God shall so continue.

In the booklet mentioned above brother Horsch has quoted me in numerous cases, misquoting me at times, but in every case, and without exception, he has misrepresented and juggled my thought. He has not in a single case given to his reader my real idea, but in most cases, just the opposite. This being the case it will be unnecessary for me to take up and answer his quotations one by one. Practically all of his quotations and interpretations belong in the same category.

Simply quoting, or manipulating quotations, does not give a man's correct idea unless the quotation is inclusive and permitted to speak for itself in its own context. To illustrate: "Destroy this temple and in three days I will raise it up" (John 2:19). Certainly, Jesus said it and the Jews quoted Him, but they misrepresented His thought. Again, "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.....Then said Jesus....go, and do thou likewise.....What thou doest do quickly.....". Certainly, all Bible quotations. Again: "What therefore God hath joined together, let not man put asunder", quoted the man who was too lazy to split wood. And so brother Horsch quotes profusely and mininterprets still more profusely and in such a way as to lead his reader to conclude just the opposite of what the author really intended.

Let me present one outstanding example of brother Horsch's "decidedly unscientific, inaccurate, unfair and unreasonable" methods. On page 144 of the booklet above mentioned he quotes Professor G. B. Smith of the University of Chicago as follows:

> "The book is marked by an earnest spirit, and the author has evidently endeavored to pile up the evidence in scholarly and dignified form. As he presents it, it is well calculated to make a profound impression." (See Journal of Religion—Jan. 1922, p. 102f)

While brother Horsch admits that Smith's review of his former book is "decidedly unappreciative", yet he quotes only the few appreciative words omitting entirely the unappreciative, and would have his readers believe that professor Smith is much in sympathy with his work. Permit me now to quote for the reader what Smith really said concerning the Horsch book. Smith says:

> "The modernist who reads it will feel that he has not had his case really presented at all. Isolated sentences may be skillfully used so as to create an impression which would never be suggested by the same words in their context. Indeed such quotations with intent to prove a preconceived point easily leads an author into misquotation.
>
> Instances have been noted by the reviewer where Dr. Horsch apparently substituted his own notes for exact quotations.....Little phrases and interpretative comments turn the original statement into the damaging kind of evidence which the author is looking for. The consequence is that the actual ideas of the opponent do not come to light in their original setting. All that the reader of this book will learn concerning modernism is that it consists of denials either direct or implied of what the author considers fundamental.....He is himself so sure of his own position that he never dreams of the possibility that it may be open to criticism. He sits in judgment on the modernist and is painfully oblivious of the reasons why his system fails to satisfy numbers of Christian men as earnest and devoted as he is. It is this which makes the modernist feel the futility of even attempting to answer his arguments. Like the Roman Church he has so defined the test of truth that no one can be right unless he agrees with the system authoritatively laid down....It is to be hoped, for the sake of the spiritual welfare of the Church, that the method and attitude of Dr. Faulkner rather than that of Dr. Horsch may prevail." (See Journal of Religion—January, 1922, p. 102f)

These, then, are the "unappreciative" words of Dr. Smith. Why, let me ask, does brother Horsch pick out one, and the only one, microscopic sentence of a favorable sort, excluding the rest, thus leading his reader to conclude just the opposite of what Dr. Smith really said? What motive must there be back of such method? Such methods are far from honorable in modern research and investigation and would not be tolerated in the average American University, less yet engaged in by a Christian professing gentleman.

In view of the fact that brother Horsch uses such methods on Dr. Smith it is most evident that he will use the same methods on others, and there is sufficient evidence in his "MENNONITE CHURCH AND MODERNISM" that he does use these methods. It is no surprise then that the common opinion should prevail that his booklet is "*de-*

(Continued on last page)

Notes From Here and There

S. F. Coffman, Vineland, Ontario, held a series of meetings at the Orrville, Ohio, Mennonite Church from July 30 to August 10.

The Woman's Missionary Society of the Eastern Ohio District held an all day meeting at the Oak Grove Church, near Smithville, Ohio, on July 31. A good attendance and interest are reported.

A strong program has been planned for the Ohio Mennonite Sunday School Conference to be held near Louisville, Ohio, August 19 to 21. Prominent among the speakers are Noah Oyer, Dean of Goshen College, T. K. Hershey and M. C. Lehman and wife, returned missionaries from South America and India respectively, and Oscar Burkholder, of Breslau, Ontario. A hearty invitation is given to all to attend.

The Conference of Pacifist Churches, held at Lancaser, Pa., August 9 and 10, gives promise of being a very important and interesting meeting. The program will be found on another page of this issue. We hope to print a full report of the meeting in our next issue.

Rev. Elmer Basinger, who has been pastor of the Mennonite Church (General Conference) at Donnellson, Iowa, has resigned his charge there and has taken charge of the congregation at Freeman, South Dakota. In addition to his pastoral work he will teach Bible at Freeman College.

The financial campaign for the securng of funds to build a Home for the Aged at Newton, Kansas, is said to be progressing very satisfactorily, and the home is now almost assured. There seems to be a real need for this Home.

Dean Noah Oyer of Goshen College has now moved his family from Hesston to Goshen, where he has purchased what has been known as the Mission Property, just outside the college campus. Bro. Oyer filled an appointment at the Bethel Congregation (West Liberty, O.) recently.

Paul E. Whitmer of Bluffton, Ohio, preach-preached at the Maple Grove Church, near Topeka, Indiana, on Sunday July 27th, morning and evening.

Bertha R. Leaman, who has been doing post-graduate work in Chicago during the past year, has accepted a position as teacher of history in Manchester College, North Manchester, Indiana, for the coming school year.

More than $40,000 have been reported by the friends of Bethel College, Newton, Kansas, as having been raised toward the erection of the New Science Hall. The basement is already completed and will be fitted up for use as class rooms while the superstructure is being raised during the coming school year.

E. F. Hartzler of the Crown Hill Congregation, near Marshallville, Ohio, was recently ordained to the office of Bishop. A. J. Steiner, J. M. Shenk, and Daniel Kauffman officiated at the ordination.

The annual meeting of the Western Ohio District of the Mennonite Woman's Missionary Society was held at the Mennonite Mission in Lima, Ohio, July 30. M. C. and Lydia Lehman were among the speakers on the program.

J. A. Ressler, Scottdale, Pa., is making active plans to sail for India on the S. S. City of Benares, sailing from New York on October 25th. Bro. Ressler, together with Dr. and Mrs. W. B. Page, now located at Goshen, Indiana, helped to establish the mission at Dhamtari, C. P., twenty-five years ago, and it is on account of the celebration of this 25th anniversary this fall that the missionaries now on the field have asked that Bro. Ressler be sent. The Lehman family, now on furlough, and Henry Albrecht of Tiskilwa, Illinois, who has a daughter on the field, will compose the party to sail on the date given above.

The United States Government recently purchased the site of the Mennonite Hospital in American Falls, Idaho, to make room for an extensive irrigation project. The price paid was $15,000, and the money, by the decision of the subscribers, was turned over to the General Conference Mission Board to be used for hospital work in China and India.

Roy King, of Hesston Kansas, Relief Worker with the Near East for the past few years in Syria, was married in that country recently. His bride was also a member of the Near East personnel. They spent some time in traveling over southern Europe, and planned to spend a short time at Mrs. King's former home in New Jersey, proceeding from thence to Hesston where they have probably arrived by this time and where they expect to make their future home.

An interesting Bible Study Class is reported from the Oak Grove Congregation, near West Liberty, Ohio. The class meets each Tuesday evening and is in charge of N. E. Troyer. The Epistles of John form the basis for study.

M. C. Lehman and wife have been spending the past few weeks filling appointments in various congregations in Indiana and Ohio.

The Maple Grove Congregation, near Topeka, Indiana, has reinstalled Raymond L. Hartzler as its pastor. Bro. Hartzler was one of five ministers in northern Indiana silenced by the Executive Committee of the Indiana-Michigan Conference last fall for failing to enforce some of the dress regulations and decrees of that Conference. All of these ministers are again engaged in active preaching and pastoral duties at the direct and practically unanimous calls of the congregations which they serve.

Almost a thousand Russian Mennonites arrived at Waterloo, a few weeks ago, and are being cared for by the Mennonites of Waterloo, Kitchener, and vicinity. We hope to be able to give an account of this interesting event in the near future.

THE OPEN FORUM

(Continued from Page 271)

cidedly unscientific, inaccurate, unfair, unreasonable and *uncalled for.*"

Before closing may I call attention to just one example of brother's Horsch's erroneous religious thinking. He says on page 32 of the booklet that "There can not be a higher authority than the Bible".

According to this view God must take a place inferior to His own creation. Christians believe that God is the author of the Bible, and that the Creator always stands above His creation. But brother Horsch says not. He says that there can not be a higher authority than the Bible. It is not hard to see why a man holding such views concerning God is likely to go astray in his religious thinking.

What kind of authority would Horsch have among men before there was a Bible? Was the life, death, resurrection and redemptive work of Christ untrue and unauthoritative until written by Matthew, Mark, Luke and John? Are the things of God true simply because they are written in the Bible, or are they written in the Bible because they are true? If every Bible in the world should be burned or destroyed would the truth therefore be destroyed? Is not the source of eternal truth, the inspired Word, our Bible. in the everlasting hills of God? (See Psalms 121:1-2) Is not God our supreme authority above whom there can be none other? Certainly my readers are able to judge in this matter.

Let it be clearly understood, then, that I must repudiate and disown every interpretation which brother Horsch has given to quotations from my writings. He has not, I am sorry to say, given to the reader my real thought, but in most cases the direct opposite. One is forced to the conclusion, in view of his methods, that he has not set out to discover truth, but to prove a case, which, in his mind, was already known to be true. No amount of scientific investigation or convincing evidence will change the mind of such a man.

Finally, let me say that the successful future of the Mennonite Church and her institutions will be conditioned *not on killing off men*, but on the proper use of *Christian ideas and methods;* ideas and methods that will get us where we ought to go. *Will the Horsch ideas and methods get the Church where she ought to go?* My readers are well able to judge.

The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

AUGUST 29, 1924.

"To Be or Not to Be"
An Editorial

The Greatest of These is Love

The Race Problem

What Think Ye of Christ
Our Bi-weekly Sermon

Getting Started
From the Diary of a Relief Worker

The Open Forum

The Editor's Chat

The Editor notes the following resolution passed at the Alberta-Saskatchewan Mennonite Conference, held at Creston, Montana, on July 10:

Question. Will this conference define its position with regard to some recent Mennonite publications.

Answer. Resolved that we commend the faithful efforts of our Publishing House at Scottdale, Pa., to keep the Church supplied with good, sound literature and we promise our support to our church periodicals and its other helpful publications. We deplore the fact that a paper called "The Christian Exponent" published under the guise of Mennonitism but supporting many of the viewpoints of liberalism and present day modernism that is undermining the faith of our young people, should find its way into some of our homes. We protest against this and all other forms of literature that tend to weaken rather than strengthen faith in the fundamental doctrines of the Word and the Church. We recommend the careful reading of the late book by John Horsch entitled, "The Mennonite Church and Modernism."

The resolutions committee consisted of, D. H. Bender, H. J. Harder and M. D. Stutzman.

We are sorry that the brethren are not better acquainted with the real nature of The Christian Exponent. None of the members of the resolutions committee are subscribers, and very few copies of the paper, if any, go into the conference district. If anyone in this district, or in any other, will be specific in the charge that the Exponent is "supporting many of the viewpoints of liberalism and present day modernism—"we will be glad to have them communicate with us directly and tell us just when and where in the Exponent such viewpoints were supported. Since the resolution recommends Bro. Horsch's book on "The Mennonite Church and Modernism" we assume that the definition of modernism which is given on pages 7 and 8 of that book, will be the test as to our real position. If we have really identified ourselves with "Modern ism" as there defined, we will be glad to stand humbly and prayerfully corrected. Beyond this we are not interested in entering into any controversy.

Some reference has been made in the columns of the Exponent to the booklet "The Mennonite Church and Modernism," by John Horsch. Our readers will doubtless be interested in knowing that the book, which is unsparing in its attack on The Christian Exponent, is being given free circulation among our ministry. The following note is sent out with the books thus distributed:

"Dear Brother:

The accompaning booklet is sent you for your free use. A fund for this purpose was provided by interested persons who believed that the book ought to be in the hands of all our ministers.

If after reading the same, you feel to recommend it to your people, this favor will be greatly appreciated. A limited edition has been printed. The price is 40 cents per copy or $14.00 per dozen postpaid.

Yours for the Cause,
John Horsch."

An order blank is attached, with the statement that the books may be ordered from the Mennonite Publishing House.

Interested friends of the Exponent have repeatedly asked the editor why no attention is being paid, editorially, to the book mentioned above because of its misrepresentations, misinterpretations, and its general unfairness. Our invariable reply is that we have no time for controversy, are not interested in it, and believe that few, if any, would be benefitted by it. Our Open Forum, which is always open for legitimate purposes, is available for those who wish to make reply, but replies have not been solicited. We are more interested in spreading and disseminating the doctrines of Christ than in keeping up discord within the ranks for personal advantage.

NOTE

Persons receiving the Christian Exponent regularly without having subscribed for it will hereby understand that your subscription has been paid by a friend, who desires that you read the paper and believes that you will enjoy it. When the subscription expires, at the end of six months or a year, you will be notified and invited to renew, but will be under no obligations whatever. We hope that all who receive the paper as a gift will appreciate and enjoy it.

We are glad to share the following letter with our readers:

Dear Editor:—

In a recent issue this appeared: "One copy of the Exponent is read by eight different parties—passed around from one to another." Some economy indeed. Just like eight people travelling on one man's fare. Seven stealing a ride. This however is not meant as an insinuating charge to be taken as a statutory crime. It is meant as a mere figure of speech to make the point more vivid and concrete. Just two points then. A short lay sermon and a little volunteer advertising, by one pleased with the paper.

Recently a magazine paid $300 for the story "Passage Money Home." A woman in Alaska had homesick for her native state. She earned some money to pay her way back. But her husband in business up there had a way of getting into trouble, and she turned over her savings to help him out, repeating this several times. But this sordid story, as it appealed to me, was not worth what is published in the Exponent for which the contributors "don't get one red cent."

We Mennonites get much without paying even our preachers. Consult Mat. 10:10; Luke 10:7 and Gal. 6:6. We ask all our people to do "mission work". We are like the nine lepers who took their healing as "mission work". Like uncultured children we so often forget to say, "Thank you". Now mission work is certainly not to be condemned. Giving with generosity is really Christian, but our generosity may also be shown in its true proportions by how much we are bent upon getting something for nothing.

That the Exponent is good enough to pass around a community of eight, is a convincing testimony that it is worth its price. Now this is one good way of *doing* mission work. This is just what we can do, and do it even more extensively. If we have a good thing, pass it around. But after these "mission" readers have read the paper for some time, and its messages are convincing, they should sooner or later come to the conviction to pay up. I would suggest then that each send his own subscription and one more, which would yield $28 to help support the paper. Every paper like this must be tided over its initial circulation which is often limited. Some are donating heavily to this support, while many are riding free of charge, and I wish this number to grow. But is it fair, if you have not thought of it before, for so many to take matters so easy, while others pay so heavily?

Communities like the above could no doubt secure club rates if they applied at the office, but why ask for any reduction after having travelled so many miles free already (providing they can afford it)? I often reread the best articles, and they stand this test alright. Others have said as much. The truth is best allowed free range, to be handled in the open. Monopolized truth is a very dangerous thing. The Exponent stands for an untrammelled truth, and therefore is safe. Such quality is worth paying for. Here for once, is a paper that is advertised wholly by its friends. As one had previously written, its best advertisement is only more of it.

A Pleased Reader.

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THE

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A QUARTER OF A CENTURY

OUR attention has been called to the fact that July 22nd of this year marked the 25th anniversary of the death of J. S. Coffman. Thus a quarter of a century has passed since this man of God finished his earthly labors and passed on to his eternal reward. It were fitting had the day been celebrated throughout the Church in an appropriate manner, not so much to honor the man as to call attention anew to the fair-minded and large-hearted Christian spirit which he possessed, and the earnest, consecrated, and utterly unselfish life which he lived. Such examples are worthy of our imitation and our sober consideration, for they teach us that it is possible for human beings such as we are to live lives of usefulness and service such as most of us apparently consider beyond our reach. John S. Coffman was probably not so extraordinary so far as abilities and talents go, but he was extraordinary in the degree to which he had developed these abilities and talents, and in the extent to which he had learned to use them in the service of his Master, and in working with his fellow man.

It might have been well for another reason for the church to study a little more minutely and carefully the life of Brother Coffman in this anniversary year. There has been considerable difference of opinion as to just where he would stand on present day issues in the church if he were living, and what attitude he would take toward some of the methods and practices that are being used today by church authorities and officials in endeavoring to maintain some of the customs, traditions, and practices of the past. It occurs to us, however, that the question is not so much on which side he would be, or just what would be his exact verdict with reference to certain difficult situations, as it is the spirit in which he would meet these issues, and the general principles on which he would try to solve them. On this question there can be but little doubt, for Coffman had problems and circumstances to meet which no doubt were fully as trying in his day as we find ours today, and yet he met them. The spirit and the manner in which he did this seems to us to be the important consideration, rather than a speculation as to the exact conclusions he would reach today.

Great changes have come in a quarter of a century, but the principles of Christianity which enable a man of God to solve difficult and perplexing problems, and to usher in and initiate new movements and progressive policies adapted to the needs of the day have not changed. They are the same as they always were. The success with which John S. Coffman met in using these principles for the purposes mentioned might well be made the subject of careful and profound study on the part of those who are responsible for meeting new and difficult situations as they now arise.

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SCHOOL DAYS

SCHOOL days will soon be here. In a few days, or weeks at most, thousands of boys and girls, and men and women, will again become teachers and pupils and the "learning process" will be in full swing for the next nine months. Each year sees more people in the schools and colleges of our land, and consequently offers greater opportunities for the development and cultivation of character provided that the teachers of the land are fully alive to the tremendous possibilities and respon-

sibilities which are theirs. Failure of this realization, on the other hand, offers serious dangers and evils. To a large extent the teachers of the land are molding the character of the nation.

Hundreds of our own young people will spend this coming school year in preparation and training in colleges and universities. Some of them will be under strong religious influences, others not. Some of them will take their work seriously and strive to get the most out of it, and others not. Some of them will look upon their year in school as a priceless opportunity to better prepare themselves for life's service, others will regard it as a chance to have a good time and a period of ease. Some will grow stronger and better equipped to face the battles of life, others will become weaker and less able to face temptations successfully. It largely depends upon the will and the purpose of the individual concerned, and upon the ability of the teachers to exert the right kind of an influence over those with whom they come in contact.

By means of schools and teachers, we are offered the privilege of benefitting by the experiences of the generations before us. What we learn is merely the summing up of the most important things our forefathers learned before us. It is the accumulation of the knowledge of the ages which is offered to us, so that we may benefit by it and go on into new regions of unexplored truths and unfathomed knowledge. It is because of the possibility of one generation beginning where the preceding left off that mankind has been able to advance from the lowest stage of savagery to the plane of civilization we have reached today. That there are new truths to be discovered and new heights to be attained cannot for a moment be doubted by anyone who believes in the goodness and greatness of God.

Yet how shallow are all these things, and how futile the efforts of men to solve the mysteries of the universe if God is left out of the question. Christianity is the touchstone which helps to unlock the mysteries of life and makes valuable the knowledge of the ages. The most complete system of knowledge which men may be able to devise is valueless unless God is the corner-stone and Jesus Christ the key-stone which bear and hold together the whole structure. It is Christianity which makes life worth living, and which evaluates the strivings of the human race toward a fuller and a more complete knowledge of life.

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NOT OUR OWN

MOST folks like to think that they are their own Masters and that they can do as they please The idea of bondage is intolerable to most of us, and we are quick to resent any implication that we are not free to do absolutely as we choose.

Yet nothing is clearer and more evident than the fact that we are "Not our own." As Paul puts it, we are "bought with a price." The Christian, more than anyone else, is under obligations because of all that he has received, and all that he enjoys as a free gift. No service which he can ever perform, or no price that he can ever pay can be great enough to release him from his obligation to the Heavenly Father for the great gifts which He has given. And while the relationship to the Father is a pleasant one, and a willing one as well, and though it is not based on the usual conception of servant to master but rather as between Father and son, it is always well to remember that in a very real sense we are "not our own."

But there is another sense in which we are not our own, outside of our relationship to our Heavenly Father. The heritage which we have received from the past, from our ancestors, puts on us an obligation which we cannot put aside if we would be true to ourselves and to others. Our forefathers endured many severe persecutions and hardships in defense of the faith which we now enjoy so freely. Many of them left home and friends in far distant lands, and came to this country to begin life anew, in the midst of a wilderness, and surrounded by the most intense hardships, difficulties, and dangers. They cleared the land, built the roads, and made the country what it is today. We have stepped on the scene just in time to enjoy the full benefit of their labors and sacrifices, and upon us, in consequence, there rests an obligation and a responsibility which we cannot cast off. We must, somehow, make use of these opportunities and advantages in a way that will enable us to accomplish what is worth while and worthy of the privileges which we have enjoyed.

Even the present day offers to the young person opportunities and privileges which place him under obligations to his fellow men which he can never repay. The public schools offer him a free education, make it compulsory in fact. Even before he has completed his high school work he is privileged to work along lines which will give him a start toward some future profession or career if he so desires. When he goes to college he does not pay nearly what it costs to educate him. His College must depend upon gifts from others in order to meet running expenses. If he has a proper sense of values and a due regard for others, he must realize that these things place him under an obligation to society which he dare not ignore. He must be of some service to his fellow men. He is not his own. Every life is in a sense an investment on the part of society, and the extent to which the investment will be realized upon depends entirely upon the individual. A selfish life is never justifiable.

But we also owe a debt to the future. The heritage which we enjoy from our ancestors, and the privileges which are ours through society, together with such contribution which we are fitted to make because of these things, must be passed on to future generations if we would be true to our trust. "No man liveth to himself, and no man dieth to himself." We cannot, even if we would wish. To attempt to do so marks us as selfish, mean and small, and is impossible in the end. It means that others will suffer for it, as well as we ourselves, and uncounted future generations may be helped or hindered by the way in which we do our work now.

Most of us are a little more careful in handling other people's property than when taking care of our own, and for good reasons. But the thought that our lives are a trust, and that they are not our own, is one which apparently comes very seldom to some people. Yet it is true none the less, and the keener our realization of this truth the better Christians and the better citizens we will become.

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"TO BE OR NOT TO BE"

"TO be or not to be?" is an age long problem. Shakespeare was not the first mortal to raise the question, nor was he by any means the last. The question confronts all of us, times without number. It is the question of choice where two lines of conduct lie open before us. It is a momentous problem, for on its answer frequently depends the destiny of lives and of movements. Sometimes it is the question of life or death, of success or failure, of selfish contentment and ease, or noble achievement and service. Happy the person who is able to decide it wisely and well.

The church of Christ must face this question in its various forms. Shall she retain her policy of maintaining herself as a "called out" body of believers, separate and distinct from the world, or shall she make the line of cleavage less distinct and the requirements for membership less rigorous and exacting ? Shall she maintain her purity and continue to exalt her high mission, or shall she compromise with the world and broaden her boundaries, so that some of those who are now excluded may be taken in without essential changes in their lives? Shall she concontinue to be intolerant of the sins of the community and and the world, or shall her testimony be less irritating and less objectionable to those who are profiting by them? These are serious questions which the church must face, and on the answer which she gives to these questions will depend her power and her standing with God.

That a large part of the church has been inclined to lower the standards and compromise with the world seems evident to anyone who is conversant with the facts and conditions today. In many cases the line of demarcation between the church and the world has become so faint as to be scarcely recognizable, and the inevitable result has been that the church has lost to a very large extent what power and blessings she might have claimed if she had kept herself unsullied and untarnished by the wrong kind of contact with the world. The church cannot remain true to her high calling unless she sets and maintains standards which are the very opposite in character and nature from those set by the world. Compromise is not permissible and is always fatal. As soon as the world dictates to the church the power of the latter is gone, and her opportunity goes with it. Good and evil cannot mix except with disastrous results to the good. The church cannot, any more than individuals, serve God and mammon.

But a careful and thoughtful survey of these facts and truths brings other serious questions to our attention. "To be or not to be?" once more becomes our problem. Shall the church withdraw herself more and more from the world about her, in an effort to keep herself pure, or shall she seek to maintain the principels for which she stands by reaching out and giving them to others. Shall she concern herself only with her own righteousness and goodness and her relation to God, or shall she be concerned also about the sins and the injustices and the wrongs in the social order about her? Shall she be in the world and yet entirely apart from it, or shall she shape her program in accordance with the needs of those with whom she comes into contact, never compromising her message or her standards, but using all her energy and all her power in an endeavor to give to the world that which she has found to be most worth while and most noble? These are some of the questions which the Church of God must face in this age, as she has faced them in every other age since she has been established, and on her answer to these questions, as well as to those enumerated in a previous paragraph, likewise depends her power and her possibilities of serving the Master.

That our own church today is confronted both by the dangers of liberalism and modernism on the one hand, and by an exclusive and selfish indifference and lack of regard for anything but our own needs and welfare on the other hand, is the conviction of many serious minded people. Of the first danger we have been much warned and exhorted, while of the second we hear very little. In fact it seems that our attention has been so completely drawn to the first danger that we have come to regard that as the only serious one before us today. In many cases the matter has been overdrawn, and earnest and sincere people are being led to believe that they see dangers lurking in the shadows, when they are really nothing but the products of an overheated imagination on the part of some zealous individuals. We need not minimize the real danger by recognizing this condition, but we do well to face the real facts in the case, and to realize that this over emphasis is apt to lead us into a condition fully as serious and as really tragic and pathetic as the one we try to avoid.

It is perhaps but a natural reaction that, seeing the fate that has befallen others, we now tend to the opposite extreme and seek to make oursevles secure against these dangers by hedging ourselves about with protective devices which in their very nature make it impossible for us to reach out and do our greatest good to those whom we should reach. We emphasize the "'other worldly" idea to the extent that we forget that we have a duty here and now in this present world, and that we are placed here not only to protect ourselves but to be of real help and service to others. We draw ourselves into a closed circle, and are concerned only that it does not become broken. We are concerned about "keeping the faith" to an extent and in a way that hinders us from giving it to others. In order that we may more effectively guard our "Treasure" we are developing a highly concentrated and centralized system of church authority and government whose chief concern and emphasis is that we depart not from the ways

of our fathers, even to the maintaining of certain forms and traditions which are in no way directly connected with the principles which we seek to maintain, but which at one time served as an expression for these principles when our surroundings and conditions were far different than they are now. Our intentions are good, but we need to be careful that we carry them out in ways that are practical and applicable to the needs and conditions of the day, and in conformity with the divine plan of God.

"To be or not to be: that is the question." Shall the Mennonite Church meet the problems and difficulties of our modern age, retaining her distinctive Gospel message and her emphasis on the necessity of a changed and a regenerated life, but adapting herself to the needs and conditions of the day in a way that will make her work the the most effective? Or shall she, on the other hand, isolate herself from the world about her as much as possible, using methods and maintaining customs that in themselves make it impossible to reach the world, concern herself almost entirely with maintaining her identity and her purity, and thus fail to give the world the message which has been entrusted to her and which is so sadly needed today? The latter course is the easiest and simplest, and raises the fewest problems, but we do not believe that it is the course which will win for us God's favor or which will enable us even to accomplish the end for which we seek. For it is true now, as He has said, "whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

We are today facing a crisis. Unlimited opportunities lie before us. The world is hungry for the message which we have to give. Shall we rise to the occasion and in the strength of our Master go forward, or shall we hesitate, fear, and seek only to save ourselves? On our choice may depend not only our own destiny, but the destiny of unnumbered throngs of our fellow men.

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The Greatest of These is Love

Ivan Groh

KINGSVILLE, Ontario, is the southernmost town in Canada, and it is the home of one of the warmest hearts in all this country. Here Jack Miner, the great lover of birds, lives and is rendering a great service to mankind in teaching us the greatness of love, even among the lower creatures. Note for example this story of a pair of wild geese which he fittingly calls David and Jonathan. It was in the spring of the year and the wild geese were passing over Lake Erie enroute from their warm winter homes in the southern Atlantic States to their cool summer breeding grounds in the far off northern Canada. Jack Miner loves the wild geese and they in turn love him. Each spring and fall thousands of these majestic birds spend a few weeks along the northern shore of Lake Erie, and visit the artificial ponds which Jack Miner has made on his farm for them.

Early one April morning a number of marksmen from Kingsville were hiding in the bushes with guns loaded and with eyes and ears alert. They were about to prove themselves unworthy of the faith and confidence the geese had learned to put in man. A few thin twilight rays brightened the eastern horizon and sleeping nature suddenly burst into life. The geese began to stir, and from the marshes a family of five majestic birds rose. They had learned to trust mankind and fearlessly flew low. Their faith was answered by the murderous peals of half a dozen guns. Two geese fell dead and one large gander tried to flutter away with a broken wing. Mr. Miner took the wounded bird to his farm yard, amputated the broken wing, and started to doctor the injured bird back to health. The two uninjured members of the family circled over head and finally alighted with their bledding and broken-hearted brother. Now listen to a tale of love and sacrifice that is seldom surpassed among men.

The salty marshes of the Arctic shores were calling to the geese to come and build their love nests among the rushes, where the fowler's gun is seldom heard, and where faithful lovers can live in peace and rear their happy brood. It was late in the afternoon, and thousands of geese in southern Ontario rose high into the air. They were starting on a two thousand mile journey to their summer homes. Think of the joy and love that swelled in the breasts of those truest of all lovers, (for wild geese are never known to be untrue to their one and only love, save when they are domesticated and taught by man). Many an old couple were going to their old home made sacred by former seasons' love and family life. Many a couple of newlyweds talked all night of love as they glided swiftly through the starry skies. They would eat together their nuptial feast in the marshes on some quiet and secluded island in Hudson Bay. She would build herself a nest of marsh grass and line it with the downy feathers from her breast, while he would stand on guard and bravely protect his mate from all harm.

But what has become of the bereaved and broken family down at Kingsville? One of the three, it seems safe to assume, had said "I will", and had gone north with her mate. But David, who had lost one wing, must stay behind, and Jonathan his brother chose to sacrifice all and stay with him. It was through love, pure love, love that is seldom surpassed in man, that this gander voluntarily made this great and noble sacrifice. Far to the north there was a land where geese are safe from the cruel hand of man. But love kept Jonathan behind. No greater love has even man than this to lay down his life for a friend. Far to the north a disappointed and lonely bride was honking for her mate, but he was a faithful medical missionary in southern Ontario. Now, Jonathan was a majestic and beautiful bird possessed of many admirable qualities, "but the greatest of these is love."

Let me tell you one more story. It is about the funeral of a gosling which came to an untimely death through trying to swallow a large head of rye. Mr. Miner carried the lifeless form from the rye field to the rose hedge in the garden. First in the procession of mourners was the mother goose. She was followed by her little family of four remaining goslings. The sad father came behind.

The bereaved family stood solemnly by in a line not five feet from Mr. Miner as he shaped out a little grave beside a rose bush. After the last sad rites were performed o'er the cold remains of the departed gosling, and after the mourners had paid their last respects to their son and brother the little grave was filled, and only a mound was left to mark the place. After a time the sad procession left the gave in the garden, but they did not soon forget; frequent visits were made for many a day to the very spot.

You may say "you silly goose" and hope to belittle someone, but I am convinced that there are in even a goose many unerring marks of the hand of a loving Creattor,—many holy virtues, and "the greatest of these is love."

It may seem like going rather far afield to draw my illustrations from the dumb but not stupid birds. Perhaps you want to remind me that love of kin is an almost universal law of life with both animals and man. True, and he has a sadly perverted and sin blackened heart, who does not love his own family. God has graciously provided that sacred emotion which binds together brothers and sisters, parents and children. Nathaniel Hawthorne observes that men on their dying beds will almost invariably bequeath their possessions to their nearest kin even after they have fought and seemed to hate them for many years.

But why has God not made that love of kin and man a universal grace? Why all the strife and hate that divide the world, turns race against race, and divides churches that are already weak through fewness of numbers? Dear brothers and sisters, are we still accusing God of dividing men into races, families, and religious sects? Are we still so weak in faith that we can not see in Christ sufficient grace, and in his death sufficient atonement, to make us all one family of brothers and sisters in Him? I am sure God would not have us thus belittle the Gift of His Son. "There is no condemnation to them that are in Christ Jesus," and still we treat many a child of God like an enemy. "Who shall separate us from the love of Christ?" Dear friends, are we so faithless as to consider a converted Hindu or Negro less our brother than our mother's sons. May we on bended knees ask God to make us humble enough to love all our brothers even though they be black and filthy, proud and haughty, and disobedient to many of God's commands that they have not yet been taught. Such brothers need our closest fellowship and helping hand if perchance we have that much to give. And we are blessed and lifted upwards as we learn to love all men. "Surely he who loves aright will not only find love lovely but becomes himself lovely also." (Kingsley). Lord help me to love all those who love Thee, else how can I love those who know Thee not? Amen.

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The Race Problem

Ada Burkhalter

THERE is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him; "in Christ there is neither bond nor free;" "with God there is no respect of persons." Centuries ago the great apostle, Paul, in these and in other similar statements gave expression to the ideal of the universal brotherhood of man, and the universal Fatherhood of God. His own personal experience had brought him to this conception of the character of God and of Christ. He then followed his statement of the ideal with his characteristic "therefore" and showed his readers that in view of this universality of God, man has a duty toward others and gave this practical suggestion, "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Do Christian people today believe in this universal Fatherhood of God which regards all men as equal? And if they do have they translated this belief into actual and practical, kindly affection one to another, in honor preferring one another? The situation as it exists in interracial relations of the present would scarcely justify such a conclusion. The K. K. K. of our own land is quite enough evidence that race hatred is not a thing of the past, and that it is not entirely outside of the ranks of professing Christians. The general spirit of unrest in practically every European and Eastern country has its roots in something which is akin to race prejudice. Yet there is encouragement in the fact that racial problems have come to the foreground in the thinking of Christian leaders of each race and are claiming the right to a Christian solution.

The problem is by no means a new one. Race prejudice created a problem which early Christianity had to face. The probelm was in some respects similar to the one which exists in our own day. The Jews claimed race supremacy; today the white race claims the same thing. At that time, however, the problem concerned comparatively few people; today, and especially since the world war, the problem is world-wide. A new national consciousness has been awakened in practically every land and among all classes of people. It is this new consciousness and the demand for self-expression and self-realization which has given rise to the race problem, and to the question as to what shall be the attitude of one race to another.

During past generations we, the white race, have falsely imagined ourselves to be the superior race and have been complacently enjoying this self-imputed distinction while America has been creating for herself an unparalleled record of lynching and oppression. Surely we have forgotten to apply the simple yet sure test which our Master set forth, "By their fruits ye shall know them". We have not acted as if we were superior, for if there were superiority of one race over another it must have been given for the purpose of serving and uplifting rather than creating distinctions and hatred.

But today we are being awakened from this misapprehension. And how are we being awakened? In a more kindly manner, perhaps, than we have deserved—simply by the fact that other races are quietly stepping into their rightful place as our equals. We have found, in spite of the difficulties involved in making fair tests, because of

the unequal opportunities for development of dominant and subjected races that biologically there is no ground for race supremacy. Potentially one race is as good as another, and we must not forget that our own civilization has received worthy contributions from colored people.

Our contacts with people of other races have shown us that they are not inferior. We have seen them come to the front ranks in our own colleges and universities. Men and women of keen intellect and of fine spirit have steadily pushed forward and have taken their place in the Christian world and we must recognize them. They have challenged our own Christianity, and we have come face to face with the fact that we cannot continue our present attitude toward them on the campus and in public places and be Christians. All they ask of us is an equal chance to develop the best there is within them. The race problem as it exists in our colleges and in the social life of certain communities has not, as we may have believed, arisen so much from the fact that the Negro wants to mingle with the white man and to lose himself and his race in the white race. He has wanted rather the fellowship of the type of men which our opportunities for education and culture have produced; he has wanted too, those same opportunities and he could not find them among his own race. Honest, thinking negroes say that they do not ask for intermarriage,—that race purity means as much to them as it does to the whites; but that all they ask is fair play, a decent chance to travel in street cars, permission to draw books from public libraries, to have an opportunity free from prejudice to gain an education.

Likewise, men from other countries have come to us and have stated kindly but frankly that we must cease to treat them as inferiors. Filipinos ask only that we try to understand them better and that we discard our attitude of paternal autocracy. From the Far East comes the same plea and it comes with such urgency that it demands a re-shaping of the Missionary task. The missionary of today can no longer go to China, India, Japan and Africa with the attitude of bringing to an inferior people a few of the benefits of a Superior Western civilization and Western Christianity. Listen to the plea as it comes from some of the Christian leaders of the East. China calls to us—"Come to China as messengers of Jesus Christ—with conviction and authority as to His truth. We welcome you as a yoke-fellow to work hand in hand with our people; we welcome you as a big brother; with your clearer understanding of truth you will be able to help us; we welcome you as a seeker after truth—you have much to give, but you will have something to learn; we welcome you as a friend, and friend is another word for Christian love."

From India comes a similar plea. India is sick of class distinctions. All they want is Christ and "In His name" they plead, "let us shake hands in the spirit of Christ." It is the hand of fellowship they want and the Spirit of Christ transmitted through that. The youth of India no longer looks to the West alone for examples of Christian character. An Indian student has recently said that the man who, according to his judgment, lives out most perfectly the principles of Jesus is behind the prison bars in India.

In conclusion what do other races think with regard to the race problem? They believe that the soultion of this problem is necessary for the Christianization of the world; they believe that our foreign enterprise will fail so long as we tolerate race prejudice at home; they look upon us with a feeling of pity as we struggle between our ideal of brotherhood and our feeling of race supremacy; they believe that each race has its contribution to make, and that all men are brothers; they feel that deeds, not words are needed most in solving these problems. They want, I believe, just the spirit of a certain missionary who donned the native costume and went to a village in company with one of her native Christian helpers. Being small and a brunette (traits which had been the cross of her youth, but for which she was now truly grateful) the villagers failed to detect that she was an American, and as they were passing she heard the remark—"How much this mother and daughter love each other."

Should we not as Christians recognize the fact that God Himself has instituted these differences of race, and that it should be our interest that His purpose may be carried out in each race? Surely then we would know racial differences not as an evil, but would find them great blessings to all. We would then regard human personality as sacred, regardless of race.

"Join hands then brothers of the faith,
What'er your race may be;
Who serves my Father as a Son,
Is surely kin to me.'

OUR BI-WEEKLY SERMON

What Think Ye of Christ

A. S. Rosenberger

What Think Ye of the Christ? Matt. 22:42

JESUS in the words of this text asks the Pharisees an important question. Usually the enemies of Jesus came to Him and asked their questions with the idea of getting Him into a dilemma. The questions recorded in this chapter concerning the tribute to Caesar and as to the resurrection were for this purpose. But now Jesus turns and asks the Pharisees a question. What think ye of the Christ? Whose son is he?' They answer 'The Son of David'. Whereupon the Lord puts them into the positon of being forced to answer as to how the Christ can be both David's son and Lord. And the Pharisees are silent.

Life brings with it many questions and problems. As we look back over the course of our lives each one of us finds the way dotted with question marks. The answer to some things has not mattered just so very much but

other answers and choices that we have made have had a great influence one way or another upon what we are today. Some questions we may even have avoided answering but to every one that has heard the gospel story there comes the necessity of answering the great question 'What think ye of the Christ?' This is a question upon which each one must take some position. Some may remain silent as the Pharisees but their lives show their position. However there are in every generation those happy souls who say "We have found in him our Lord and Master".

There is absolutely no greater question in life than this particular one. Every decision and every choice that we make should depend on our relationship to him who came as the Saviour of the world. There are other tremendous decisions and choices that come upon us. The young person has the problem of where to secure the best of training to fit him for life. He must decide what his life work is to be. Every married person has made the sacred choice of a life partner and all others face it. The business and the professional man must decide the standards and methods to which he will hold in his work. With Christ in our hearts we are better equipped to meet every call for a decision of any kind.

This particular question might be asked concerning any one of the world's great human leaders in any field of life. And to discuss this subject would be most interesting and profitable. One cannot know too much of the different lines of thought and of various events that have shed their influence down through the centuries until this present time. What do we think of Socrates, Plato, Theodore Roosevelt or Woodrow Wilson, or countless others? But to none of these could there be the eternal significance to our answers as in the case of Him who came as the Christ. Here we determine mightily our future for every day of this present life and for all eternity.

The answer of the Pharisees to this question did not determine what Jesus was. Neither does our answer determine what He is. But it determines what we are. When Jesus stood before the judgment seat of Pilate and that individual made his fateful decision, was it not rather that Pilate judged himself than that he judged Jesus. He is remembered today only for his part in the greatest crime in history while the condemned Jesus lives on in the hearts of millions of believers. One who fails to appreciate a great masterpriece of art judges not the picture but himself. He who listens to a great masterpiece of music and hears nothing more than a jumble of sound does not lessen the reputation of the particular piece of music but simply admits that he has not developed his musical sense to that high degree. Even so the eternal Christ is not changed but we are, as we take our position with respect to Him.

Throughout all the ages men have discussed Jesus Christ and what He was and is. Some of the greatest theological controversies of all history have centered around Him. In these days He is again being discussed and men on every side are giving their opinion The supreme need of the hour is to accept Him as Saviour and Redeemer, Lord and Master and to follow where he leads.

Jesus is admittedly the greatest human character that has ever lived. He alone lived the life of a perfect man. There is no possible angle of life to which His example is not applicable today. Men like H. G. Wells place Jesus first in their list of the world's greatest human characters. Sidney Lanier in his poem, "The Crystal," searches among the world's greatest characters for one who was perfect and after considering the virtues of many, finds some defect in them all, and then coming to the Christ, he says:

But Thee, but Thee, O sovereign Seer of time,
But Thee, O poet's Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best love,
O perfect life in perfect labour writ,
O all men's Comrade, Servant, King, or Priest,—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow or defect,
What rumour, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,—
Oh, what amiss may I forgive in Thee,
Jesus, good Paragon, thou Crystal Christ.

There have indeed been many saintly and noble lives. St. Francis of Assissi determined to do in all things as the Christ had done and he led a beautiful life of love and devotion. There have been many others. But none can compare with Jesus of Nazareth There has never been such a life of love and consecration, joy and service, sacrifice and self-denial, faith and obedience, prayer and trust.

Jesus Christ was the greatest teacher that the world has ever known. Those who sit at His feet in study receive words of eternal significance and life. He has brought to mankind the truth concerning God and man. He has brought to man the highest of standards and ideals and by His own life showed that these were liveable. Yet there have always been those who say that His ideals are too high for us, that it is simply no use to try to attain to them. Far better were it to try and not to succeed than not to try at all. But such is not the alternative. We need to realize that Jesus came to bring a workable program of individual and social living. We forget that we have a God who will grant the blessing if we strive for the attainment of the things for which He is working in the world in our day. We need to be more willing to step forth upon the promises of God and work for the realization of the great Christian ideals and the ever-coming Kingdom. We close our eyes to the blessings that Christianity has already brought through the efforts of God's people.

Today there is a growing feeling that we need to apply the things that Jesus said to that phase of the activity of human beings represented by the war-god Mars. There is a growing conviction among Christian people that war is absolutely wrong and anti-Christian. No longer are the Mennonites and a few other groups alone in standing for this principle. Because men in the name of God in former days took a stand against slavery and liquor these great evils have been abolished. Men used to prove from

the Bible that these things had always been and would continue to be. But today the one has practically dis appeared and the other will continue to do so more and more. Wherever the teachings and the ideals of Jesus take us, let us be willing to follow. His way has never been the popular way, but that need not matter to the Christian, for as the native convert said, what we want to do is to follow the "Jesus way".

But we need above all to say of the Christ in the words of Thomas "My Lord and my God." Jesus is more than a human teacher and example. He is the divine Son of God who came as the Saviour of the world. The thought of Christ is not complete except as it brings before us the thought of the Cross. The Saviour came into a world of sin and went even to the Cross that He might fulfill His mission—"For the Son of man also came not to be ministered unto but to minister, and to give his life a ransom for many". He is today the Risen Christ. "And I, if be lifted up, will draw all men unto me". He comes into men's hearts a great and a living power. In His strength we can go forward to meet the great problems of life, in His strength we can face every issue in the Christian way. God needs diligent souls to bring His message of life—the abundant life—to men everywhere. There are many that are not followers of the living Christ. There are even many that have not heard of Him. They too must know the message of the Cross and the Gospel that meets all the needs of life. As the missionaries first went to the Eskimos, the story is told that they seemed to be most interested in making converts for the church and the work was apparently a failure for there was no response in the heart of the Eskimo. But one day a missionary began to tell the story of a Saviour who died upon the cross for them. This struck a responsive chord in their hearts and they accepted the Christ as their Saviour. Efforts were first made in mission work among the negroes to show them the awfulness of sin. But their hearts were not touched until they were told the story of One who died for them. We have a Saviour who has given himself for us. But he is the living, triumphant Christ and to his followers comes the power to bring the gospel to every part of the earth and to make the application of the gospel message to every need of the age in which we live.

The real confession of the Christ that we make is the one we make with our lives. The truly consecrated soul can pray with Augustine 'Lord, grant that I may do thy will as if it were my will; so that thou mayst grant my will as if it were thy will'.

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Getting Started

From the Diary of a Relief Worker

Feb. 25, 1924, *Chortitza.* M—had made arrangements to come out here before we got to Alexandrovsk yesterday, and about the time we had compared notes a little, the government auto came to take us. The auto had no top, so we had to wrap up well for the trip. We drove up through the main street of Alexandrovsk and out on the far side, over what seemed to be a pavement, but a very rough one, even through it is covered with snow. There is some very interesting scenery along the way, especially at Einlage, the first Mennonite village we saw. We stopped at Bettania, the Mennonite Hospital for Nervous Diseases, where help is needed badly. Dr. Thiessen showed us about. Then we drove on to Chortitza, about five miles farther. When we were nearly here, the chauffeur drove too near the edge of the road of hard snow, the car sank nearly halfway into the soft snow-bank, and had to be shoveled and dragged out.

When we got here we went at once to the home of D—, where quite a group of men from the various villages were waiting. We spent several hours discussing the various possible ways of organizing and carrying on the work. Then D— took us in a sleigh to visit some of the starving people. There is no question about the need here. The colorless faces, the poor little limbs of the children, shrunken to skin and bone—I can't forget them! We saw the food they are trying to eat. The bread we had for supper didn't look or taste very good, and yet I suppose it is the best they have.

This morning there was another meeting, with a larger group. The names of the committee that is to have charge of the feeding in the fifteen villages in this settlement were announced, and plans made so that feeding may begin as soon as the food arrives.

This afternoon we started out in the auto to go to some of the other villages, but there was no beaten track and the chauffeur gave up the attempt after we had gone several miles. We had to go back to Chortitza. M— stayed, with the intention of visiting some of the villages tomorrow with a team and sleigh. The rest of us came back to Alexandrovsk.

Feb. 26, *Alexandrovsk.* This morning I attended services in a Mennonite church in Russia for the first time. They cannot afford to heat the building, so we had to keep our fur coats on. Naturally, the famine conditions and the hope of relief very soon; came in for their share of mention.

Feb. 27. K—, who will drive our Ford truck for us, began to put it together this morning. My interpreter and I went to the Gubispolkom (the typical Russian ababbreviation, for Gubernia Ispolnedelny Komitet—the committee governing the district in which we shall work) to see about the buildings we want.

March 1. M— came back from Chrotitza yesterday, and we spent all of today getting data together. We sent two men to Charkow to bring the first food as soon as possible.

March 2. *Chortitza.* M— left in the truck for Halbstadt. I had to go to Chortitza, so D— and I went to the Gubispolkom to ask for an auto. Some of their autos were out of town and the rest out of commission. After some waiting and some insisting on some sort of a conveyance, we were promised a team. Then more waiting until the driver appeared. When told of the trip he was to make, he said that his droshky was not in a condition to go so far. He showed us various broken parts and loose tires, and we were inclined to agree with him. The man who

had promised us the conveyance sent the driver to a nearby blacksmith shop to have the necessary repairs made. As the trip was the most important thing for us, we went with him, so as to be there when he was ready to go. After the customary haggling—in this case not so much about the price, as about who would pay it, and whether the money would be forth-coming when the job was done—the blacksmith began to work. He had nothing but old material, so it took him several hours to repair and put on the necessary axle clips, and to shrink the tires. When one tire was shrunk too much he simply cut a piece out of the felly so that the tire would go on. "It will hold until they get back", he thought which is the spirit in which everything seems to be done here.

By the time we were ready to go the winter sun was already quite low, but the team had had a good rest, so the driver pushed them as hard as he could. We took the shortest route over the frozen Dnieper river, through Einlage, and then down along the Dnieper, through Rosental to Chortitza, getting here just at dusk.

The men of the committee were already at D—'s, so we began at once on some of our problems, and worked until midnight, stopping only long enough for supper.

March 3, *Alexandrovsk*. After several hours work this morning on some papers, and a talk with the committee, we started home. The team seemed to know that we were going home, and the driver did not need to use his whip so much as yesterday. When we arrived here at two oclock, we found that the cars had been shifted to the warehouse the government is giving us, so some of the Mennonites who live here in the suburb Schoenwiese cameand helped us unload the six cars of clothing and various other things. By seven o'clock this evening we had the last bale safely, in the warehouse.

March 6. We are getting the house we want for our office and living quarters. A number of the Mennonites who live near by worked hard all day today cleaning it. The Gubevak has been occupying it, and it was very filthy.

March 7. One of our men came back from Charkow today with the good news that the food will soon come, and M — returned from Halbstadt with reports of great need there—almost as great as out at Chortitza.

March 10. M— left for Moscow this morning, and I'm all alone again. But not alone, after all, because the people here are very willing to help in any way they can. If there were only a few more Americans here!

A. W. S.

"The Church is not an organization to entertain people; it is not an organization to provide them with safe and innocent amusement; it is not an organization to furnish substitutes for the theater; it is an institution to furnish spiritual life."

"Liberty and law are not antipodal one to the other. Liberty is in law and by obedience to law."

"Life is man seeking for God; Christianity is God seeking for man. All religions show us man searching after God; Christianity shows us God searching after man."

A Missionary's Equipment

A life yielded to God and controlled by His Spirit.
A restful trust in God for the supply of all needs.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men and adaptability toward circumstances.
Zeal in service and steadfastness in discouragement.
A healthy body and a vigorous mind.
Love for communion with God and for the study of His Word.
Some experience and blessing in the Lord's work at home.

—*Rev. J. Hudson Taylor.*

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

A Problem

Rev. Samuel T. Moyer of the General Conference Mennonite Mission in C. P. India after eighteen months of rebuff and failure and dissapointments and delay in procuring land for a new station in the native state of Phuljhar writes in The Mennonite concerning that work as follows:

"At this one station alone there are over 400 Christians scattered in 50 different villages. Now suppose you pick out 50 towns or cities in America, having in each town from one to 10 Mennonite families. Suppose these Mennonite Christians scattered in 50 different towns be average Christians. Take away from these 50 different Mennonite groups, all regular preaching services, and Sunday Schools, all church papers, all strong leaders. Make them illiterate so that they cannot read their Bibles. Close their schools so that their children cannot learn to read and develop their mental faculties. Surround these 50 Mennonite groups with neighbors who worship idols, or are very indifferent, who live on the lowest planes of life, who know absolutely nothing about keeping the Sabbath, whose chief concern is idle gossip, and filling the stomach. Tell me! How many weeks would it take until these 50 different Mennonite groups, some consisting of only one or two families, became cold in their religious life? How many months or years would it take until three fourths of all these would again be godless heathen?

To you who read these lines—suppose your own church doors should be suddenly nailed shut so that that neighbor of yours up the road could not go to any religious service, any S. S. or C. E.,—suppose all his church papers should stop coming—suppose as a result of sickness that neighbor lost all ability to read his Bible—suppose he had no schools close by to which his children could go. Tell me! How many weeks would pass before your neighbor's faith would be shot through with doubt, indifference, a careless attitude toward anything religious? If you were in your neighbor's shoes how would you stand the test?

All this illustrates our problem—and is concerning the Christians. What about the 100,000 non-Christians within the station area?—What about medical work? The Basna station alone has 100,000 people under her wings, and our entire field has 500,000. Yet never in all these years has a doctor been sent, nor has a hospital been built in our field.

Let us view such a problem in another light. Suppose a committee from your church were to wait upon your pastor or minister. He has been doing to his limit for the cause of Christ, and is worthy of all support, of words of encouragement and appreciation, and of no increased burdens. Yet suppose this committee were to inform the minister of your church that after Jan. 1st., 1925, he would not only have the local church to look after, but that he and his beloved wife would be responsible for the spiritual oversight of Christians living in 49 other villages would be responsible for running a medical dispensary every morning, attending to distant calls for medical help, in establishing schools to provide for the needs of 49 other villages for building their own home, stand for building every building needed in every phase of work, for seeing to it that Sunday Schools are started and kept running, that they would have to establish a boarding school next their own home, and keep it running—could they? What would happen? This is what we face in Phuljhar for the present at least."

From South America

J. W. Shank and family safely arrived at their home in Trenque Lauquen, June 25. In writing of this he says, "I cannot tell you what a feeling those underlined words (at home) really give us after our fifteen months of wandering. I do not remember of any home-coming in my life that meant more to me than this." His address is, Trenque Lauquen, F. C. O. via Buenos Aires, Argentina, S. A.

June 25, all of the missionaries met in their quarterly mission council and elected J. W. Shank as President for the ensuing year or until the Superintendent arrives on the field again. Amos Swartzendruber was elected Secretary.

Many are the calls that continually come to the workers on the field for the Gospel. Henderson is a town about 20 miles Southwest of Pehuajo but has been visited only several times by the missionaries. Now the people there say,. "Why don't you come to us and preach for us too?"

The greatest need at present in the Argentine Mission is *Church Buildings*. At the last Mission Board Meeting T. K. Hershey was given permission to visit the churches in the home land with the express purpose of giving missionary information and soliciting funds. For sixteen days in July he visited in seven counties of Eastern Pennsylvania and several places in Maryland. It is hoped the hundreds of subscription blanks that are being distributed will bring in many and large donations for Church Buildings in the Argentine. Anyone interested should write to V. E. Reiff, Elkhart, Ind. or T. K. Hershey, Elverson, Pa.

Too Much What?

Visiting in Indianapolis, Ind., recently was a man who returned from an extended visit in the Orient, a local paper reports. With him was a Mohammedan servant named Manog. Manog's calm face remained expressionless and he had scarcely a word to say until the day of their departure. Then he said: "Master, if I may dare, why do you Christians boast of your great land and send your governors to prison? Your little Christian girls expose their bodies to the casual passerby through thin clothes, and your youths are unforgivably rude. Is this because of too much freedom in your country? Or is it because of too much religion?" Manog is still waiting for the answer to his question.

And the evangelization of the world waits because those who bear Christ's name are not thoroughly Christianized personalities. Perhaps no one force is doing more to check the progress of the Kingdom. of God than those men and women who having been in our Christian country return to their own lands to throw the weight of their influence against Christianity. To those of us who cannot go to the Orient in these days of unparalleled opportunity, it is inspiring to realize that in the coming to us of men and women of foreign lands a wonderful opportunity is given to us to have a real and vital part in molding the life of these nations and in bringing them into the kingdom of God.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

JESUS HEALS A NOBLEMAN'S SON

Lesson Text: John, 4:46-54

Sept. 7, 1924

JESUS is in Galilee again. He is face to face with a father in distress. Wherever He went He found the human need. The needs of men moved His heart with compassion. He was touched by the sorrow, the sin, the grief of man. He came to minister. His heart and energy flowed out in unselfish helpfulness to men,—to publicans, sinners, outcasts, lepers, demoniacs, noblemen.

The readiness with which we respond to the call of need is a test

of the measure in which we possess the Spirit of Jesus. Does human need move us or can we without any stirring of heart pass by on the other side? Jesus was not indifferent to the cry and call of need. His followers disgrace His name whenever they pass by in heartless indifference.

The needy are about us. The sick, the suffering, the discouraged, the downtrodden, the poor, the friendless, the sinful,—the list is long—are touching elbows with us daily. Every disciple of the Great Friend has repeated occassions to give the cup of cold water, to speak the friendly word, to offer sincere prayer. Men and women who are sensitive and responsive to human need honor and glorify the Heavenly Father. Through their kindness they make known the greatness of His name. Whenever there is a generous manifestation of love, men's thoughts are turned toward God.

Why did the nobleman seek out Jesus? His son whom he loved dearly was sick. He apparently had done every thing he knew to do for his suffering son, but without relief. The boy was at the point of death. The father determined to find Jesus and beg Him to come and heal his son. Imagine the anxious father in the presence of Jesus. He had confidence that Jesus was able to relieve and heal his son. He had heard of and probably had seen Jesus helping and healing the sick. Now as his last hope the father comes to Jesus.

Jesus spoke a few words to test the earnestness of the father. The nobleman's reply gave evidence of implicit confidence. Jesus could not refuse one who came in such sincereity and trustfulness. Jesus said to him, "Go thy way, thy son liveth." Those were cheering words to the father. He started on his homeward journey believing that his son was healed. His only reason to believe was the words of Jesus.

We must raise the question: Does faith have anything to do with health? Does faith help in the curing of disease? Yes, faith has much to do with health. Faith however is no substitute for surgery or medicine. Faith makes the work of the surgeon and the curing powers of the drug more effective. Faith allays fears and begets hope. Some ills are due to anxieties which only faith can quiet. The prayer of faith in behalf of the sick is a prayer that God will guide the hand of the surgeon, lead the physician to prescribe the most effective treatment, give the nurse the wisdom to properly care, and give the patient faith to trust without worry or fear in Him who "heals all our diseases."

Gracious Father, we thank Thee for the power of faith.

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JESUS DRIVEN FROM NAZARETH

Lesson Text: Luke 4:16-30.
Sept. 14, 1924.

JESUS is at Nazareth. He had just recently come into Galilee. The memory of the two days at Sychar was still vivid. The response of the Samaritans had impressed Him deeply. Many of the Samaritans were persuaded that He was the Saviour. Compar the manner in which He was received at Nazareth. "He came unto His own and His own received Him not", might be applied to this visit to the city of His boyhood.

There is human tendency to despise or at least to depreciate the worth of the people. who are near by The great do not always live in places built on a beautiful boulevard of a large city. They do not always accept high positions in the world of affairs. We have among us some who are truly great and are worthy of honor. Would you agree that there are in every community men and women both young and old who rank among the great of this generation? They have never received public recognition and perhaps never will. The people of Nazareth were quite blind to the virtue and worth of Jesus. To them he was merely Joseph's son. He had grown up in the village and had been their boyhood companion. They saw no special marks of greatness in Him. Could a carpenter be a prophet of God? The people of Nazareth allowed their perverted notions and prejudices to blind their eyes to the real character of Jesus.

On the Sabbath day according to his custom He went to the service of worship in the synagogue. "As his custom was" are significant words. Did Jesus find these synagogue services always interesting? Could he agree with all of the teaching given there? Hardly. But nevertheless He was a regular attendant. He knew the value of common worship. He knew how to utilize the good that was to be found there. It was an inspiration to Him to hear the Law and the Prophets read. The synagogue service offered a privilege which He cherished.

We all regard it a privilege to go to church. When the church measures up to her God-given mission, preaching a gospel like the one described in verses 19, 20, the number who will regard it a privilege to go to church rather than a mere duty will increase. Why not renew our efforts to make the services of the church so helpful, inspiring, instructive that men and women, young and old will be more eager to be present.

Jesus read from the great prophecy of Isaiah. These were words He loved to ponder. Surely the Spirit of the Lord was upon him. As He read these words He thought of them as descriptive of His mission which is also the mission of His followers. He came to preach the gospel to the poor, the broken-hearted, the captives, the blind, and the bruised. He came with a message and a life which could adequately minister unto every need of the soul. The words which He spoke were "gracious words."

The people in the synagogue on this Sabbath rose up against Him. What He had spoken seemed to them as blasphemy. They seized Him and hurried Him along the street and were about to cast Him headlong from the brow of the hill. "But He passing through the midst of them went His way." He was rejected. Through the ages the best of His followers have also been rejected.

O God, may we, as He did, make it our custom to resort to the place of prayer and instruction.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

CHILDREN OF THE BIBLE

(Jr. Topic for Sept. 7)

IT is impossible here to discuss the life of even one of the children of the Bible. Any one desiring the story of one or more of these individuals, in a more brief form than the Bible gives it, should procure an authentic book on Bible stories such as Hurlbuts and others. About all that we can expect to do here is to notice a few of the dominant characteristics of some of the children of the Bible that led them to become men and women of power either for good or evil.

One very important characteristic is the presence of visions. The youth that does not have visions never accomplishes very much. Someone has said, "every normal child has visions and his life is determined by the nature or these visions and the way they are developed." The boy that had visions of great things but was forced by circumstances into very common labor with apparently no chance for advance did not lose sight of his vision and the day came when he not only attained to his vision but went beyond what he had dreamed of. On the other hand the boy who dreamed of low degrading things sank far below anything he had expected. Had he seen prison bars or the electric chair in the beginning of his dreaming it might have changed the visions of even young Leopold or Loeb of Chicago.

One boy with whom we are all acquainted, had visions of great things and he thought of them to the extent that they became known to others. When they became known they were the cause of enmity and Joseph's brethren sold him into Egypt. But the beauty of visions of the kind that Joseph had is that they are such guiding stars that one who follows them can hardly be hindered by those who are envious. They simply use them and their oppositions as step-

ping stones to carry out the great work God has planned for them. Had Joseph been defeated by his brethren what would have been the fate of Israel? If the boy Jesus had not followed the great vision of His life - to be about His Father's business—what would be the story of the plan of salvation today?

The reason those boys, who became men mighty for God, could attain to their visions is because they were backed by high ideals. How many young men and women who start life in a noble way but fall by the wayside, because their ideals are lacking at some point. Even David, a man after God's own heart, suffered from this very angle. But when Joseph came to his testing time he said. "How then can I do this great wickedness, and sin against God?" If Joseph, at this time, would have been weak in his ideals what would have become of his visions? Have you ever seen an individual with a great future before him or her who forfeited it in just such a time of temptation? When Jesus came to His time of tempting He said, "Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." In these days when modern conveniences bring so many temptations to our doors it is important that young people are able to recognize evil and say with Jesus, "Get behind me Satan." "Get thee hence Satan".

But many young people who have visions ideals are lacking in one quality that very often cancels their furture usefulness. This is the quality of patience. They become ambitious and take things into their own hands. In other words they are not willing to wait till God opens the way for them. If we are lacking in patience our visions may be more of a hindrance than a help to us. Absolom would be an illustration of a total failure on this point. Moses would be an illustration of one who simply got in a hurry but learned his lesson and was able to carry out his great life work. But the greatest example of all is Jesus who, though tempted on these very points of ambition and haste, recognized Satan in it and said, "Thou shalt not tempt the Lord thy God.

—o—

THE GODLY HOME
(Topic for September 14)

THE first requisite for a godly home is that the home be established by men and women who sufficiently understand the nature of humanity in general, and of each other in particular, that they can wisely choose a life companion. Such an intelligent choosing accompanied by prayer is almost sure to result in a peaceable home, one on which the blessing of God can rest.

The two main forces that bring people together in marriage are the platonic and the biological. They are both necessary for a successful and godly home and where God has His way they are both together in the right proportion for the best results. But where ungodly men and women, because of their selfishness, interfere there is apt to be an underdevelopment of the platonic and an over development of the biological or sex element. This conditon often, if not always, results in an ungodly home. One of the dangers that might be mentioned concerning modern amusements is their tendency to over develop the biological attractions, and to peple who have extensively indulged, the door of high ideals found in the Godly home, is closed. Young people who are looking forward to the establishing of Godly homes (and godly homes are the only ones worth establishing) would do well to consider this matter carefully and prayerfully.

It is a part of God's plan that the human race should multiply, so a second factor for a Godly home is a number of children. There is nothing more beautiful than a Christian home father and mother a family of children truly being brought up in the nurture and admonition of the Lord. This involves the proper teaching and training of children. We find valuable information in the subject of teaching children in Deuteronomy, chapters five and six. After giving the different commandments the author reminds us in the sixth chapter, verse seven "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." In other words God's word is to be brought to the children at all times. This does not mean that they should be preached to continually but it does mean that more of the conversation should be along this line. What is the common subject of discussion in the average home? Is it not sadly true that too often it is finding fault or gossiping about neighbors, friends or enemies? What would be the result if these subjects were discontinued and Deuteronomy five and six were applied? On the other hand we all know families where something of the kind was tried with sad failure. This failure was not due to lack of earnestness on the part of the parents or to lack of vitality of the message but in many cases was due to the lack of knowledge of child nature. The Godly parent will not only know God's Word but will also study diligently to know how to bring it to the children in the most effective way.

The latter part of the fifth chapter of Ephesians suggests another factor that is very important to the godly home—each member of the family finding and keeping his or her proper place and each taking the proper attitude toward the other. Many a home has been wrecked or made unhappy because of one or several members failing to recognize this great principle.

The godly home, then, is one where husband and wife have come together for reasons they understand and by God's help and control, where there are children truly and wisely brought up in the nurture and admonition of the Lord. This would all result in each member of the family finding his proper place and taking the kindest attitude toward every member of the family. A home of this kind has such joy, love and fear of God that it merits His approving smile and can really be called a godly Home.

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THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or editoral board must be held responsible for them.

"THE MENNONITE CHURCH AND MODERNISM"

For the Christian Exponent:—

In his recent book on "The Mennonite Church and Modernism" John Horsch has undertaken to give the readers of his book the ideas I advocate. The task of conveying adequately to the reader the ideas one entertains through the medium of the printed page is at all times difficult, Since the author of the above book has failed to give a correct interpretation of two letters I sent some time ago to the alumni and friends of Goshen College I wish to make use of the Open Forum page of the Christian Exponent to clarify the wrong impression this book creates. I take it that the author of this book would be glad to find that the ideas he attributes to me are not mine at all.

In regard to the matter of liberty of conscience as being a fundamental doctrine in the history of the early Mennonite Church he quotes me on pages 81 and 82 but he leaves out a particular sentence which gave clearness to the thought. The reformation idea was an assertion that; "No priest or any other human agency was to stand between a man and his God, nor was there to be any human agency to force a man to accept another's interpretation of scripture."

Again in regard to liberty of conscience he tries to convey the idea that I stand for a type of liberty that represents a free for all irresponsible line of conduct. On page 88 he states that Christian liberty implies limitations and that these limitations are set by moral and religious objectives. Why should he so misrepresent the thought of both my letters as to indicate that there were no moral or religious objectives stated in them? Why should he make out that the type of liberty advocated meant merely license and then take my idea concerning moral and religious objectives to knock out the man of straw? My social philosophy finds no place for their responsible exercise of liberty anywhere whether it be under the name of aristocracy or bolshevism. The aim of both letters was to set forth definite objectives commensurate with the religion of Jesus.

In regard to the matter of nonresistance he misses the second mile part of the argument. Nonresistance cannot mean a certain type of spineless giving in on all occasions. If it means this then the word might as well drop from our vocabulary because it applies to no one's conduct. When things that are precious are at stake we protest and try to win out. If the doctrine means anything at all it must assume that every man has a right to live and that human life is precious. The teaching of Jesus was to the effect that he came out only to recognize every man's right to live but to sacrifice himself and his self-interests in order to make life more abundant. Is is not the doctrine of live and let live, but that of live and help others to live. I shall do this for my fellowmen and they shall do it for me. Is this the philosphy of an irresponsible liberty? Does this imply the absence of definite moral objectives? Is it "sacreligious' for one to analyze social problems and point out that when the spirit of Jesus gets its way with both minister and layman that then the problem of Goshen College in particular will cease to be? I agree with the author that the meaning he has gotten from my letters as stated on page 87 "is a view that cannot be taken seriously."

In regard to the matter of calling for a revolt as the author attributes to my letters there was no necessity for my doing so for there was already much of it in existence. I tried to analyze the problem and asked that all of us try to square ourselves by our proposed idealism. Does it sound like revolt when I advocated that all abide by the decision of the Board of Education when there were those who wanted to obtain the plant and start a new college? Does it sound like advocating revolt when one calls for discussion and a referendum to ascertain the will of the church? Highly centralized authority may interpret such action as the method of revolt, but no one else would for it is essentially the democratic method of procedure.

I am not quite sure that the author refers to my letter on page 124 when he speaks concerning athletic games and the Board of Education. If he does refer to my letters, I confess that I fail to see where he might have gotten the idea. For I am not at all convinced that intercollegiate athletic contests work for the best interests of the main issues for which a good college stands. It did not occur to me that there might be any athletic argument in the letters and upon rereading them I still fail to find it.

The author has misinterpreted the fundamental ideas in my letters under criticism. Such is an easy thing to do when the printed page as the only medium of communication, but there is no valid reason that can be advanced for misquoting me both by essential omissions and insertion of his own words without indicating that he had done so. But what have arguments concerning liberty of conscience, nonresistance, loyalty to organization and asking for democratic methods for settling a deadlock such as existed at Goshen College a year ago, and athletics (?) have to do with modernism? I find none of these discussed on page seven of his book.

I would like to add one fundamental to the list of fundamentals on page 7. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." On these "hang the law and the prophets." On these hang the whole of religion. This addition to the list on page 7 will make it complete.

Trusting that this may serve to clear up false impressions created through the publication of the book under consideration and that under all conditions we may care more for the truth than anything else, I send it forth to correct erroneous interpretations.

Sameul Burkhard.

THE CHURCH AND GOSHEN COLLEGE

Dear Editor:— Since the Exponent has given so much space to material tending to create a favorable impression for the former work and standards of Goshen College, and so much tending to create an unfavorable impression toward the church representatives responsible for the change, it would seem but fair to give a little space to one who for years was a member of the board of Education, and approves of the action taken, as a painful duty, in the interests of our rising youth and the general Church.

I regret that many statements made in criticism of the church on this subject, are erroneous, or inaccurate, and are bound to create false impressions.

"The Mennonite Church" schools are not founded and supported with the object of giving a hired faculty the privilege and opportunity of independent theological investigations, or promoting church reforms in accordance with sentiments gathered here and there from outside sources, but to build up an efficient educational system adapted to, and supporting our *religious system* in such a way as to establish the weak in the doctrines and policies of the church, deepen the spirituality and train up loyal and able workers and defenders of the faith.

The school was closed because the direct management was unwilling, satisfactorily, to fit themselves into this program,

The same objectionable features which contributed to the closing of the school are now finding expression by members of the same group, through the medium of the "Exponent.

While there were other contributing factors there is here a voluntary record, sufficient to show a lack of *unity, loyalty, subjection, confidence and respect*, which precludes the idea of satisfaction service in a *real church governed school*.

In reference to "unpublished facts" mentioned in a previous issue I will say that half truths often give a very wrong impression.

Why should a few men resigning a decade ago, and some later, stop the opposition, *if the objectionable policies were continued?*

The contention of the church was not against men but to have the school standards in harmony with the governing bodies and standards of the church.

(Continued on Page 288)

Notes From Here and There

The Executive Committee of the Mennonite General Conference announces that the next General Conference will be held on the grounds of the Mennonite Home for Aged at Eureka, Ill., in the fall of 1925.

A. C. Good, of Sterling, Ill., recently held several series of meetings in Colorado.

The Mennonite Publication Board held a meeting at Scottdale, Pa., on Monday, August 18th. A special inspirational program was given at the church on Sunday, August 17th.

The Middle District Conference of the General Conference Mennonites is to be held at St. John's Church, Pandora, Ohio, August 27 - 31. A program is to be given during. this time by the Women's Missionary Sewing Societies of the same district, at the same place.

T. K. Hershey, returned missionary from South America, attended and spoke at the Indiana, Ohio, and Illinois Sunday School Conferences, during the second, third, and fourth weeks of August respectively. He expects to spend the early part of September with the congregation at New Wilmington, Pa.

Allan Miller of Pekin, Ill., and Emanuel Troyer of Normal, Illinois, ministers of the Central Conference Mennonites recently completed an extensive tour with their families through the eastern states and Canada, preaching at a number of places enroute.

A profusely illustrated and highly interesting booklet has been issued in the interests of the United Campaign for Christian Education which is being carried on by Bethel, Bluffton, and Freeman Colleges. Much interesting and valuable information concerning the progress and needs of the colleges participating is given therein, as well as information concerning the general needs and advantages of education.

Small groups of Russian Mennonite immigrants have arrived in Mexico during the past few months, and more are expected later. The Mennonite Colonization Board is making an effort to help them get settled on land suitable for their needs, but is having some difficulty in getting matters satisfactorily adjusted, due to the rivalry of land agents and other causes. Several members of the Board have made trips to Mexico in an effort to have satisfactory arrangements made.

The Conference of the Central Conference of Mennonites which was to have been held August 20 to 22, has been postponed to Sept. 3 to 5. It will convene at Congerville, Ill., not far from Bloomington.

On a recent Sunday a party of sixty tourists from Lancaster County, Pa., on their way to the west coast, stopped at Chicago. They attended the Sunday Morning service at the Home Mission, and in the afternoon they were shown a little of the city by members and friends of the mission who have autos. They left during the night for their next stopping point, Minneapolis.

On July 29th the Anderson sisters of Chicago returned form their trip to Glasgow and other European points. They report a pleasant and very interesting trip.

Dr. Moseman, President, and H. A. Alderfer, Treasurer, of Bluffton College, spent some time in Iowa recently in the interests of the College.

Mrs. Mary Burkhard, whose husband, Jacob Burkhard, gave his life for the cause of missions at Dhamtari, India, some years ago, is planning to return to India with the Lehman party, sailing from New York on October 25th, to again take up mission work. She is returning under the General Conference Board, which also has a mission located in the Central Provinces, but some little distance from Dhamtari where she formerly worked. Sister Burkhard has been in this country for some years, helping her children to secure an education. Her support on the mission field has been pledged bya number of the congregations in northern Indiana.

The Indiana-Michigan S. S. Conference has practically agreed to assume the support of a native evangelist in South America. Several other S. S. Conferences will be asked to assume similar support. The requirement for one native worker is about $55.00 per month.

I. W. Royer, Orrville, Ohio, was one of the speakers at the recent Indiana-Michigan S. S. Conference, as was also T. K. Hershey of South America.

J. W. Shank and family have safely arrived in South America and have again taken up their regular round of duties in connection with the mission work there. They express great joy and satisfaction in again being privleged to take up these responsibilities.

The Sunday school normal lecture being given in a number of the Mennonite Churches in and around Philadelphia by N. E. Byers are reported as continuing in interest and attendance. Bro. Byers will close his work the latter part of August.

An interesting program has been prepared for an inspirational meeting to be held at the Maple Grove Church, near Topeka, Indiana, on Sunday, August 31. A number of speakers from a distance have places on the program.

Another contingent of several thousand Russian Mennonites was expected to land in Quebec during the month of August. The congregations in the vicinity of Kitchener and Waterloo, Ontario, which only a few weeks ago provided for about a thousand arrivals, planned to find places for a number of this, latest group, and the remainder were to be sent on to Western Canada.

The barn and silo at the Mennonite Orphan's Home at West Liberty, Ohio were destroyed by fire recently. Hay, oats, and wheat in mow were destroyed, as well as some implements.

John I. Byler, formerly superintendent of the Youngstown, Ohio, Mennonite mission, is holding revival services at the Stony Creek (Dunkard) Church, near Bellefontaine, Ohio. The men's chorus of the Logan and Champaign County Mennonite Churches, under the direction of John Thut, furnished music on several different occasions.

THE OPEN FORUM

(Continued from Page 287)

A tardy submission to a few requirements of a local conference or the approval of a portion of the constituncy, some of which were not cognizant of real conditions, and others already partly estranged from the church, could not take the place of subjection to, and harmony with the board.

I must also dissent from the statement in an editorial that seems to imply that if the board had then been as liberal as they are now the school would not have been closed. I feel that all such statements are erroneous, unjustifiable uncharitable and misleading.

I might go on and point out other things of the same nature which have appeared from time to time but I do not favor a rehearsal of the details of years of unsatisfactory relations unless it is absolutely necessary to protect the honor and influence of the church.

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Geo. R. Brunk.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

SEPTEMBER 12, 1924.

Facing the Challenge
An Editorial

On to Glasgow

The Russian Immigration

The Peace Conference at Lancaster

Rejoice in the Lord
Our Bi-weekly Sermon

The First American Kitchen in the Ukraine
From the Diary of a Relief Worker

The Open Forum

A FLASHLIGHT FROM THE PHILIPPINES

An intimate glimpse into the Philippine situation is revealed by the speech of Hon. Teodoro R. Yangco before the World's Sunday School Convention in Glasgow. An extract from his address is given herewith:

"Before America came to the Philipines, the Bible was a closed book. We had certain forms of Christianity but we knew little of its reality as power in life. Our people were under the yoke of ecclesiastical bondage and tyranny. Religious freedom was unknown. Every act was carefully watched by paid emissaries of the Roman Church. To incur the enmity or even suspicion of the friars meant cruel persecution and often death. But today, how different! The Bible is open. Sunday schools are everywhere. Conscience has been liberated. People are free to think. The old days of religious oppression are gone forever. We are living in a new era.

"When I was a small boy six years old, my mother got hold of a Bible. Curious with interest, she opened it and began to read. Her interest grew. She did not know that the priest would disapprove. But one day, the padre called at our house. Innocently my mother brought out the Bible and said, "See, I have a Bible. Is it not a good book for me to read?" "Ah," replied the padre, "that is a dangerous book for you to read. You must not read it. You must burn it." And with fear and trembling, my mother burned the Book then and there, for she did not want to incur the ill-will of the representative of the Church. That event made a great impression on my youthful mind. I grew up to believe that it was unsafe, and my dear mother died believing that it was unsafe to read the Bible. And I never did read the Bible until just a few years ago.

"I am sorry for those many years of wasted opportunity, but I am glad that now I am not afraid to read and study the greatest book in the world. My sojourn in Washington a few years ago taught me that this Book is one of the secrets of America's greatness. And I would also add that I know it to be one of the secrets of the greatness of the country whose hospitality we now enjoy.

"It is only three years ago that I first became acquainted with the World's Sunday School Association. When Rev. A. L. Ryan, Secretary of the Philippine Islands Sunday School Union, called at my office to say that I had been nominated for membership on the World's Executive Committee, it was all new to me. After he explained that it was a great interdenominational movement to help spread the teaching of the Bible to all lands, I decided to accept the honor and responsibility. Since that time, I have been a learner. The vision has been growing upon me that there is no work more significant for the future welfare of civilization than that represented by this Convention. To teach the young, to build up Christian character in their hearts and lives, to conserve the spiritual resources of youth, this is the surest way to the Kingdom of God on earth. My hopes and prayers are centered in this great Sunday School Movement which holds so much blessing for the coming generation in the Philippines and indeed for the whole world."

ARE YOU

An officer of the Indian Office at Washington tells of the patronizing airs frequently assumed by visitors to the Government schools for the redskins.

On one occasion a pompous little man was being shown through one institution when he came upon an Indian lad of seventeen years. The worker was engaged in a bit of carpentry, which the visitor observed in silence for some minutes. Then, with the utmost gravity, he asked the boy:

"Are you civilized?"

The youthful redskin lifted his eyes from his work, calmly surveyed his questioner, and then replied:

"No, are you?"—*Lippincott's Magazine.*

AN ENGINE BELL IN AFRICA

Although there are no locomotive bells in the part of Africa to which a certain missionary is returning, and no railroad crossings nor suburban stations, one of the most cherished trophies which a missionary is now carrying back with him from his visit to America is an engine bell which has clanged from one end of New York State to the other.

Sometime ago the missionary was explaining to a congregation the good work a bell had done at his station.

"It is no bigger than a turnip," he said, "but it is invaluable. When it was first placed on the mission the natives used to gather round and stare at it in wonder. After awhile they began to understand why it was rung. Often on a Sunday, when they were enroute to work, we would point to the bell, then ringing, as a reminder that it was the Lord's Day, and many of them would return to their homes.

"A chief of a neighboring tribe tried to buy the bell. We told him that it was not for sale. Then he offered to fight for it. He offered ten head of cattle for it. Then he offered crops. Finally he said we might have two of his wives if we would give the bell to him. The bell is not big enough for the mission now, and I am going to buy a new one before I return."

In the congregation was the president of a railroad company. The next morning the missionary received a letter from him, telling him to go to the repair shops of the road and select any bell he liked, and have it mounted there. So the old bell which has long been a warning to wayfarers to "get off the track," will henceforth clamorously urge the jungle Africans to get on the right track and stay there.—*Target.*

THE DIVINE CHRIST

General Lew Wallace, in giving an account of his religious experience, said: When I began to write Ben Hur, in 1876, I had reached an age in life when men usually begin to study and reflect on the good they may have done in the world up to that time.

Never having read the Bible, I knew little of matters of a religious nature; although I was not in every respect an infidel, I was persistently and notoriously indifferent. I resolved to begin the study of the good Book in earnest. I know I was conscientious in my search for the truth. I weighed, I analyzed, I counted, I compared. The evolution from conjecture into knowledge, through opinion and belief, was gradual but irresistible, and at length I stood firmly and defiantly on the solid Rock. I am sure the preparation and completion of Ben Hur, if it has done nothing more, has convinced its author of the Divinity of the lowly Nazarene, who walked and talked with God.—*Presbyterian of the South.*

IF I WERE A BOY AGAIN

In some papers of the late Doctor Harper of the University of Chicago, was found a memorandum which read like this:

"If I were a boy again I would strive to find out from good books how good men lived.

"If I were a boy again I would study the Bible even more than I did. I would make it a mental companion. The Bible is a necessity for every boy.

"If I were a boy again I would more and more cultivate the company of those older whose graces of person and mind would help me on in my own work. I would always seek good company.

"If I were a boy again I would study the life and character of our Savior persistently, that I might become more and more like unto Him."—Pittsburgh Christian Advocate.

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EDITORIAL

WHY NOT SAY SO?

SINCE the announcement by the War Department that September 12th is to be observed as Mobilization Day, with a corresponding display of our military and naval forces and an effort to interest the people of the United States in the possible preparations for war in case our nation were attacked by a foreign power, Congress and the President have been showered with protests against such a war-like demonstration. It has been rightly pointed out that no nation in the world is less likely to be attacked at the present time than our own, and that such a demonstration cannot help but arouse suspicion and ill feeling among other nations. Several governors of states have flatly and publicly refused to co-operate by calling out the state militia, as they are requested to do, and a fierce resentment and general storm of disapproval has gone out over the country. It is safe to assume that had the government been aware of the opposition which the plan would arouse it would have been quietly dropped and nothing said about it. Now that it has been announced, of course, it must be gone through with in some way.

It would seem natural to suppose that Mennonites, who longer than most other denominations have stood against war and maintained the principles of peace, would be foremost among those who protested against such a useless and dangerous demonstration as Mobilization Day was intended to bring forth. During the late war our attitude obtained considerable publicity, and our consistent stand againt participation in military service won us a good deal of respect from those not too bitterly prejudiced to give proper credit. The War Department recognized our position and dealt as generously with us as we could well expect under the circumstances. Now we are in a position where millions of people who hate war and preparations for war look to us for help and encouragement because of the prestige and influence we have gained for ourselves by our stand in the past. Surely it would seem that here we have an opportunity to do no small service to our fellowmen by raising our voices and our protests against a measure that cannot seem otherwise than calamitous to those who have come to place their hope in the principles of peace rather than war.

But what are the facts in the case? The Executive Committee of the General Conference of Mennonites of North America, so far as the editor has been able to learn, is the only body which officially voiced its disapproval of Mobilization Day and urged the congregations under its charge to send in protests to the President and Congress. Not a word of protest comes from any of the other branches or organizations. One or two petitions to the President may not have a great deal of influence, but can anyone doubt that if the central organization of each branch of Mennonites had encouraged their respective congregations and official bodies to let themselves be heard on this question it would have had a very desirable effect? At least it would have served as a matter of record in case we ever get into another war, and undoubtedly would make our position an easier one to maintain in such an event.

The Mennonite General Conference has a standing Peace Problems Committee whose duty it is to keep in touch with the problems and opportunities which arise as a result of our stand on the question of peace. Yet

not a word from this committee in the form of a protest or statement of our position with reference to the proposed Mobilization Day, nor in the way of encouragement to bodies or organizations to make such statements. It may be noted that at least one district conference and one Sunday school conference have petitioned this committee to put itself on record in behalf of the church and the principles for which we stand. While it is too late to do anything effective before the twelfth of September this year, let us hope that this committee, as well as the proper organizations of other branches of the church, may register an emphatic protest against making this an annual event, as has been contemplated by the War Department.

Why not show our colors? If we are opposed to war and in favor of peace why not say so? Are we justified in enjoying our own immunities and privileges without seeking to win the same privileges for others who desire them? Can we stand idly by while the world is seeking and asking for a better way of life? Is this our ideal of service? Why not offer our testimony? "Let the redeemed of the Lord say so."

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SOME INTERESTING "FIRSTS"

MOST of us are woefully ignorant of our own history. We hear a good many references to our ancestors and the privations which they endured, but we know little of the details, and still less of our origins. A better knowledge of Mennonite history would dispel the subconscious apologetic feeling which many of us have for being Mennonites and would help to give us instead a feeling of loyalty and responsibility for carrying on the high ideals and the worthy principles for which our fathers lived and died.

We are pleased to announce that beginning with this issue the Exponent will publish a series of articles of indefinite length under the general title of "Some 'Firsts' in Mennonite History." Most of the sketches will be short, and all of them will be interesting and valuable. They will be entirely historical in their nature, and will be unique in their manner of presentation of historical facts. Since they will touch only the high points in our history they cannot fail to interest and will avoid all danger of becoming tedious or dull for those who are not usually interested in an ordinary historical work.

The author of the series, Harry F. Weber, whose home address is Sterling, Illinois, is a graduate of Goshen College and Witmarsum Theological Seminary, and has made a special study of Mennonite History. At present he is making an exhaustive study of the settlement of early Mennonite communities in this country for a thesis which he is preparing to offer as a candidate for the degree of Doctor of Philosophy from Hartford Theological Seminary.

We are sure that our readers will find this series most interesting and profitable, and will appreciate having you call the attention of your friends to the articles. By preserving each number of the paper as it comes to you, you will soon have an accumulated mass of data and facts on Mennonite History alone which will be most helpful and inspiring. Be sure to get each number.

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FACING THE CHALLENGE

MENNONITES are traditionally modest and unassuming. They care little for publicity as a class, and prefer to be left alone as well as to let others alone. As a rule they have found themselves contented with associating chiefly with their own class and those of their own faith. They have been vitally interested in keeping hold of their own young people and seeing them established in the faith, but not always so much concerned about gathering in others from outside. When they have been permitted to practice their own conception of the Christian ideals of faith and practice they have been contented and very willing to let others do as they pleased also, but often indifferent as to whether others chose to do right or wrong. They have learned to regard themselves as a chosen and elect people, in a world of sin and wickedness, whose chief concern is not so much to win the world as to preserve themselves.

One who becomes at all familiar with the history of our people from the beginning of their existence as a sect, can readily understand how such an attitude came to be. During the early history of our denomination it was an offense punishable by death and torture of the worst sort to be affiliated with it. Our forefathers were hunted like wild beasts, and the doctrines for which they stood were considered to be heresies of the worst and most dangerous sort. Church and state were not yet separated, and by decrees of kings and rulers all those who failed to conform to the accepted and recognized state religions were worthy of death, and blessings promised for those who became instrumental in apprehending and executing them. The inevitable result was that those of like faith were driven together, came to look upon themselves as a body of people who had nothing whatever in common with those who were not of their own group, and established customs, manners, practices and traditions peculiar to themselves. Many of these have persisted to the present day.

That this almost complete withdrawal from the "world" and its activities has been the protection and preservation of the Church in the past can scarcely be doubted. It was the only way in which our faith could have been propagated and handed down to succeeding generations, and our fathers wisely played their part in this important work. Under the guidance of God they feared neither the mandates of kings nor the hardships which attend the lives of a hunted and despised people. Later on during the succeeding centuries as toleration became more common and the principle of religious freedom came to be more generally recognized conditions of course became different, but the doctrine of "separation from the world" in a literal and physical sense persisted to a large extent, and up until comparatively recent years there was little disposition to obliterate

the physical barriers which protected us in the past. We continued to live in communities, maintained distinctive forms of dress and manners of living, and chiefly aimed to preserve our own numbers from the encroachments of the evils and the sins of the world about us. We lost many young people, but the number was comparatively small after all compared to those we succeeded in holding, and in the main we seemed to be fairly well satisfied. Of course we welcomed those from outside our circle who wished to join us, but not many active efforts were made to gather such into our fold, and in the main we were still a closed circle and a select few.

During recent years, however, changes have come about. We found ourselves confronted by new conditions and a new order. Modern inventions and discoveries made us dependent to a large extent upon our fellowmen who were outside our own group. Commerce and industry drew us into a closer relationship with the world about us. Public schools brought our young people into contact with others, and their horizon as well as our own became considerably enlarged, Newspapers, railroads, telephones, street cars, automobiles, high schools and colleges, radios, and a thousand other inventions and improvements have made it impossible for us to continue as a closed group or to keep the influences of the world about us away from our children. Our young people go through courses of study prescribed by our government until they arrive at certain ages, whether we wish them to do so or not. One by one the barriers which we had erected about us, or which surrounded us because of conditions beyond our control, have been taken away, and today we face conditions which are entirely different from those which confronted our fathers.

There are those of course who regret exceedingly that this should be the state of affairs, and who still persist in the hope that in some way we can maintain our old position and standards with reference to a physical "separation.' They favor drawing the protective lines still closer about us, and oppose everything which tends to make the physical line of distinction between ourselves and others less distinct than it is at present. It seems to us, however, that such a position is indefensible unless we wish to maintain that our power and our message is more dependent on the physical than on the spiritual and that we cannot have the spiritual unless we separate ourselves from contact with the world about us and seek our fellowship only with those who believe exactly as we do. We believe that few thinking individuals will defend such a position to its logical conclusions. Practically, as we have noted before, it is impossible to maintain such a position for any length of time.

This does not mean, however, that we must not be different from the "world." Such a separation is plainly taught in God's Word and no true Christian can ignore it and be true to his calling. It is not our purpose to urge the necessity of such a separation. That is taken for granted in this discussion. Our reference here is to the tendency which still exitsts in the church to interpret this separation and distinction in the same terms in which it was necessarily interpreted by our forefathers because of the conditions which they faced,—conditions as different from our own in many respects as night from day.

If the Mennonite Church has a message, then this message should be for all people. We dare not think of ourselves as specially favored and blessed by a message which is not good for others also. Our responsibility for giving the message to others is as real and as vital as the responsibility for maintaining it and keeping it pure. Failure to put ourselves into a position where we can give this message effectively is as serious as not trying to give it at all. If we are faithful stewards we must use that which has been given to us, and not bury it in the earth with the expectation of profiting only ourselves. We will be judged by the manner in which we use this message and give it to others. And surely if the Mennonite Church ever had a message for any people and any age, it is for the people today and for the age in which we live. The world needs what we claim to have.

"*We are in* the world but not *of* the world." We are thrown into direct contact with our fellowmen in ways which we cannot avoid. We are facing new and changed conditions, such as never existed before. We cannot discharge our responsibility by ignoring these conditions, or by seeking to maintain only our own purity without giving what we have to others. If we try to save our life we shall lose it. If we lose ourselves in giving to others and in serving them we shall find it. The challenge faces us. Will we take the way which requires little faith but is bound to end in failure, or will we accept the challenge, follow our Master through unknown and untraveled paths, but safe because He is our Guide? Let us not fear to make the wise choice.

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Some Firsts in Mennonite History

Harry F. Weber

Introductory

OUR people should take a deeper interest in our Mennonite History. Many feel that not much is known of our past, so fail to investigate. But there is enough material on the subject to occupy the reading time of the average member if he would but have the concern to do it. Though we have several good volumes bearing on the subject yet many find history very dull. To take up a volume covering the field would seem quite a task for them.

It is the purpose of this proposed series of "Some Firsts in Mennonite History" to give bits of that history. Perhaps the brevity will overcome the delinquency and lethargy encountered in reading an entire book. Also since these "Firsts" are the high points of that history theirs should be a unique appeal to the interest of all members.

These articles will not bring any new material aside from what can be found in the current volumes. But

they will attempt a new method of presentation as supplementary to those volumes. Some of these "Firsts" will refer to priority chronologically, some to primacy in value. Some will have a vital bearing on world events while the others will be related only to our own church.

If plans carry these articles will appear regularly for at least a year. Sometimes it may be necessary on account of the length of the treatment of a topic to continue it over into the following issue. Occasionally a few related and brief topics will appear together in the same issue.

Due to the possibility that some of the Exponent readers would like to do research of their own on these topics a brief bibliography is given here:

1. Complete Works of Menno Simon.
2. Martyr's Mirror.
3. Inner Life of Religious Societies, etc.—Barclay.
4. The Dutch Anabaptists.—Dosker.
5. Anti-Pedobaptists.—Newman.
6. The Mennonites.—C. Henry Smith.
7. Mennonite Church History—Hartzler and Kauffman.

All these can be purchased through the Exponent except the last, which is out of print. General Secular Histories, General Church Histories and Secular and Religious Encyclopedias will throw considerable light on this work.

If the reader notices that an important topic has been omitted a reminder of it should be sent in. Or if the reader finds that some of the facts are inaccurate or some of the judgments unfair the writer will appreciate correction.

[Next Issue: The First Mennonite Town]

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On To Glasgow

Margaret and Agnes Anderson

THE first World's Sunday School Convention was held in London in 1889, and since then has been held at various intervals in the following places: St. Louis, 1893. London, 1898. Jerusalem, 1904. Rome, 1907. Washington, 1910. Zurich, 1913. Tokio, 1920. Glasgow, 1924. The convention is to be held in Los Angeles in 1928.

Two liners were chartered for the Sunday School conventioners this time; the Marloch (Canadian Pacific) sailing from Montreal, and the Cameronia (Cunard) from New York. In chartering these ocean vessels one of the conditions was that no liquor be sold on board, or in other words that there be no public bar where liquor could be had at any time. This phase came most vividly to our minds on our return trip as that liner, as well as all liners with the exception of American boats, had a public bar and it was very common to see men and women drinking.

There are distinct advantages in traveling with a special party of people, and particularly with a religious group. An international convention naturally attracts people from all over the world, and in this instance we fortunately traveled with people of high standards—leaders and workers in the Church and Sunday School. Among them were Mr. Philip E. Howard of Philadelphia, President of the Sunday School Times Company, Miss Thomas from Korea, Miss Sandford from India, also a native lady doctor from India, Mrs. McDonald from Trinidad, Mrs. Foster Bryner of Peoria, Illinois who has charge of the Children's Department of the Sunday School Times, as well as a great many ministers from the United States and Canada. Then, too, a convention such as this affords opportunity for people to travel who would or could not be tempted to do so otherwise.

Starting from Chicago, in order to take in the most beauties of nature, we decided to go to the Niagara Falls by rail and from there to Montreal by water. At Toronto Canada we boarded a steamer which took us up through the Thousand Islands, shooting the Rapids into Montreal. At La Chien Rapids there is a drop of eighty-five feet in fourteen miles. Shooting the Rapids is not as exciting as it sounds; the moments are rather tense as the special pilot guides the boat along the safe path away from the shallow and rock bottoms of the St. Lawrence; there is no perceivable difference in the movement of the steamer.

The night before the Marloch sailed, an informal reception to all delegates was arranged for at the Y. M. C. A. in Montreal. A song service, several short talks and prayer preceded a get-acquainted social time. Saturday morning, June 7, at about eleven thirty the Marloch began her journey. It is not a very large steamer—only 10,500 tonnage, but it is considered one of the steadiest. It is palatial in appearance and is a model of luxury and good taste. Three hundred cabin passengers can be accommodated. Nothing is left undone for the comfort of the traveller. The boat stewards exert themselves to the utmost to make the people comfortable, and it is no trouble for them to be serving continually and willingly from early morning until late at night so that the passengers may enjoy themselves.

The most of the stewards and officers on the Marloch were Scotch and one had from the beginning an idea of what the Scotch people exemplify and which is so well expressed in Robert Burns' poems; their simplicity and friendliness are whole-hearted and contagious.

While arranging for table sitting, deck chair, steamer rug, etc. one became acquainted with the various stewards, and officers. Later we met the captain and enjoyed especially exploring the boat and having explained to us the piloting and navigation of the ship.

It was not long before we found ourselves one big family, and many a happy hour was whiled away with first one and then another playing deck games, such as suffleboard. quoits, golf, and tennis. A tug of war between the Americans and Canadians created a great deal of excitement. Probably the largest part of the recreation and the most necessary exercise is promenading on the deck. Four trips around was equal to a mile.

The evenings were devoted to programs, concerts, or

religious meetings. When watching the beautiful sun sets or starlit nights on the Atlantic, one could not help but think that "The heavens declare the glory of the Lord and the firmament showeth his handiwork." On Sunday morning religious services are held on practically all boats; the captain usually conducts them, but on this voyage the meeting was left to the conventioners. Rev. T. W. Jones of the Calvary Congregational Church of Montreal presented the morning thought, basing his remarks on I Chron. 29:5, giving three versions of it:

"Who then is willing to consecrate his service this day unto the Lord?"—(Authorized).

"Who then offereth willingly to consecrate himself this day unto the Lord?"—(American).

"Who then is willing to fill his hands willingly to the Lord this day?"—(Margin).

Rev. Jones' sermon was very impressive and was expressed in beautiful language. This, together with the man's wonderful personality and deep religious fervor made a strong appeal to his listeners. The following are a few of his choicest thoughts:

I—David emphasized forgetting personality and being loyal for the works' sake. Put loyalty to action, and then link loyalty to personal consecration to God.

II—"I am the Master of my fate, the captain of my soul."

III—Every man has a series of responsibilities:

1. To live his best life and make it count for the most.
2. To seek the highest and to make his life a positive factor and power in the lives of others.
3. Man has a sacred responsibility to his country
   (a) to keep the laws
   (b) to make his life purer and nobler. Keep a noble idea of public service.
4. Responsibility toward one another, to home, etc. Pure and lofty friendship.
5. Highest responsibility is to God—to Jesus Christ, his Lord and Master. Let King Jesus reign.

In connection with our responsibility to our country Mr. Jones remarked that President Coolidge, although a devout and sincere man and church attendant, had no church affiliation until the time of his presidential inauguration. Then he realized more fully the responsibility of the office and become a member of the Congregational Church.

IV—"To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And everyone decideth
The way his soul shall go."

In conclusion he told the story of the Duke of Hereford who every year, as a token of his fealty, was to present a pure white rose to the king—the most perfect to be found. The speaker closed with this thought: Jesus calls for the white rose of a conseccrated life.

The Russian Immigration

J. Boyd Cressman

NOW that the immigration of our fellow-religionists from the Crimea is steadily becoming an accomplished fact we can view the situation at closer range. Last year several thousand were sent to the Canadian west to the Mennonite settlements in Manitoba and Saskatchewan. To date this year, approximately thirty-five hundred have landed at Quebec. Of this number about fifteen hundred have been accomodated in Ontario with the remainder going on to the West. It was at first thought that there would be no more arrivals this year but the matter is now uncertain and it is quite possible that another contingent will come later in the summer.

It is only just, at this point, to pay a tribute to the Canadian Pacific Railway usually referred to as the C. P. R. Were it not for the efforts of this corporation these unfortunate people would be in Russia today. As a part of its own colonization, scheme the C. P. R. has brought the immigrants over in its own ships to the landing place at Quebec and transported them from thence on their own special trains. Of the quarters on board ship the immigrants have nothing but the highest praise. Accomodation, food and medical attention were all satisfactory. It must not be forgotten that in most cases the company received no money for fares. Neither has there been a trust fund established by American Mennonites to defray expenses as the required sum would have been rather large. Each immigrant pays when he is able to. Apparently the C. P. R. has risked the venture on the integrity of the Mennonites. The significance of this fact should not be overlooked.

What of the people themselves? When the first arrivals reached Waterloo crowds lined the streets to see them detrain. Undoubtedly most of the bystanders had come from sheer curiosity albeit a friendly one. On most of these citizens the newcomers made a pleasing impression. It is recognized by most people that these co-religionists of ours from Russia are a sturdy, wide-awake, intelligent group of people who will make desirable citizens. Some are well educated there being ten preachers and twenty-seven teachers in the Ontario group alone. Many of them were prosperous to a degree unknown by the Mennonites of this country. In the old country probably sixty per cent of the Mennonites were landowners. The average holding was sixty acres but many had several hundred up to several thousand acres of farming land with large herds and fine equipment. These facts indicate a calibre that must command respect. Such are the people, who, having had much, have lost all and have come into our midst to repair their broken fortunes. Ostensibly they have come because economic conditions in the homeland were becoming intolerable. They were no longer able to own property and were subject to taxes that amounted to

virtual seizure. As former landowners most of them were considered of the upper class and were mistrusted by the Government. Only those who had owned no property previous to the revolution had a chance of joining the communist organization. Of these it is said hardly a half dozen yielded to the temptation While the reasons for emigrating were undoubtedly mixed the chief reason must be considered to be religious. It was no longer permitted them to worship as in the old days and they were forbidden to give religious instruction to the children. One man tells a significant and typical incident that occurred in an orphanage The children there it seems were running short of bread. At this pass a communist officer inspectd the institution The children told him of their need and requested bread of Him. His reply was, "Pray to God for bread." The advice was followed but without visible results. Again the children requested of the officer and he suggested that possibly the prayers had not been sufficiently earnet and advised them to pray again. When the children had prayed three times and still had received no bread they began to lose heart. Whereupon the officer advised them to pray to a certain communist official and bread was given them after the first prayer. The effect of such subtle propaganda on the minds of children needs no comment **here** Small wonder that the leaders began to see that if their faith was to be preserved they must go to a land where freedom of worship would be granted them. Surely this is the underlying reason for the presence of these people in our midst and undoubtedly it accounts in a large measure for the warm welcome they have received from all classes of Mennonites. Had it not been for the hearty cooperation of all branches it would not have been possible to accomodate such a large number in Ontario. It is not too much to say that these people are eminently deserving of the care and attention bestowed on them.

There will be some who will wonder whether there are not outsiders who look with disfavor upon the arrival of these immigrants. It must be frankly admitted that there has been a certain amount of adverse criticism. Owing to the fact that these are not prosperous times and that there is unemployment in our cities some people apparently fear the arrival of these newcomers. It might be pointed out briefly that there has been no surplus amount of labor on the farms despite the unsatisfactory conditions in the cities and that it is the fixed policy of the distribution committee to place these people on the land. It is the country not the city which is absorbing the immigrants. While there have been several letters in local newspapers objecting to the arrival of the RussianMennonites there have also been replies to this viewpoint there being a particularly able one by a man quite evidently not a Mennonite. There seems no reason to believe that there are any really serious objections. With tact and consideration the process of absorption will go on smoothly and steadily.

What is to be the outcome of this immigration? Certainly it does not mean merely the arrival of so many men, women and children. In a large sense it is for them a venture in faith. For those who receive them it should mean an enlarged horizon, a broadened sympathy, a nobler conception of Christian fellowship. These people are bringing their own ideals and to some measure their own beliefs A mingling of their conceptions and ours should be of lasting benefit to both. It is fine to note that the doors of the churches have been opened to their pastors and services conducted by these preachers for their own people from time to time. The barrier of language is not so great. It will diminish rapidly. In fact one of the greatest needs at present is to establish language classes in which the newcomers may learn the English language as rapidly as possible. They will welcome the opportunity for they are eager to learn the tongue of this country so that they may the sooner and the better establish themselves. Adequate measures should be taken in the near future to ensure them this opportunity. It is one of the first debts we owe them. For after all we do owe them a debt. Like a ghost the question haunts us, "What if the situation were reversed?" Primarily it is not a question for us of getting so much labor. It is a question of helping our brethren. The spirit of Christian fellowship and love is the guiding light.

The Peace Conference at Lancaster

A. J. Neuenschwander

THE third conference of the Pacifist Churches was held in the Church of the Brethren, 341 N. Charlotte St., Lancaster, Pa. Saturday and Sunday August 9th and 10th. The Mennonites and Brethren of the local community attended the sessions in large numbers. The Friends were also well represented many driving per auto from Philadelphia and vicinity to attend the conference. The attendance gave proof that the interest and desire to know more about the Peace principles, was keen among the three above named Churches, but the interest shown by others, not members of Pacifist Churches, was also definitely manifest. The weather was fair and the sun seemed to shine at her hottest, but this did not keep the visitors away. It is always thus, when a topic of deep conviction grips men, they forget other things and give time and attention to the one thing at hand.

THE BASIS OF OUR PEACE TESTIMONY

The Saturday afternoon session was opened by Rev. H. B. Yoder, Pastor of the local church, Romans 12:9-21 formed the basis for our meditation during the period of worship. William B. Harvey then briefly reviewed the Peace Conference movement as it was developed during the two previous conferences, and urged as the aim for this one, more aggressive work among the Pacifist Churches as a unit toward Peace. Bishop Noah Mack showed clearly how definitely the Scripture gives us the basis of our Peace messages. He brought out the

clear thread of Peace as it runs through both the Old and New Testaments. Men must learn the Christ way even as Peter had to learn it, he said, and although it may be a slow way yet still it will be the best way because it was the way the Master chose to teach the principle. Bishop Mack laid much stress on the fact that God had all the illustrations and principles incorporated in Holy Writ and hence need to be followed. That God was still speaking and that his messages need to be obeyed was shown by Francis R. Taylor, when he spoke on the subject: "The Inward Light as a basis for Peace." The speaker pointed out how this Inward Light is not a negative, but a positive factor in a true Christian's life. He said that this Light is Christ's Substitute, and hence it will tend to alleviate hardness and harshness by substituting Love. Mr. Taylor showed how this Inward Light will change situations that may be rather grave if men will follow its leadings.

The subject: "What Is Implied in Our Peace Testimony, and What Are We Doing About It;" was treated by Wilbur K. Thomas. Mr. Thomas briefly reviewed what had been done: 1st the Government of the U. S. did listen to our requests during the War and actually did exempt the consientious objectors from bearing arms. 2nd, in a small way we have shown the world and our young people what real service is in the form of Relief Work. Now we need to drive these wedges in farther and farther, he said. We must make room for others who likewise cannot fight and kill men, so that our Government will recognize them also. Further he said, we must absolutely refuse to hate or think with contept about other nations and peoples, because such thinking has always in the past, bred war. Look for the good in men, he said and the spirit of Brotherhood will come nearer to being realized.

THE GROWING SENTIMENT FOR PEACE

We wish that we could give all the points that Fredrick J. Libby made in his masterful address in the evening, but this is impossible. He showed us a sample Primer that is being studied by the great host of little children of France in which hate vs. Germany is planted deep in the tender hearts of the growing generation of France, but what is worse he said was, that France was not the only nation doing this, but that almost every nation in Europe is doing the same thing. One can well see that such a spirit of hate will never make for Peace.

To counteract this he produced a series of Posters designed to teach regard and appreciation, to little children for the children of other lands. Mr. Libby is undoubtedly the foremost advocate for Peace, but he is willing to take time and care to build a strong foundation for lasting good-will in the hearts of boys and girls.

Thomas Q. Harrison spoke on the subject, "The Growing Movement of Peace." Many men have said; "War is inevitable." but Mr. Harrison, who represented the Youth Movement of America, said that young men say, "War is *not* inevitable." He briefly reviewed the situation as it has recently developed among the various nations and in each one he said there are the young people who are working for Peace and Brotherhood. Mr. Harrison said: "The Youth Movement against War is on the march. Will you help?" The help that Christian people can give is the Spiritual Power that comes from God by prayer.

APPLYING OUR PEACE TESTIMONY

On Sunday forenoon speakers were assigned to the local Churches where appropriate messages were given. In the afternoon a well filled house gathered for the last session. The general theme for this meeting was: "The Applications Of Our Peace Testimony." Rev. A. J. Neuenschwander brought a message on Peace as it is found in the Old Testament teachings. A careful study showed that the Law, poetry, and the Prophets all teach a definite Peace Doctrine. H. K. Ober, Pres. of Elizabethtown College, treated the subject: "Promoting Peace Through Our Schools and Colleges." He also emphasized the fact that we must teach our youth as well as the adults the awfulness of war and the blessedness of Peace; this can be done he said, in four ways. 1st Emphasize the Universal Fatherhood of God, 2nd, Universal Saviorhood of Christ, 3rd, The Universal Brotherhood of man, and 4th Spread the Church as a Missionary of Peace. J. Augustus Cadwallader spoke on "Other Methods of Promoting Peace." He mentioned five points: 1st Know *why* Peace is desired. 2nd Utilize large gatherings to spread Peace messages and literature. For example, he described a 'Peace Auto Truck' that he will use to visit County Fairs and by posters, speeches, and literature he hopes to reach outsiders and if possible win them for Peace. 3rd, use Farmer's Associations and Grange meetings as well as Business Men's Organizations to bring to them Peace addresses. 4th, Use the Newspapers. There ought to be an organization that keeps Peace in its various applications before the public continually. 5th, Write personal letters to public Officers, such as, Governors, Legislators, and the President, voicing our ideas for Peace.

The following resolutions that were adopted give evidence that we mean to keep on in the great work;

At a Conference of representatives of the Mennonites, of the Church of the Brethren, and the Society of Friends, held at Lancaster, Pennsylvania, August 9th and 10th, 1924, and representing some 450,000 people from many parts of the United States, it was

Resolved, that having been favored to confer together in three sessions, and in great unity of purpose and harmony of spirit, we are thankful to our Heavenly Father for the occasion.

We express our appreciation of this, the third Conference of the kind among our denominations, and delegate to the continuation committee still under appointment the duty of calling us together again when the cause of peace in Christ will be furthered thereby.

Resolved, that the Conference hereby express its gratitude and appreciation to the members of the Church of the Brethren of Lancaster for their cordiality in providing a place for the Conference, and to the members of the Mennonites and Brethren jointly for their hospitality in providing accomodations for the visiting delegates.

Resolved, that we believe that war is contrary to the example and teaching of Jesus Christ, and that His followers should take no part in it.

We believe that under this principle, loyal Christians are called upon to do all that can be done, individually, in groups, and in cooperation with other groups, to prevent war, by removing the causes of war and promoting a spirit of good-will.

We therefore deplore the National Defense Test proposed for September 12th, 1924, as calculated to increase reliance on the threat of force. As a defence measure, the Defense Test is tragically misdirected. We urge the President and the War Department to consider whether the defence of our country and the well-being of the nations of the world will not best be advanced by the permanent withdrawal of this plan.

Signed on behalf of the above named Conference

John H. Mellinger	**for the Mennonites**
I. N. Taylor	**for the Church of the Brethren.**
William R. Fogg	**for the Society of Friends**

Considerable literature on Peace was on display for free distribution. Many persons availed themselves of the opportunity and it is well so, but when one looked at the Denomination that was putting it out only one branch of Pacifist Churches seems to have put their principles in print—the Friends. They were liberal and generous. Is it not about time that we invest in paper, ink and the time and energy of some of our best Mennonite minds to get some literature and pamphlets out on this great subject? To an outsider it seems as though we had the Peace Principle handed down only by word of mouth. Let us get busy, send your Peace Sermons and Addresses to Rev. C. E. Krehbiel, Newton, Kansas, and thus start Mennonite Peace literature.

The continuation committee that was appointed at the Juniata Conference is still in force and hopes to serve the Cause further. Will you do your part, to write, pray and keep on working for Peace?

OUR BI-WEEKLY SERMON

Rejoice in the Lord

A. E. Kreider

Rejoice in the Lord always! and again I say, Rejoice.—Philippians 4:4.

THE epistle to the Philippians is a letter of joy. The Apostle Paul is writing to some of his highly esteemed Christian friends. The undercurrent of the thought is joy. The object of its teaching and exhortations is to create joy.

The Bible is a book of joy. Its message is born out of joy. The note of joy is found in all of its parts. Especially is this true of the Psalms,—the hymn-book of the Jewish Church. The religious life which the Bible inspires has expressed itself in all generations through song. The faith and the Spirit of Jesus Christ have been carried far and wide on the wings of song.

Jesus ,speaking of His own teachings says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Again, Jesus says, "Ask and ye shall receive that your joy may be full." Jesus Himself was a man of joy. Although the Son of Man had nowhere to lay His head nevertheless His life was radiant with joy. A despised, rejected man and yet full of joy! His joy and the joy which He gives is not the product of circumstances. No man could take His joy from Him. His earthly life began and it ended in joy. His birth was proclaimed by the singing of angels. The resurrection and the ascension were triumphs of joy. The span of years between His advent at Bethlehem and the glorious resurrection morning were filled with words and deeds of joy.

The Apostle Paul in a high degree laid hold upon the spiritual joys of life. At the time of the writing of the Philippian letter he was an old man, a prisoner in the hands of Rome, deprived of his freedom and destitute of many of the comforts of life. He could say, "I have learned, in whatever state I am, therewith to be content." Paul a pioneer missionary to the Gentile world, a veteran who labored and suffered many hardships, urges the Philippians to rejoice in the Lord.

Life is not complete without joy. God purposes this fullness of life for all. A life without joy is less than its best. God is not giving His full approval or His richest blessings to those who neglect joy. Our duty is to lay hold upon and possess for ourselves fullness of joy.

Joy is to be desired for it is strength. Let Nehemiah's words linger in our minds. "The joy of the Lord is your strength." Sighs and regrets waste the energy and hinder the usefulness of many. No man does his best when overshadowed by gloom. But when there is joy in the heart and a song upon the lips the arm is stronger and the mind is keener for service. It is our duty and also our desire to be strong. Joy is essential to sterngth.

Joy is attractive and winsome. The saddened, disheartened mood impresses no one for good. Those who go about suffering from depressed spirits win few disciples. The radiant face of the quickened soul impresses us. It is attractive. There is something fascinating about joy. It is wholesome. Joy is necessary. Christian influence depends upon it.

Joy is protection. The subtle power of temptation is broken when joy rules the heart. Joy is as sunshine. It cleanses and purifies. Disease germs cannot withstand the sun. Joy blights the springing temptation. Joy in the heart deprives temptation of the chance to do its deadly work. The mind ruled by joy will give no place for the sinful thought. The disposition whose prevailing mood is joy is not liable to the terrific attack of temptation.

Joy lightens burdens. Heavy responsibilities are borne with increased ease by those who rejoice in the Lord. Our burdens are heaviest when our spirits are low. Joy lifts the load. Joy also tends to lighten the heavy burdens of our fellow-companions. A neighbor a friend, a brother is carrying a heavy load. Such a

one needs a companion of good will and good cheer. To add a feather-weight to his already heavy burden to say the least is very unkind. But to bring to him brightness is a Christ like service.

Joy is our duty as children of a kind heavenly Father. Many know little more of our heavenly Father than what they see in us. If our God is a God of joy, joy should always be prominent in the lives of His children. Men will not know God aright unless we live aright. The scripture injunction is, "Glorify God." We glorify God by joyous living. Men are led to see that the Father is glorious and that it is a joyous privilege to be His child. As children of God a loving service which we can render is to rejoice in Him.

With a Christian joy is largely a matter of choice. Joy may be cultivated. It is an essential element of our dispositions. The disposition of a man in no small measure is the result of his daily moods. Begin the day in joy. "Rejoice in the Lord." Fix joy as the prevailing attitude of heart. The Father desires this of us. "Rejoice in the Lord always, again I say Rejoice."

—o—

The First American Kitchen in the Ukraine

(From the Diary of a Relief Worker)

Mar. 11, 1922. *Alexandrovsk.* Today the first food actually arrived—six cars of it. Now we can work. We want to begin feeding in both the Chortitza and the Molotchna settlements just as soon as possible. We had the cars shifted to the warehouse, where we have a big loading platform, took out a small amount of food and readjusted the rest so that the various kinds of food were pretty equally divided in two sets of three cars.

March 12. Today is Sunday, but I spent most of the day working on the documents which must go with the two food shipments—they must go tomorrow. The chauffer took K..... of Schoenwiese to Ekaterinoslav to see if the ARA food packages, which have been sent from America for Schoenwiese, have arrived. They will help so much when they come.

March 13. The Nicopol committee came in today and gave a long and distressing report of conditions there. They are going to be hard to reach, because they are so scattered. The cars of food all got away today, and the three for Chortitza ought to get there this afternoon.

March 14. We had word that the cars are at Chortitza and that the food is being sent out to the villages today.

March 15. Chortitza. The auto wasn't back from Ekaterinoslav this morning, and I wanted to come to Chortitza. Mrs. D.... happened to be going to Osterwick with a team, to visit her sick sister, and was passing within a mile of Chortitza, so I came out with her. I spent the whole evening working with D...., the chairman of the committee. They hope to give the first meal in the Chortitza kitchen tomorrow. How glad we can be now that our people in America were so much concerned for those of "the household of faith" here in Russia, and so willingly gave the means, that in this hour of terrible need the food is actually here to save the lives of our starving brethren.

March 16. The great day has arrived—the day for which the hungry people here have been praying and looking so longingly and we too, only it cannot possibly mean as much to us as to them, because we have not felt the gnawing hunger that they have through these long winter months. The first kitchen began to function today—the first American famine kitchen to open in the whole of Ukraine. One wishes that there were a thousand of them! I worked in the office of the committee this morning, and about ten o'clock D.... took me over to the kitchen nearby. When we got there a crowd of children was already lined up outside. Many of them had only rags on their bodies—the bare skin showing through at places—and sandals on their feet but they were thinking of the meal they were going to get. The building which is being used was formerly D....'s own home—and a very comfortable one. He is now living in a few rooms in a mud-walled house, in which one of the workmen in his lumber yard used to live.

We visited the basement of the kitchen first, where they were cooking the food. Everyone over here has a big built-in iron or enameled kettle, to heat water for various purposes. They are using the kettle that was here, and have added three more large ones, so that they can cook for about a thousand persons at once. They have borrowed a great many small tables and benches, to put in the rooms on the main floor, where the people will eat.

At eleven o'clock—the time set for the meal—the rice which they had prepared was pronounced ready, and the cook's helpers carried some of it upstairs. The master of ceremonies—the chairman of the village committee—opened the door, and the children crowded in, each with his plate and spoon and an enormous appetite. As they filed past the improvised counter they presented their tickets to be punched, received a portion of rice, and passed on to the tables to eat it. Sometimes they came in little groups; a poor widowed mother with several small children, one hungrier looking than the other; or perhaps a girl with several smaller brothers and sisters to care for. And how they did eat! I have never before in my life seen a group of people that were so hungry. And to see the mothers, many of them with tears in their eyes, watching their children eat the first wholesome food they had had for a long time, was a sight worth months of waiting and trying to get into Russia to do just this kind of work.

Things did not go very orderly today. It was hard to know just how much to give each person, so that there would be enough for all. But they will soon learn that. Just so the next shipment of food arrives in time so that we can keep the kirtchens going, now that they are started. The present supply will last only two weeks for the three thousand we want to feed. A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

A Hindu's Testimony

The founder of the Hindu Missionary Society, Mr. G. B. Vaidya, just before his death in 1921 paid a tribute to Christianity which should challenge the earnest effort of every devoted Christian. In an article in The Hindu Missionary he says:

Once a Christian missionary professor in Northern India said "We are here and have opened schools and colleges, in order that from North to South and from East to West, India may soon become a Christian land" This is very frank. It should be repeated in temples and public places and in Hindu journals, as often as possible, in order to make Hindus work to prevent the Christianization of India. But the Hindus are blind and foolish. They won't work. The Christian missionaries will one day triumph. They will have their desire fulfilled. The last Hindu will be baptized. India will become a Christian land. And why? Because the Hindus are blind and foolish. The Christians are laboring hard to Christianize India. They obey their Master.... Hinduism has become helpless and powerless and lifeless; being too much left in the hands of a class that is ever afraid of losing its caste supremacy. It loves stagnation and status quo. It has ever opposed reform..... The Christian missionary prays and educates and heals and nurses and feeds, in order that India may become a Christian land.....Hindus would do well to remember the real object of the Christian missionaries. It is to Christianize India. Therefore if they desire to avoid the results, they should have their own schools and colleges, and never send their boys and girls to the Christian missionary schools. Especially the girls; for, if girls become Christians, they are so many Christian mothers.

A Catholic Bishop's Testimony

A striking tribute to Protestant missionary work in South America was paid by a Roman Catholic Bishop at the Eucharistic Congress held in Santiago, Chile, last year. One day the topic for discussion was, "What shall we do with the Protestants?" During the discussion, one man in the spirit of the old Inquisition days said: "Let's burn them at the stake, and get rid of them!" Others spoke in about the same way, until finally Bishop Edwards rose and said; "Brethren, say what you will about the Protestants, but they have three things that we may well learn from them. They have a clergy whose life is above reproach, whereas ours is the laughing stock of the whole country. They preach and they practice temperance and we ought to do the same. They have the open Bible, and they put it into the hands of the people."

From Our Field In South America

In a personal letter dated July 30 one of our Missionaries says: "Weather is cold now. We have ice every day and heavy frosts. This is the hard time of year for the poor. So many of them are out of work. It is a pretty sorry life that some of them must live. We are still figuring hard on the industrial problem. Every bit of the old clothing we can spare is needed for the poor

"The work has gone forward during the year. We are glad for that. There are quite a number on the waiting list for baptism. I now have several classes to whom I give instruction. I visited a neighboring town last week and as usual came back burning with anxiety to open work there as soon as possible. We are getting another young man into the work soon. We already have one single young man giving all his time to the work. Both of them will have to study for several years before they can be full-fledged workers."

From Our Indian Field

Under date of July 14 one of our workers writes: The rains came late this year but they are on in earnest now. We had our first monsoon shower on June 30th, had a light shower on the 20th but that did not amount to much. All of the missionaries who came home in June had to come through the heat. We are all looking forward to Bro. Ressler's visit this fall. Hope there will be nothing to hinder his coming and that someone else can come with him. The Indians will be very glad to see him."

Another writes: "Evangelistic work is just as interesting as ever. We are very short of missionaries and Indian workers both."

From Java

The Mennonite Mission on the Island of Java is conducted by the oldest Mennonite missionary organization. According to The Mennonite this mission in Java has a membership of 1250 with 1000 children. To this number is added about 2000 more persons who come under the influence of the work of the mission through preaching and other activities. There are 20 mission schools with 46 teachers and over 1000 pupils. The. Leper colony of the mission numbers about 150 patients The mission also has a large hospital with accomodations for 200 patients and two smaller hospitals with beds for from 50 to 60 patients. Forty native nurses are needed to care for the sufferers in these hospitals. There is at present a great need for younger missionaries, the oldest missionary having served 46 yrs. and the youngest 18 yrs.

Java, the most important of the Dutch East India Islands has a greater area than New York State and has three times as many inhabitants, or nearly one third as many as the United States proper. The Dutch government has made a real effort to introduce modern sanitary methods into the island and is reinforcing the medical department of missionary efforts. But it must be remembered that medical service is only a small part of the battle for the uplift of Java and that Java is only one of the islands of Malaysia that would cover one-quarter of the territory of the United States. Mohammedanism is the prevailing religion, but there are wild, pagan, animistic tribes in the interior of the larger islands that have just begun to be reached by either Mohammedans or Christian missionaries.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

JESUS MAKES A MISSIONARY TOUR

Lesson Text: Mark 1:35-45

September 21

THE study today is a glimpse of Jesus at work in Galilee. The life of Jesus was a busy life. He was a worker. His powers of mind and body were employed constantly in behalf of men,—the possessed, the lepers, the outcast. He was always busy as a preacher, teacher, healer, friend. But He was never guilty of the feverish haste so common today. He did not fuss, and fret and worry. We are busy too but often with affairs that are of little real importance

Study the phrases of this lesson. Such a study will be fruitful.

In the morning. Jesus prayed in the morning. Is it wise, is it helpful to form the habit of morning prayer? The evening of the previous day had been exceedingly busy. People in great numbers had come. Early the next morning, before dawn, He quietly left the city. Out in a desert place,—a place of solitude, quiet, retirement, He spent the early hours of the day in prayer. Was He the stronger for having spent those hours alone in prayer? Morning prayers, when sincere and genuine, fit and prepare for the tasks and testing of the day.

All are seeking thee. Peter and several other disciples set out, searching for their Master. In the morning the crowd re-assembled in the street where they had been the evening before. They enquired for the Healer. But He was gone. Where? No one knew. His disciples who were seeking Him found Him in prayer. How did they find Him? Did they suspect that He had gone apart for prayer? Was it a common practice for Him? When His disciples found Him they reported, "All are seeking thee." The people were eager to see and hear Him. Why? Why are men less eager today?

Let us go elsewhere. Jesus was not satisfied to be known as a healer of disease or a worker of signs. He came to preach. He wanted to go everywhere preaching and teaching. He was eager to preach because He loved men. He knew that men need the gospel. Without the truth of the gospel men fail to attain the "abundant life." The impulse of love sent Jesus forth to preach throughout Galilee. God loved and therefore He gave. Love furnishes the real incentive for preaching and teaching. Love furnishes the incentive of all missionary effort. Even if Jesus had not uttered the Great Commission the impulse of love as inspired by Him would be constraining men to go into all the world.

If thou wilt. The leper belonged to a class that was despised, forsaken, ostraczied. His condition was desperate. He had despaired of help until he learned of Jesus. Hope kindled. He was confident. With a fervent heart he spoke the words, "If thou wilt." The fervent prayer is effectual.

I will. Pity, sympathy, compassion, moved Jesus. He was constrained to help. Although leprosy is a loathsome disease Jesus touched him. There is no need so great, there is no situation so desperate but what our Lord will say to us, "I will."

Say nothing to any man. Jesus tried to avoid publicity. He did now work for crowds. Jesus worked in quiet and in intimate ways with men. It no doubt is true, at least in a general sense, that the more lasting or permanent qualities of character and life are not required in the large mass meetings.

They came to him. The sincere testimony of one man may turn many to the Master. That was true of the healed leper. Is our testimony any less true than that of the leper? Why is our testimony less effective?

Thou canst make me clean.

———o———

OPENING PERIOD OF CHRIST'S MINISTRY

Review

September 28

WE have been studying the character of Jesus. Words, events, scenes are doorways into His life. We have during this quarter looked in upon the birth, boyhood, baptism, temptations, of Jesus of Nazareth. We have been witnesses, watching Him win His first disciples, grace a wedding by His presence, cleanse the temple of the noisy tradesmen who were desecrating its sacred courts. We have heard Him converse in a frank friendly manner with a ruler of the Jews and also a Samaritan woman. We have gone with Him to the scenes of His ministry. At Capernaum He healed the nobleman's son. At Nazareth He preached to His own townspeople. In Capernaum He healed many of their diseases. Great numbers sought Him and followed Him. Many followed Him merely to see the "signs" which he performed.

The impression of a mighty character is laid upon us when we review these scenes. It need not be urged that those who are intimately familiar with the sayings and events of His life are the ones who will worship Him and follow Him. Knowledge of this Great Galilean will move us with wonder. More knowledge will leads us to adore. Still more and deeper knowledge leads to worship and discipleship.

Paul saw the "light of the knowledge of the glory of God in the face of Jesus Chtrist." He saw God, the Heavenly Father reflected in the person and life of Jesus Christ. Paul further believed that those who revere, honor, obey the Christ will be changed into the same image. What is more heartening and inspiring than to know that there is a way open to the sincere soul to grow into the likeness of "the Master?"

There is a line in one of my books which reads as follows: "That which gets your attention gets you." This truth has been verified in every generation. When the words, deeds, the very character of Jesus, seriously occupy our attention, the power of Christ will be ours.

Many have testified that there is no character more fascinating and inspiring than Jesus of Nazareth. Certainly the power and influence of no life is more wholesome than that of our Lord's. The Son of Man stands supreme among men. The human race has had but one Christ. There are sound reasons for a devout and careful study of the life of Jesus Christ.

We thank thee, our Father, for the life of our Lord and its ever-deepening meaning to us. We receive Him as the Way, the Truth, the Life. Amen.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

THE MESSAGE OF THE MISSIONARY

Matt. 28:18-20

(Topic for September 21)

Brother Eschliman had arranged for a contributed article on this subject which, we are sorry to say, failed to reach our desk in time. —*Editor*.

CHARACTERISTICS OF GOOD HYMNS AND SONGS

Rev. 14:1-5; 15:2-4

(Topic for September 28

(*Contributed*)

IN taking up the study of hymns it may be well to clearly define the nature of a hymn. Dr. Austin Phelps suggests that any sacred poem set to music which has for its qualities, genuineness of religious emotion, refinement of poetic taste and fitness to musical

cadence is a hymn. This is a statement of the essentials of a hymn but it is not sufficiently explicit. A more practical and more useful definition is given by Edmund S. Lorenz in his "Practical Church Music;" "A hymn is a sacred poem expressive of devotion, spiritual experience or religious truth, fitted to be sung by an assembly of people in a public service.

The first characteristic then is that the hymn is poetry. It is poetical in form having meter and rhyme. It is a spiritual thought beautifully expressed in fitting words. However, all sacred poems are not hymns. Some sacred poems express a religious emotion in such an individual and unusual way, and with such intensity of feeling, that they are not at all fitted to express the emotion of a congregation.

The subject matter of a hymn must be religious. Fanciful verses, with a vague suggestion of religious meaning, such as, "Beautiful Isle of Somewhere" or "Lovely River" have no claim to the title of hymn. There is no kernel of earnest religious thought in them.

Many of the hymns have their origin in Scripture. They spring from the very fountain of God's word and like Scripture the more often we hear them, the more we desire to understand and appreciate them. The old hymn "How Firm a Foundation" sung through generations, has been a real source of consolation in affliction and was given birth through the influence of the thought in the Third Psalm. Other hymns as "Jesus Shall Reign Where'er the Sun" expressive of a Christian's hope for the future is so typical of Psalm 72 that it might have had its origin there; and "Depth of Mercy" showing penitence for sin in Psalm 51. Others, though not so directly, reflect Bible teachings in their expression of delight in the Lord Jesus Christ, of devotion to God, of thanksgiving, of adoration, of consecration, of the consciousness of God, which is after all the foundation of all religious expression. Thus an outstanding characteristic of hymns and songs is their expressiveness of Biblical truths.

A good hymn or song will also be characterized by a practicable tune. The notes will neither go above or below the range of the voice of the average worshipper. The time should be regular in form, and to be really effective it must bear the accent, have the style of musical thought natural and spontaneous to those who are to sing it. The time and melody of a good hymn are also indicative and suggestive of the thought.

It has been said that the two great books which everyone should study are the Bible and human nature. A third book might be added in which the former two unite in a new combination—the Hymn Book. E. S. Lorenz says "The truths of the Bible there find their expression in a new form. They are no longer oriental in type, based upon human experiences under different condition, and in a different intellectual atmosphere, but modern and strong with a fresh vitality." The Hymn Book is an evidence of what God can do with unregenerate human nature. It shows how the spirit can be lifted up from its worldly mindedness and its selfishness until it can look into the very face of its master and enter into the highest spiritual experiences. Someone has said, "If there were nothing else to give encouragement and hopefulness to the anxious worker in the vineyard of our Lord, the hymn book alone should make him optimistic and full of hope for the future."

The effectiveness of hymns and songs is due largely to the fact that most of them are the results of some deep human experience or the realization of some urgent need. The glad hymn of Samuel Medley is his thanksgiving song "Awake My Soul" written soon after his conversion. For this manifestation of the saving power of Christ he realized his indebtedness to God and hoped in the writing of this hymn to show and emphasize a Christian's relation toward God.

"Nearer My God to Thee" is characterized by the tender and quiet appeal for closer communion with God. The theme of the song was suggested to the author by the story of a man who had been shamefully cast into prison. Out of sympathy and compassion for the sufferer and for all those who might need God, Mrs. Adams composed one of the most spiritual and aspiring hymns in the Christian Hymnary. The best known and most loved of Charles Wesley's hymns, "Jesus, Lover of My Soul" has been a spiritual blessing to millions because of its universal expression of real spiritual experiences. The first two stanzas were probably written soon after his perilous experience in a storm at sea. The remainder is thought to have reference to his miraculous preservation when he was pursued by a mob of infuriated persecutors.

Thus the birth of most of our well-known hymns could be traced back to some deep religious experience and conviction in the lives of the authors who by means of beautiful expressions in poetic verse have made their Christian experiences real, vivid, and representative of present day practicalities.

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THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

A REPLY

It appeals to me that Bro. L. C. Miller in his criticism of Miss Eby's article on "Peculiarity in Dress: Is it Right or Wrong?" did not quite get her point. He says she is weighing the opinion of a certain writer in the "Christian Century" against the teachings of God's Word as interpreted by our church. As I understand her, she has shown how our "peculiarity in dress" has hindered us from conveying to the world our position on the question of war,—a position with which the quoted writer agrees. And from this she has shown how this same peculiarity in dress is still today keeping us from bringing the Gospel effectively to the people in needy fields and for this reason is wrong.

Bro. Miller asks some suggestive questions. I do not know whether I am competent to answer them fully, but I would like to give a few suggestions that appealed to be as being worthy of consideration at least.

1. *"Does God's Word teach us that His people are a peculiar people?"* For answer to this question I will cite you to Rudy Senger's discussion on "Peculiarity not Scriptural" in the Open Forum of a recent issue of the Exponent.

2. *"Do the New Testament Scriptures contain a doctrine of dress?"* There are two references in the New Testament that apply specifically to dress. In these is contained the principle that should govern dress,—Modesty, simplicity and economy. And the emphasis in these references is placed on the inner qualities of heart and mind. Other references that may apply to the question of dress add nothing to this principle and give no hint of form.

3. *"Are we taught by the scriptures to adorn ourselves in modest apparel?"* We need to distinguish between form and modesty. A certain form may be modest, but not all modesty is found in certain forms. Extremely low necks, short skirts, short sleeves and transparent goods are immodest, but not all women who do not wear "peculiar dress" are immodest. Peter teaches that women's adornment should be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." Women who adorn themselves in this manner are truly arrayed in modesty and shrink from the outward garb that attracts attention to themselves. I do not think it is right to assume that the women who shrink from a distinctive form of dress are worldly minded or lack in consecration. As I see it, they are truly in harmony with the spirit of the Master when he condemns the desire to display ones virtues in Matt. 6:1-3. Modesty ceases to be modesty when effort is made to display it.

4. *Should the church have authority to interpret what is meant by 'modest apparel'?"* What is meant by the church? If by the church is meant the bishops and a corps of preachers I am not sure that the authority should be wholly vested in the church. But if by the church is meant the whole body of believers, then I think it is safe to vest that authority there. It is because of this conviction, if I am not mistaken, that Miss Eby has written her article. At least it is for this reason that I am writing. Every question has two sides and the proper solution of a question cannot be fairly arrived at unless both sides are honestly looked at and considered. In this the Exponent is filling a real need. It is giving some of us an opportunity to present the other side. I think Miss Eby has presented the other side in a practical way. And we will do well to take heed if the Church is to meet her mission effectively and hold her young people.

Henry Burkhard.

Roseland, Nebr.

THIS AND THAT

Dear Brethren and readers of the Christian Exponent, Greeting. I was questioning if I would like the Exponent when I sent in my subscription, but am well pleased and favorably surprised.

Among the good things is the Open Forum, because it furnishes a place for plain talk and a chance to carry into execution II Tim. 3:16 and 17, a scripture which if heeded by church people would keep them in God's will and be a safeguard from apostasy.

Every wide awake member of the Mennonite Church is or should be alarmed and stirred to activity because of conditions which threaten the greatest division ever that occurred, which cannot mean anything less than many lost souls.

Taking for granted that other folks are just as sincere as myself, I believe and did believe for over twenty years that something fundamentally is wrong with our church. How could such discord exist among a people with good motives and hard working, all claiming to possess from the Lord that which is impossible because of the fruit?

Like the Children of Israel, so also are the people of this generation. The laity is like unto the ministry, and the teacher can't teach that which he does not possess. To tell a friend the way to a city that one had never traveled himself, could result in nothing but failure. And the statement made at the General Conference that ninety per cent of the wrong in the Mennonite Church come from the ministry verifies the opinion of the writer very nicely. But to locate the trouble and give a remedy are many times two things, so I have already hinted that something fundamentally must be wrong, how else could conscientious men go on and on and on?

The advocates of education evidently had thought out a remedy for much of the church's ailment and failure, but the remedy is as bad or worse than the disease and unless education is regenerated or the individual re-educated, as was the case with Moses and St. Paul, there remains nothing but failure because they both were a failure before their re-education, which took as long as to educate them. This is the Bible way, and God does not change, so all that expect to be used of God had better inquire at once for conditions of scholarship. And the tuition is only that which all have or did have,—I. The school is located in the back side of the desert where Moses and Jesus and Paul were examined and tested and all true Christians will follow Jesus all the way.

Let every reader of this Open Forum open the windows of their souls wide for reproof, for correction, for instruction in righteousness, that the man of God (not sinners) may be perfect, throughly furnished, to be a means to save souls.

What the censored press did to the people of the U. S. during the war is also done to the people of a church with a censored church press.

We demand a free press for the people of this country and we have it in times of peace only. This may account for a censored church press because of war in the church. Why not live by faith and let all the people know what is going on? How can the ministry have secrets and constantly demand of the laity non-secrecy, without sinning?

Criticism and judgment is welcomed by the righteous upon any statement made in this article. D. S Troyer.

Clarence, N. Y., R. D. 2.

MISSING THE POINT

Dear Editor:—

It seems to me that much of the discussion of the dress question is, under present conditions in the church, missing the point. There are a number of things which cannot be settled until we first settle the question as to whom the authority of the church belongs.

The right of an organization to dictate conditions of membership in the organization can not be questioned. The right of the Church to exercise this same authority cannot be questioned. Take for instance the bonnet question. There can be no question as to the right of the church to say that the sisters shall wear the bonnet, or to say that they need not wear it, although the wisdom of such action may be questioned.

But who is *the Church?* Who has the right to exercise the authority of the church? Does the body of the church have the right to

(Continued on last page)

Notes From Here And There

Ten members of the church and Sunday school at Thurman, Colorado, were recently killed by a severe hurricane and windstorm which swept that community. Others were seriously injured. Some near relatives of S. C. Yoder, President of Goshen College, were among the victims.

Levi Hartzler, a minister at West Liberty, Ohio, and for the past year in charge of the small church at Marion, Ohio, died very suddenly a short time ago. He was engaged in threshing at the home of a neighbor, and as a result of what is thought to have been a stroke of appoplexy, fell from the top of the machine to the barn floor, dying almost instantly.

Dr. J. H. Langenwalter, President of Bethel College, is now located at Colorado Springs, Colorado, on account of his health. An administrative committee, composed of members of the college faculty, is in charge at the college during Pres. Langenwalter's enforced absence.

John Warye, returned missionary from India, has accepted a teaching position near Cable, Ohio, and has removed to that place. Bro. Warye was forced to return from India last winter on account of the poor health of Mrs. Warye.

An all day missionary meeting was announced to be held at the Orrville, Ohio, Mennonite Church, on Sunday, Sept. 7. T. K. Hershey and wife were among the speakers.

The Daily Vacation Bible School held at the First Mennonite Church in Philadelphia, this summer, had enrolled children of the following nationalities: American 66, German 11, Italian 4, Scotch 1, Jewish 1, Total 87. Of this number, 23 were under seven years of age, and 64 were over seven.

Lydia and Lillie Shank, former students of Goshen College, who were doing work at the University of Virginia during the past summer, have decided to continue their work there during the coming year. They report that they are well pleased with the work in that institution.

Silas Hertzler and wife have changed their place of residence from Hesston, Kansas, where Bro. Hertzler held a position on the Hesston College faculty, to Goshen, Indiana, where he will hold a similar position on the faculty of Goshen College.

Lester Bixel and wife, recently returned missionaries from Africa, are spending their furlough with parents and relatives in the vicinity of Bluffton, Ohio. Bro. and Sister Bixel were stationed in Belgian Congo, West Central Africa.

Dr. and Mrs. C. Henry Smith have returned to their home at Bluffton, Ohio. after a three months trip to various points in Europe.

Samuel M. King has completed his work and received his Master's degree at the University of Nebraska. He has been elected to a position on the Hesston College faculty at Hesston, his home community.

The fiftieth annual Sunday School Convention of the Eastern District (General Conference) was held at the Zion Mennonite Church at Souderton, Pa., Aug. 23, 1924. N. E. Byers was one of the speakers.

On September first, Samuel H. Plank, for seventeen years Superintendent of Buildings and Grounds, severed his connection with Goshen College. As a whole-hearted Christian and a man of sound integrity, his life made a real contribution to the spiritual atmosphere of the institution, and although he was "only the janitor", the entire student body loved and respected him as though he had been a member of the faculty. A new superintendent comes in with the new administration.

The Ohio Mennonite Sunday School Conference which was recently in session near Louisville, Ohio, decided to support a native evangelist in South America during the coming year. A total offering for various causes of almost one thousand dollars was raised at the conference.

J. N. Smucker, one of the ministers at the Oak Grove Church, near Smithville, Ohio, expects to spend the coming year in study at the Princeton Theological Seminary, Princeton, New Jersey.

Miss Emma Bartel, who was for three years a nurse at the Bethel Hospital, Newton, Kansas, and for the last year head of the Bethesda Hospital at Goessel, Kansas, expects to leave soon for the mission fields of China.

At the recent session of the Southwestern Pa. Conference, it was decided to sell the property of the Mennonite Mission at Altoona, Pa., and to apply the proceeds to the erection of a suitable building for the same purpose at another location.

M. C. Lehman, missionary on furlough from India, was one of the speakers at the Ontario Mennonite Sunday School Conference, held near Elmira, Ontario the last of August and first of September.

The Canadian Mennonite Board of Colonization is still working on the problem of bringing 5000 more Mennonites from Russia into Canada, and a new contract has been entered into with the Canadian Pacific Railway. On the first contract $141,000 has already been paid, and $5000 more remains to be paid in the near future.

N. E. Byers, who spent ten weeks among the churches in and near Phila delphia giving Sunday school normal lectures has again returned to his home in Bluffton, Ohio. The lectures are reported to have been exceedingly helpful to the workers who attented them, and were very well received by all.

The Mennonite Mission in Argentina, South America, reports; 3 grade schools, 3 native teachers, 152 pupils, 12 missionaries, 1 ordained and 2 unordained native evangelists, 8 Bible women, 5 organized congregations, 1 other place where regular services are held, 8 Sunday schools, 25 native teachers, and 455 scholars.

An interesting and profitable Young People's Conference was held at the Maple Grove Church, near Topeka, Indiana, Sunday and Monday, August 31 and Sept. 1. A number of speakers and attendants from other congregations enjoyed the services also.

A meeting of the Board of The Christian Exponent Company was held at the Public Library, Goshen, Indiana, on Saturday, August 30. A report of the meeting will be published in the near future.

Mr. and Mrs. S. W. Witmer are again located at Goshen, Indiana, after a year spent at Bluffton, Ohio, where Bro. Witmer was instructor in biology at Bluffton College. He now takes up the same work at Goshen College.

The Vacation Bible School at Wadsworth, Ohio, reports an enrollment of 212 pupils, with an average attendance of 139.

Joe H. Detweiler, who spent some time as a relief worker in the Near East, and later visited Mennonite mission fields in India, recently returned to this country via San Francisco, stopping at a number of places enroute to his home near Volant, Pa.

J. D. Minninger, Supt. of the Kansas City Mission, recently held a series of meetings at the Sonnenberg Church, near Dalton, Ohio.

Dean Noah Oyer of Goshen College, made a recent trip to Washington, D. C. in the interests of the college.

THE OPEN FORUM

(Continued from page 303)

exercise that authority, or is that authority vested in an ecclesiastical body composed of about three per cent of the church, and these men many times not representative of the congregation which they are supposed to represent?

Until we settle the question, "Who shall exercise the authority of the church," we cannot hope to settle many of the other questions confronting the church.

Yours truly,
E. I. Culp.

Tiskilwa, Ill.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

SEPTEMBER 26, 1924.

Holding Fast
An Editorial

The Function of the Christian College

Some "Firsts" in Mennonite History

Mental Inertia

The Child's Religion

The Continual Fire
Our Bi-weekly Sermon

If There Were Only More Food!
From the Diary of a Relief Worker

The Editor's Chat

The Editor continues to receive a number of interesting letters. He would like to share many of them with his readers, but unfortunately this is not always possible, or at least it would not always be profitable, even though it might be interesting. We appreciate these direct touches with our readers, however, and it gives us opportunity to know a little better that the Exponent is meeting a real need.

Of course this does not mean that all of the letters we receive are favorable to the Exponent. But the letters which some of its most vigorous opposers write do but convince us all the more of the need of a paper which is thoroughly Christian, charitable, and free to state the various viewpoints of people who do not always see matters in the same light. Unless some of our attitudes can stand the searching light of free and open discussion in an effort to find out the truth they can hardly be expected to make much of an appeal to earnest and inquiring minds, such as we must deal with today.

A warm letter, expressing deepest appreciation for the Exponent, comes from one who has been undergoing severe inward struggles and trials and who has been forced to fight these struggles and trials practically alone because those who were nearest by the ties of nature failed utterly to understand them. Some copies of the Exponent came to notice through a friend, and a subscription and warm interest was the result.

An aged brother who writes with a trembling hand writes a letter of consolation. Among other things he says: "Don't worry about that conference resolution out west. When I was young father came home from Conference stating that the elder Bishop strongly advised the members to refrain from reading the Herald of Truth. The Bible and history prove that no people can survive who do not develop a literature of their own. We have been tired reading clippings long ago. It is such a joy to receive a paper that is all Mennonite. The various departments are splendidly managed. The Sunday school lessons are surely refreshing and should be well received. Your success is assured."

We thank the brother for his good wishes and encouraging words. Time certainly does work changes in all of us. Many of our older readers well remember the time when serious divisions and differences arose over the question of wearing buttons instead of hooks and eyes, or of wearing suspenders instead of belts. These things seem foolish to us now, but are we sure that some of the issues which are causing serious dissension and difficulties at the present time will not appear just as foolish in twenty-five years from now as do the things at the present time which split the church twenty-five or fifty years ago?

The Editor has several times heard of aged sisters who report a distinct recollection of the time when the bonnet for the sisters first came into the church. They state that the bonnet was the stylish type of headgear for women at that time, and that there was serious opposition to bringing it into use among our people because it was considered "worldly." To some of us this may scarcely sound believable, but we doubt not that it is true. Certainly the custom must have originated somewhere since the early church was founded, for we have no record that it was a part of the rules and regulations of that body.

Our aged brother also recalled the fact that J. S. Coffman was brought before the Illinois Conference in the Nineties for being too active in evangelistic work, and that he was sharply rebuked by the Lancaster Conference for holding meetings in that district. He also states that the first S. S. Conference, fostered by Coffman and M. S. Steiner, was an outlaw conference designed for young people. We are not trying to advocate that it is virtuous to oppose conferences, but merely calling attention to the remarkable changes that have come about during the last half century.

NOTE

Persons receiving the Christian Exponent regularly without having subscribed for it will hereby understand that your subscription has been paid by a friend, who desires that you read the paper and believes that you will enjoy it. When the subscription expires, at the end of six months or a year, you will be notified and invited to renew, but will be under no obligations whatever. We hope that all who receive the paper as a gift will appreciate and enjoy it.

And yet, some people today seem to think that we can hope to remain as we are, without any further changes. Even some of those who were active in bringing about some of the changes indicated above, have now decided, apparently, in their older days, that things have gone far enough. Some things have, that is true. But we can never remain static or at a standstill. Nothing can do that and live. Changes must come. And the thing to do is not to spend our time fighting the inevitable, but to try to mold and shape and guide the changing and constantly shifting methods of living and working so that they may mean the most for the Cause.

Another brother writes us asking that we stop sending the Exponent to his daughter who was the recipient of a gift subscription from a friend. He says he has a family of boys and girls in the home and doesn't need anything in the line of liberalistic propaganda. "The Exponent is not all bad," he says, "and some of its pushers may be sincere, but it is clear to me that its main object is the propagation of a modified form of modernism aud the destruction of the distinctive ideals and principles of the Mennonite Church."

No doubt our brother has read enough of the Exponent to know that we do claim to stand for the distinctive ideals and principles of the Church, but he is unwilling to accept that claim. Just what he means by a "modified form of modernism" is not quite clear to us, but he knows that we declare ourselves as standing for the evangelical principles of the Christian faith as they are generally understood and accepted today. Apparently, then, he is unwilling to accept our definite statements, and to attempt to argue or restate our position would be useless. We will therefore allow our brother, as well as all of our readers, to judge our position by the paper itself. "By their fruits ye shall know them." We hope that everyone will be able to do this in a free and unprejudiced manner, on a basis of actual facts rather than on opinion and supposition.

A CONSCIENCE AGAINST PISTOLS

An important step in the right direction has been taken by one of the largest Chicago mail order houses in striking pocket firearms from its stock. An officer of Butler Brothers said: "We have observed that a considerable percentage of the guns sent out to our customers by mail are not purchased for any lawful purpose." This discovery led to a conviction that it was against the public interest to in any way further the sale of a weapon that is distinctly a man killer. The pistol is the weapon of the crook, the maniac, the hop head, and the person of violent passions. It is indeed commendable that a great business concern has shown a conscience against the sale of pocket firearms. It would seem that the next logical step is for manufacturing concerns to develop a conscience against the making of a weapon that contributes so largely to crimes of violence.—*Selected.*

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THE

CHRISTIAN EXPONENT

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

IT HELPS

ONE is sometimes inclined to wonder whether, after all, the simple matter of one individual writing to those who are at the head of our government, or who are responsible for its laws, does very much good. Perhaps only *one* wouldn't affect matters very much, but when there are a large number of *ones* the matter is quite different.

The attitude of those in charge of the plans for observance of the recent "Mobilization Day" furnishes a splendid example of this fact. When the matter was first planned, there is every reason to suppose, something much more elaborate was intended than was finally carried out. Preliminary announcements indicated that it would be made a gala day, with practically every citizen in some way participating,—an exhibition of war strength, both military and civilian. Although it has lately been declared that it was not to be a "Mobilization Day," but merely a "Demonstration of mobilization plans," the first announcements carried a very different assertion. A number of conflicting statements have come at various times from those who are in places of high authority, showing an evident confusion and misunderstanding among government officials themselves.

It is only reasonable to suppose that the change and confusion have come about because of the pronounced and emphatic protests to the original plans as first announced which came to the government from every part of our country. The people of the United States did not want any war-like demonstrations, and they were not slow in saying so. Petitions from individual citizens, resolutions from religious and other organizations, and letters of protest from every class and rank in the country, finally convinced the President and others that it was unwise to carry the matter through as they had first intended. But they had already committed themselves to the matter and could not well call the thing off altogether, so they modified it and changed the original idea in the hope that it would be less offensive.

It now appears, just a few days before the day set, that nothing will be required of the ordinary citizen, and only those who wish to do so of their own free will are asked to take part in any way. It is to be a paper mobilization only, and no actual demonstrations are to take place. No doubt the military men will sit in their offices and gravely figure out just what they would do if our country should suddenly find a hostile army on our shores, and how they would proceed to drive them back. No doubt up to this time they have been so occupied in the arduous duties which their positions require of them that it was necessary to set a special day apart for them to do this. Now that they have done it, we hope they will be satisfied and will proceed to get into some constructive and beneficial pursuits until the time actually comes when we are in danger of an invasion by hostile countries from across the wide ocean.

But let us not forget to learn a lesson from the history of "Mobilization Day." It pays to let our government know where we stand. We may be modest and unassuming, and somewhat reluctant to let ourselves be heard, but there is no doubt that we can render a service to our fellow men and discharge an obligation resting upon us by letting ourselves be heard from on questions of national policy which vitally affect not only ourselves but others as well.

VACATION BIBLE SCHOOL

SLOWLY but surely the vacation Bible school idea is taking root among our people. At first we were inclined to doubt the sincerity of it, and next we objected that it was impractical. But a little time has disproved both of these objections, and we now face the vacation Bible school as one of the most hopeful and sane partial solutions to the great problem of providing Bible instruction for our young people that has yet been proposed.

Of course the Vacation Bible School takes work to make it successful. And it takes time too. And doubtless it means some sacrifice. But it has proven itself successful, even in our own communities, where people were willing to pay the price because they realized the importance of the results which might be attained. It is wholly a question of whether we value the results highly enough to be willing to make the necessary sacrifices to bring them about.

It has been demonstrated again and again that the young people of today are woefully ignorant of the Bible. We may believe that our own young people are not so ignorant along this line as others, and this may be partially true, but the fact still remains that they do not know as much about the Bible as they should. Of course we have the Sunday school, and it is doing excellent work, but it hardly seems reasonable to suppose that the Sunday School in one half-hour each week can give the child an adequate knowledge of the things which are of highest and most vital importance in his life. The home too is a great help in giving the child this important knowledge, but again we must face the fact that in many homes this is being sadly neglected, and the result, is that the very thing which we claim to consider as being of highest importance, we fail to implant and nurture in him as we should. It is this lack and this failure which the Vacation Bible School, when properly managed and conducted can help to remedy.

Why should it seem unreasonable or strange that young people should be brought together daily during the summer season for a few weeks in order to instruct them concerning the things that are of the highest importance to them in the life for which they are preparing and laying the foundations? How can we consistently claim that we need to send them to school for five days in a week, and nine months in a year, in order to have them learn concerning the secular things of life, and at the same time think it unnecessary to make any special efforts to instruct them along religious lines? "As the twig is bent the tree will be inclined," and it is high time that we realize the importance of giving the little twigs their proper bent religiously as well as along other lines.

We are very glad to note that a number of successful Vacation Bible Schools have been held in our own communities during the past summer, and we hope that many more are being contemplated and will successfully materialize during this coming year. It is not too early for those who are interested to start planning and stirring up interest in others. It cannot be arranged for in too short a time. Think it over, find out more about it, and do your part in helping to make a good, spirited, and helpful Vacation Bible School possible in your community next year. Write to those who have conducted schools in the past and ask for suggestions and help. Read all the literature you can find on the subject, and don't forget that earnest prayer for divine help and guidance is most important. A group of earnest and consecrated people who approach the problem in this manner, will be sure to accomplish a great deal of lasting good through this method.

———o———

OUR ANCHOR

LIFE has often been referred to as a vessel on the great ocean of Time. Tossed about by wind and storms of temptation and doubt, and buffeted at times by almost overwhelming waves of sorrow and disappointment, the outlook is often gloomy and discouraging. at other times the clouds break, the sun shines, and all is bright and cheerful. So we sail on, until finally, if our barques have been under the direction of the great Master Captain and Pilot of our souls, we sail safely into harbor at the close of our career. The analogy is a fitting one in many respects, and one which brings us many beautiful lessons and applications.

Mariners tell us that the ship which is safest in the time of storm and hurricane is not the one that is fastened to the docks and exposed to the winds, for it is apt to be pounded to pieces by the merciless waves. Nor is it the ship which is out in the middle of the ocean, for the hugh waves are apt to swallow up any but the staunchest and largest. The safest ship is the one which lies anchored at one point, so that it can swing and give with the winds and the tides, yet safe because it cannot drift away.

So it is in life. The strongest Christian is not the one who is bound down immovably by creed or ritual, so that he can think of nothing save how to meet this or that requirement, or how to live up to certain obligations and practices. Such an one misses the real spirit of Christianity, and becomes a formalist and a literalist. He is like the Pharisee whom Christ so severely condemned. He may be outwardly clean, but inwardly quite the opposite. He cannot get a true perspective, and the mote becomes to him a beam, while the beam may seem but as a mote. He may be honest and sincere, but he closes himself to the truths which God would reveal to him and confines his life to the narrow limits which he has circumscribed about himself. Instead of allowing the spirit of Christ to so throughly dominate his life that the outward manifestations are the natural outgrowth and result of the inner life, he reverses the process and seeks to make the outer life conform without the true inward spirit. He is the boat at the dock, tied down so it cannot escape the fury and lashing of the waves, with the result that it is pounded to pieces.

Then, there is the other extreme. There are those who are floating about on the sea of life, unattached to

anything substantial, and at the mercy of every wind and influence that comes along. When the wind blows in one directon they drift away, and when a contrary wind blows they go the opposite way. They have no firm and settled convictions, no fixed and stable goal toward which they move. They are the little ship in the middle of the ocean which is apt to be swallowed up and lost by the monstrous waves all about it.

The strongest Christian is the one who is firmly anchored to God through Jesus Christ. He is able to adjust himself to changing conditions, and is willing to work in the most favorable and effective manner, but never loses his grip on Jesus Christ. His anchor holds, in spite of the furious waves and the tempestuous seas. And in that anchor he places his confidence and his trust, to the extent that he does not fear, but rests secure in the thought that he is safe from all harm and danger. Such an one can do really effective Christian work.

Let us not be the ship lashed down to the dock, nor the little vessel tossed about by the storms and tempests and having no place of security. But let us meet the storms of life with an anchor to the firm rock Jesus Christ and thereby allow His peace to rule in our hearts and His purposes to guide our lives.

———o———

HOLDING FAST

THE quality of tenacity, when tempered with a sincere desire to receive the truth, is a most valuable one. The admonition to "Prove all things; hold fast that which is good," will often prove to be a real safeguard when rightly applied. "Stick-to-it-iveness" is one of the vital elements of success in any calling in life. A dominant purpose to which one may cling with might and main in spite of all that may come to discourage or sway us is absolutely necessary in these days of luxurious indulgence and shocking extremes on the part of so many people. And the ability to cling to this noble purpose in spite of every temptation and difficulty and in the midst of hardships and disappointments is one of the tests of sterling character and real Christian experience. It is the duty of everyone to "Hold Fast" to the best he knows and believes, and none can relieve us of this responsiblity.

But just as there is a kind of patience which is not a virtue, so there may be a tenacity of purpose and a determined "Holding fast" which becomes a hindrance and a stumbling block both to our own individual advancement and to the highest common welfare. As someone has said, "It sometimes is difficult to tell where a stiff back-bone ends and a stiff neck begins." The former typifies the persistence and tenacity of purpose about which we spoke in the first paragraph, while the latter means pure stubbornness and a selfish desire to carry a thing through which we have started, regardless of whether it be proved right or wrong. It is needless to say that such an attitude as the latter is never justifiable. It is frequently the cause of much of the difficulty and the trouble between individuals and groups.

Fortunately, there is a way by which we may determine which are the things to which we should hold fast and which we should never leave go. They are the eternal principles of truth and right and godliness which are set forth in the Bible, the Word of God. All of our practices and beliefs and applications must conform with these principles. In so far as they do, we are fully justified in "Holding Fast" even when all men disagree with us. There is sometimes a practical difficulty, however, in determining just what are the correct applications of these principles to our everyday life and conduct, and it is just here where mistakes are often made. But the general standards and principles we can always have, and they never change.

The life of Paul is a splendid example of Christian persistence and steadfastness in spite of difficulties and discouragements which might well have baffled a less determined and consecrated individual. It also illustrates the case of a sincere but mistaken person, for in his early career he was a bitter opponent of the religion for which he later gave his life. The saving virtue in Paul's life was the fact that he was ever open to the Truth, and when it was revealed to him that his course was wrong he was ready and willing to make a complete change and go in a contrary direction. Then, when he had his face turned in the right direction and was absolutely sure of his ground he became Paul the indomitable apostle of Jesus Christ whose great ambition and duty was to carry the Gospel into the parts where it had not yet been known, and who fulfilled that duty in spite of severe handicaps and great opposition. It is with peculiar fitness and propriety, therefore, that he comes with such words as "Prove all things; hold fast that which is good."

No doubt a great part of our difficulty today is that too many of us seek to "hold fast" to our own particular views and interpretations, regardless of whether they are right or wrong. Of course we do not admit that they may be wrong; we are sure that they are right. We have succeeded in making ourselves believe that so firmly that we feel ourselves martyrs to the cause when other sincere Christians take issue with us. But let us not forget to "Prove all things", and to keep an open and a receptive mind, free from all bias and prejudice, and ready to accept what God may reveal to us. Let us not forget also that it may be possible for others to hold fast to the same principles and truths to which we profess to hold, and still differ from us in their particular application of these principles and truths. It is well enough to hold fast to our convictions and beliefs if we believe them to be right, but let us not be so dogmatic about them that we close ourselves entirely to the possible revelation of additional light and new truths. And let us remember that while we are responsible for holding fast to what we believe to be right, Paul here says nothing which can by any means be construed as a command to hold others fast to our ideas. On the contrary, Pauls advice applies to them in their own convictions, just the same as it does to us with reference to ours.

Christian steadfastness is a worthy virtue, an inval-

uable asset to character. Its cultivation is worthy of our best and most serious efforts. But let us be sure that we do not mistake pure stubbornness for steadfastness, or ignorant bigotry for enlightened knowledge. "Prove all things, hold fast that which is good."

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The Function of the Christian College

N. E. Byers

A Christian college! We are reminded at once of a challenging question that comes from two sources —Can a college be Christian? There are those who are afraid that scientific study will endanger the faith of the Christian in devine mysteries and revealed truth. On the other hand there are scholars and educators who believe that any institution that has any ulterior aims other than pure scholarship will not be free to promote science and seek the truth in an unhampered fashion.

The Christian educator, however, believes that life is one and that it is fallacious to thus find conflict between any of man's highest interests. All truth is one and makes for spiritual freedom, and doing the will of God is a prerequisite for knowing the truth. The Christian scientist believes that the heavens declare the glory of God and that by considering the lilies he can learn to trust his heavenly Father, and he also realizes that the fear of the Lord is the beginning of wisdom. The Christian college is therefore built on the confidence that intelligence makes better Christians and the Christian motives make better teachers and students.

But what makes a college Christian? The most obvious features no doubt are the daily chapel exercises of devotion and instruction, the Bible department as an integral part of the curriculum, the increased religious and missionary activities of the students, and the domination of the social and recreational life by the Christian spirit. These are no doubt very vital factors in the training of the Christian character, but merely adding these features would be adding the activities of a Christian church to a secular college, rather than making the college truly Christian.

All fields of knowledge are understood and taught from the viewpoint of a Christian philosophy of life. History is regarded as the account of God working out his plans among men and nations. In science we think God's thoughts after him and conquer nature not merely to promote our material interests and much less to make warfare more destructive, but rather to make nature minister to the highest welfare of the whole man and of all men. The social sciences teach us how we can live together as Christians in our civic, industrial, national, and international relationships rather than promote selfish and nationalistic interests. Poetry, music and art are intimations of the perfection of all things in God. Philosophy unifies all truth gathered from different fields of knowledge in harmony with a true Christian view of the world and of life.

But, why should these institutions be supported by the whole church at such great expense when only a few, comparatively will receive the direct benefit of the training? We can ask the same question in regard to the great state universities. How does the state justify the expenditure of millions of dollars by general taxation when only a few thousand attend each year? Is it for the benefit of these few that all must pay? No, the state has no special interest in these few. They train the few for the benefit of every one in the state.

This can be illustrated by the work of a state school of agriculture. All are taxed that a few may be highly trained in scientific agriculture. But these few are employed as high and normal school teachers who in turn reach large numbers of young people many of whom in turn teach many more in the elementary schools. Others serve as county agents, farm bureau officers, institute lecturers, writers for farm journals, managers of large farms, etc. Thus, much that is taught to a few in the university becomes the possessions of all farmers of the state. The average farmer of today knows more about scientific farming today than the best experts knew when I was a boy on the farm. Indirectly the business men and all the consumers benefit by this increased production.

What will finally become the possession of all the people must first be well taught to a few. If religion is to become increasingly an integral part of our civilization and our churches be raised to higher standards of efficiency a few must be trained so that the church and society as a whole may receive the benefit. This is accomplished, in the first place, by training the workers in the special religious callings, such as ministers mission workers, teachers of religion, and authors. If all of our teaching of religion in pulpit, school, and press is raised to a higher level, the thought of the whole church can in a generation be so improved as to make it seem that every member has had several years of school training. It would not be difficult to point out congregations in most communities where the contrast would clearly illustrate this point.

But the majority of college students enter secular callings and many become prominent in their communities because of success in these vocations. The Christian college aims to so educate these persons of influence so that they will count in injecting the Christian ideals into our social order through their daily occupations and also become efficient lay workers in the church. If you have, in your church, lay men who are leaders in the community as superintendents of schools, high school teachers, physicians, lawyers, editors, bankers, merchants farmers or home-makers you will find it much easier to mold the whole life of the community in accordance with the ideals of the church and win the young people to Christ and the church. Thus by raising the ministry of the church to a higher level of intelligence and efficiency and interesting the community leaders in the work and ideals of the church the Christian college by training

comparatively few benefits every one in the church and the community at large.

We have been saying Christian college and it is true that some of our best Christian colleges are not denominational. Would it not be advisable, for the smaller denominations at least, to use these institutions rather than support their own at such great expense. We are learning that colleges are very costly. The General Conference Mennonites recently approved a plan to raise $1,000,000 to fully equip and endow Bethel and Freeman colleges and to pay their share for doing the same for Bluffton college. The "Old" Mennonites have recently advocated plans that look toward raising $1,000,000 for Goshen and Hesston colleges and Eastern Mennonite School. Thus it seems that Mennonites, in general, are convertd to the idea that we must have our own schools with ample support, and this in spite of the fact that it will mean real sacrifices for perhaps not more than 6,000 members to raise more than $2,000,000 in the next few years in addition to raising the current expense funds while these amounts are being raised and invested.

All denominations agree that if they wish to promote their own principles and have a strong, loyal and united leadership they must train their own leaders. Principles held by all protestants are common knowledge and can easily be learned by anyone anywhere. But those that are peculiar to a denomination must be well taught by the denomination itself, first to its leaders and through them to all the members because these are the ones that are difficult to maintain against the prevailing opinions. It is also important that our leaders be trained together, so that they learn to know each other and get similar views and thus be the better able to work together in the church. I have no hope for the future of any church that will not train a large majority of its own leaders.

The church thus trains youth to be loyal to its own beliefs and institutions, and yet the nature of education is such that we must expect that trained intelligence, with a sincere desire to find the truth, under the guidance of the Spirit of Truth will, in the course of time, find new viewpoints which in the long run will change the positions of the church. This always creates a situation where differences of opinion arise and the unity of the church may be endangered. But this is the price of true progress. It is not a question of authority. Truth can not be decreed by a vote of a conference or a college faculty but among sincere searchers for truth, the truth is sure to prevail. In my boyhood days I am sure that even the Mennonite ministers spent more for tobacco than they did for missions. But, in the course of time, more knowledge of the effect of nicotine on the one hand and of the needs of the non-Christian world on the other and of the teaching of the scriptures applicable to these problems has made a radical change in the attitude of the church on these questions. There were of course serious differences for a time but in the end truth prevailed. Consecrated intelligence will find new truth and follow it and if a college has any excuse for being it must succeed in increasing the amount of such intelligence. Error also will appear, at times, but this may best be combatted by truth in the spirit of love rather than by the hasty exercise of authority.

For the purpose then, of giving our youth the best possible opportunity for making the most out of their lives and of training a strong, loyal, and united leadership for a church growing in the knowledge of the truth and in the power for service, we conclude, that we need strong denominational Christian colleges. As a Mennonite church, just getting started in this work, may we learn to co-operate, under the guidance of an all wise Providence, in building wisely these institutions for Christ and the church.

Some "Firsts" in Mennonite History

THE FIRST MENNONITE TOWN.

The Birthplace of Mennonitism— Zurich, Switzerland.

Harry Weber

JUST as every person has a birthplace so also do important movements originate at some particular place. The town of Zurich, Switzerland cradled the movement which resulted in the Mennonite Church. The Reformation Period gave birth to three denominations. Zurich has the honor of being the birthplace of two of these. When the Roman Catholic Church became so glaringly corrupt the laity of Europe found it necessary to rebel at her practises. Luther of Germany lead the way for his people in 1517. He was soon followed by Zwingli in Switzerland. The northern part of Switzerland where he labored was German in language and in spirit. When the denunciation of Rome came, Zwingli was in charge of a church in Zurich which became the center of the movement which soon spread through the northern cantons and resulted directly in the so-called denomination, "The Reformed Church." It exists in America today with an adherence of 200,000. Some of Zwingli's original followers felt that he had not carried his reforms far enough and not being able to persuade him to do so they began a movement of their own. This movement grew into the Mennonite Church which has in America a following of 100,000 at the present time.

This article is not to be devoted to the movement as such but rather to the place that gave it birth. Although Switzerland at the begining of the sixteenth century was not as yet a political unity, yet her natural boundaries gave her a spirit of independence. This also partly accounts for the spirit of individuality which is such a prevalent characteristic of Mennonites. A description of the sixteenth century town of Zurich is not available but a view of the present town will throw some light upon it for the medieval city was as proportionally advanced as the present city is. Zurich was always a leading city. It was in the original union which resulted in the Swiss

Confederation. Today it is the capital of the canton of the same name which is the second largest and the richest of the twenty-five cantons composing the Swiss republic. The city is the largest in Switzerland having a population of 200,000. It has a commanding position on the outlet of the beautiful lake Zurich. Its climate is mild and healthful. Many houses still exist that are historically and architecturally interesting. The new part of the present city has very fine streets some of which are considered the finest in Europe. It has an elaborate school system requiring a budget of one million dollars to finance the primary and middle schools. The famous Swiss National Museum is located there. It is a great center of continental traffic with a railway junction for traffic in all directions. The city dates back to prehistoric times. Christianity was probably introduced in the early Christian Era by a Roman legion.

Just as there are few Christians in the mother country of Christianity so there are few Mennonites in Switzerland—less than fifteen hundred. It is a sad fact that the very town that gave the Church birth does not even have a church-house but the Roman Church which both they and Zwingli opposed has in the last few decades been doubling every ten years and had several years ago twenty-four priests officiating in its cathedrals. But in spite of this pitiful change in the birthplace of Mennonitism let us all trust that the birth was not in vain.

(Next issue: The First Day)

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Mental Inertia

Rudy Senger

"The search for truth is not half so pleasant
As sticking to the views we hold at present."
—*Anonymous.*

"Of making many books there is no end, and much study is a weariness of the flesh."

—*Solomon.*

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

—*Isaiah.*

"It is astonishing to note how nations and churches can be smitten for centuries with a paralysis of mental inactivity; how they can suffer custom to lie upon them with a weight 'heavy as frost, and deep almost as life'—how they can allow themselves to be crushed under false systems of belief and morals, without so much as once inquiring on what these systems rest. We are sometimes driven to think that men in general will endure anything rather than the honest pain of facing great questions for themselves."

—*Farrar.*

But Paul urges the Romans to "Let every man be fully persuaded in his own mind," and the Thessalonians to "Prove all things and hold fast that which is good."

OUR religious inheritance is not sound and complete, ready to be accepted without any further consideration; for tradition is not an unmixed good. While it brings with it many things tried and true, it just as truly brings with it much that is worthless. For in the course of generations, there accumulate many false notions, as well as practices that have outlived their usefulness. Even Christian doctrine is not handed down from the past in absolute purity. Current issues and new propositions from the past in likewise should not be accepted without a diligent investigation as to their soundness and inherent merit.

So it is ever necessary that each generation discriminate anew between the valuable and the worthless in religion. Each one must come to recognize for himself those principles that are of eternal worth as distinguished from those practices that are only temporary in character. Every individual believer should know his Bible and be personally familiar with what is sound doctrine and what is good and right in Christian behavior.

This however is not an easy task and many shrink from the responsibility. This disinclination—this mental inertia—suggests a dependent state of mind, or as Farrar pictures it: "A paralysis of mental inactivity." But call it what we will, it still persists as a deterrent factor in our church and community life. It is not the peculiar fault of a particular time or people, but a tendency quite universal in character.

This inertness of mind is represented by two opposite modes of reaction. Some will accept their religious inheritance without investigation, thoughtlessly clinging to antiquated customs under the delusion that they are loyal and steadfast. Others will evade the issue by casting aside all that comes from out the past, abandoning themselves to every current fad under the false notion that they are up-to-date. They seldom develop into strong and efficient characters. Both classes are numerous enough. Such people ever incline to follow external and material interests which detract so much from the more spiritual principles of virtue and integrity. They have for the most part no minds of their own and simply drift with their crowd.

But people are not destined *en masse*. No one will be saved or lost on the ground of his factional affiliations. John the Baptist warned the Pharisees that their Abrahamic ancestry avails nothing; for "God is able of these stones to raise up children unto Abraham." Whoever does not exceed the righteousness of the scribes and Pharisees can "in no case enter the kingdom." So being "just as good" or "no worse" than certain others is no ground for justification (Cf. 2 Cor. 10:12). Whoever cannot be condemned according to his individual record, will not be lost because he has been blacklisted. Jesus was listed with "publicans and sinners", but he was without sin, and his cause lives on. Just because someone has been branded a "modernist" need not prove fatal, unless he himself be unsound. No loud profession of "Lord, Lord," nor yet of "fundamentalism," can guarantee to anyone eternal salvation. Judging people by these

factional "isms" rests upon no basis of justice, for each one must stand or fall according to his individual case. So the Bible teaches. Prov. 24:12. Jer. 17:10. Mat. 7:21 and 16:27. Mark 9:38-40. Luke 13:1-5. John 10:16. Gal. 6:7,8. 1 Pet. 1:17. Group affiliations are secondary considerations at best.

Individual responsibility represents a serious proposition. Paul states it definitely: "So then every one of us shall give account of himself to God." When individuals are to be held to account, then they must also know for themselves what is good and what is sound. For to deny anyone the right to think for himself, and then hold that one responsible in judgment, would be very unjust.

Christ never intended that his disciples should continue as dependents; for He would have them to be the salt of the earth and a light to the world. Paul rebukes the Corinthians for their spiritual delinquency, calling them babes, when they should have attained their maturity as spiritual adults. The writer to the Hebrews chides his readers, that when they should have become teachers, they had need of doing the elementary principles over again. Peter admonishes each believer to be ready to give a reason concerning his hope. This standard presupposes personal conviction and individual research.

This however does not justify an *exclusive* individualism, for no man is sufficient in himself. He is ever liable to err. He is never free from bias nor immune to prejudice. While he needs their help, he cannot leave his convictions to the custody of others, not even to the preachers, who like himself are also fallible creatures. The diligent application of his own mind is the first essential. And yet teaching and preaching are also requisite to our conviction. But merely being preached to is one direct cause of weak churches. Paternalism in teaching will cause spiritual pauperism, just as surely as any injudicious charity unfits some people to earn their living. Depending on charity is not honorable for those with normal minds. Being "poor in spirit" should not make us helpless but teachable. Shelving our endowments, "wrapped in a napkin," was disapproved by our Lord. He praised those who "gained by trading." We must invest. We cannot delegate this duty to others without impoverishing our own faculties. We must think for ourselves. We have every reason also to counsel with others—to gain by trading.

Both individual and shared thinking are indispensable to safe conclusions and sound convictions. "Where no counsel is, the people fall; but in a multitude of counsellors there is safety." Some one added: "If they be *wise* counsellors." But a *multitude* of counsellors is in itself a matter of wisdom and safety. Even those otherwise minded are ever apt to sense and to point out the defects. He who must first qualify his counsellors is likely to select those who are of his own mind, as did Rehoboam, only to be confirmed in his position, misconceived though it may be.

Much as we may hesitate to submit our problems to this test, it were better that all papers be placed on the table, face up. He who mistrusts such frankness may be consciously entertaining some untenable idea; or else he has not yet learned the real value of a free interchange of view-points. That which will not bear inspection evidently needs correction. Once we can honestly and fearlessly view our own conceptions from the angle even of our opponents, are we competent to fully interpret our own minds.

The Church can never accomplish its mission in the full measure of its essential character, unless there is a body of members whose lives are impelled by personal conviction and whose conduct is restrained by a virile conscience. The Bible therefore must not be chained, nor lay convictions be suppressed. The unobstructed sunlight of the Holy Spirit and the free atmosphere of inquiry and counsel are the only mediums in which truth may be fostered in its highest purity. Mental inertia can only furnish the musty shadows so conducive to the microbes of confusion and disorder.

What then, may we infer from these words? "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

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The Child's Religion

Lydia L. Burkhard.

THERE are many people who question whether there is any such thing as the Child's Religion. But observation and experience have taught us that the religious instinct manifests itself very early in the life of the child. This, if appealed to properly, will receive a genuine response. How naturally the child can "play" Sunday School, and how the dolls must take part! The teaching program, the songs and the simple devotional hour each receive their attention in turn. It seems that anything of a mysterious nature and that calls for reverence, appeals to the child however restless he may be under ordinary circumstances.

The question of when we ought to begin to teach the child religion is asked by many parents. One writer has said, "as soon as he is born," meaning rather beginning at once to lay the foundation for a religious character and life. The child's religious training should not be delegated to the Sunday School alone—but the Sunday School serves to "help out" a little later on.

The home is the foundation center for the religious character and life. In order for the child to have a normal spiritual development, the home certainly should be such as to afford this. An atmosphere of good-will and cheerfulness will help prepare the child for more direct religious training. The parents should seek to build up a bond of sympathetic understanding between them and their child. "Become as a little child" once more and understand him as far as is possible. And when the child reaches the period when actual teaching about God begins, the foundation may be such as will give him a right concept. He will learn to know God as one who knows and understands and helps as the parents have done.

It is hardly possible to separate the child's religious nurture from his home training in the early years, so nearly are they one. In fact religion *is* life at its truest and best. And religious training is training in a way of living, rather than so many facts and formulas to be learned. No one's religious life ought to be, nor can be, an entirely separate thing from the whole. But it should be so woven into the whole structure as to make it rich and strong. So with the child. His religious emotions and feelings will develop as a part of the whole range of emotions and feelings. Religion, so nurtured, will be most natural for him.

The child will unconsciously absorb religious impressions almost before the mother is aware of it. . The bedtime prayer and giving thanks at meal-time are times when most children will just naturally take a reverential attitude, unless, of course, outside influences hinder. Our own two-year old daughter is often in readiness at meal time with bowed head and clasped hands when we hardly thought she realized that anything out of the ordinary was taking place. Of course a child so young, or older by several years, does not understand much of what is going on, but does seem to realize that something wonderful is taking place, and that it has to do with something great, which he will later on know as God. It naturally creates within him a desire to be quiet and this in turn will become a feeling of reverence as he grows older. These early impressions are of inestimable value to the child.

Usually at about the age of three years the child begins to wonder about God. His questions from that period are often most baffling, His logic is good, and he is not satisfied unless his parents are also. It is often difficult to give answers that satisfy, but he should not be put off repeatedly until "he is older" as is so often done. The child will invariably feel that he has not been dealt with fairly in receiving such an answer, nor indeed is he. God should be taught to the little child as One who is great and good and Kind, and One who makes things beautiful. The great out-of-doors gives a splendid opportunity for teaching lessons about God. We may tell of how God gives us the bright sunshine, the rain, the pretty flowers and the birds. How he cares for the horses, the calves, the cows and the chickens by making everything grow so they may have many good things to eat. One day four-year old Ruth asked, "Why does God make it so hot? it don't feel good." Mother answered, "God makes it warm after the rain so that everything in the garden and fields can grow and then we'll have more nice things to eat, so will the horses and cows and pigs." She was satisfied and seemed to think God was doing just right.

The little child is naturally trustful and is open-minded to truth in any form its parents may choose to give it. Many Bible stories can be told them in the mother's own words and relating their setting to the little one's own environment, and they will not soon be forgotten. The instinct within the child to respond readily to anything mystical in nature makes it quite an easy task to teach him religion, but one weighted with a wonderful responsibility and opportunity. It seems that up to the adolescent period, direct religious teaching is not so often practical, but up to that time it is rather a period of training the child to become religious. This preparation then, consists of helping the child cultivate such feelings and habits as will be in harmony with the religious impulses when felt. And these in turn are as a cornerstone in the character which the Master Builder can put to good account as the years of usefulness unfold.

OUR BI-WEEKLY SERMON

The Continual Fire

W. B. Weaver

The fire shall ever be burning upon the altar; it shall never go out. Lev. 6:13

THE book of Leviticus is the book of the priests. It is a manual of religious ceremony composed for the guidance of priests and worshippers. It is almost entirely a book of ceremonial laws. Chapters 1 to 7 deal with holy sacrifices. Chapters 8 to 10 deal with holy priests. The rest of the book deals with holy people. Although this book may seem dry and uninteresting yet it states ideals and standards that are worthy of consideration by Christians. The many ceremonial regulations were given to impress upon the hearts of the Israelites a sense of the holiness and grace of God, of the hatefulness of sin, and of the need of cleansing and restoration. The theme of the book is a holy God, dwelling amid a holy people in a holy land.

God has always attempted throughout the history of humanity to reveal Himself to His people. In every form of religion we find emblems and symbols to represent spiritual truths. And so among the Jewish people we have altars and sacrifices to represent the fellowship and communion of the believer with God. God created man in His own image and therefore man wants to worship God. In the scriptures we read of the altar of Abraham; the tabernacle of Moses and the temple of Solomon and Herod. Jesus said concerning this temple it is a house of prayer. And so today from the simplest meeting house to the grandest cathedral we find man assembling to worship God. The world hungers for God. Philip said "show us the Father and it sufficeth us." The Psalmist cried out "as the hart panteth after the water brooks so panteth my soul after thee." Paul said to the Athenians "that they should seek the Lord, if haply they might feel after Him, and find Him though He be not far from every one of us; for in Him we live and move and have our being".

Our text suggests the continual burning of the fire on

the altar in the court of the tabernacle as it is fed by the offerings brought by the people. The fire shall never go out. This represents the worship of the true and living God and the service to be rendered to Him. Fire is significant in primitive religions. It is often used to represent the godhead. It also represents purifying and cleansing. The significance of the fire on the altar as it burns continually did not consist in the fire neither in the sacrifices offered but in the inner life of reverence and trust and in the spirit of devotion which produced the offering and sacrifice. True it is that many Israelites brought their lambs and grain offerings as the external duties of religion without realizing the inward true devotion to God. Jesus condemned the Scribes and Pharisees with the most scathing denunciation because their righteousness consisted in the form of godliness but they lost the power of it. They substituted form and ceremony for true heart religion. The fire on the altar was to make all things holy. The Hebrew's whole life was shot through with religion. He did not divide his life into secular and religious departments but every act was to have a religious meaning.

Although the Christian today according to the author of Hebrews needs not to offer bulls and goats and can come to the holy of holies without the mediation of the priest, yet this same spiritual devotion is necessary today in the life of the Christian. This fire of devotion must burn continually in the personal life of the Christian. His body must be cleansed and purified by the fire of the Holy Ghost that it might be a fit temple for the living God. Many church members do more smoking than they do burning in devotion to God. "Know ye not that your bodies are the temple of the Holy Ghost"? Is the fire of devotion in your life burning in the court of the temple? Some Christians' fire burns by spurts and then dies out. They receive an experience, or the second work, and then later the fire again burns low. My text says the fire burned continually and we have reasons to believe it burns steadily. The Christian life is a steady life of friendship and devotion to God and man.

This spirit of devotion must develop and grow in the life of the individual. The altar must be built for the fire in childhood and youth. Thus the home is a vital factor in the developing of this fire of devotion. In many Christian homes in this country the altar fire has practically gone out, and the altar has been broken down. We need, as pastors of our churches and parents of homes, to do as Elijah of old did on Mount Carmel, rebuild the altar of the Lord. If we rebuild the altar the Lord will send the fire. It is even true that in many churches the Christian life has resolved itself to a round of perfunctory duties without the spiritual and devotional power.

The question may arise as to how this fire shall be kindled. According to the Hebrew interpretation the people built the altar and offered the sacrifices but the fire must come from the Lord. So it is in the Christian life. The individual must believe and repent and accept the salvation through Jesus Christ then the spirit from above will regenerate him and sanctify him for Christian service. This fire must not only be kindled but it must also be maintained that it might burn steadily throughout life As we study further the regulations we see that the ashes needed to be remove and the fire had to be fed continually with offerings and sacrifices. So it is in the Christian life. Those things that would choke the fire must be removed from life. Selfishness, materialism, craze for pleasure and low and mean ideals must be removed that the fire of devotion to God might never go out. The Christian life must be cultivated, nurtured, fed with the proper fuel or it cannot burn. When we are regenerated we are born from above. A child that is born is not complete at birth but steadily grows and develops into manhood and womanhood. So in the Christian life; when we are born from above we must continue to grow and develop in the Christian life. It is not as some would believe a first work then wandering in the wilderness and then a second work and entering Canaan. We are always in Canaan growing, developing and fighting the enemy of our lives. It is not a first work or second work but perhaps several hundred "works" before the individual attains to that spiritual manhood and womanhood that Paul refers to when he says "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Prayer, study of God's word, and the observance of Christian ordinances mean much in the development of the Christian life.

If There Were Only More Food!

(From the Diary of a Relief Worker)

March 18, 1922. F — came from Dolinowka today with a report of conditions there. After a talk with him I decided to make a trip and see for myself, and then go on to Ekaterinoslav to see the ARA people about the Food Remittances.

March 19. *Ekaterinoslav.* We left for our trip this morning, stopping at Neuenburg, in the Chortitza district, to see the kitchen there. It was just meal time, so they gave us each a 'ration'. At Nicolaipol I called on the chairman of the local committee, and then we went together to Dolinowka, which is the poorest village of the four in the settlement. Conditions are very bad. They had very few horses last year, and the yield was very poor on the small amount of land they were able to work. The people are eating all sorts of harmful food. We saw a young man who had started out for one of the other villages to beg, and after he had gone some distance he stumbled and fell. He was too weak to get up, and had to lie there until someone found him a few hours later. Both of his limbs are frozen. He may recover, but the fact that he is a mere skeleton is against him. His poor old mother doesn't know what to do. In the 'slum' end of the village, which every village over here seems to have, just like our large cities in America, I saw

a number of children that will not live long unless they get more and better food.

We were four hours going the rest of the way to Ekaterinoslav. I had a talk with B—, the ARA secretary, and then went to D—'s for the night. He is on the local committee. He used to have a 1500 acre farm near here, but now he just manages to scrape enough together to have black bread on the table.

March 20. I spent most of the day at the ARA office, going over the food remittance situation, and picking out notification cards of Mennonites. These cards are ordinarily sent by mail, but the postal system here is so very uncertain. We can send the cards out by couriers, and get them back much more quickly. Every needy family that gets a package can get along without the kitchen just so much longer.

On our way home from Ekaterinoslav we had two flat tires. The second time we had no inner tube to put in, so we exchanged some white bread and a few hundred thousand rubles for a piece of rope which a passing farmer happened to have—he appreciated the bread more than the rubles—and by wrapping the rope and some burlap bags about the wheel we managed to get to Warwarowka. K—worked very late, patching some tubes.

March 21. We left for home early this morning and got here with no further mishaps. We stopped at Neuenburg and Kitchkas to deliver some ARA food packages, and made a few families happy.

March 22. Today the second shipment of food arrived—six cars again—and just in time, too, because by the time we can unload it properly, send it on and have it hauled out to the villages, the village warehouses will be empty. But we cannot feed a larger number until larger shipments of food begin to come.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

JAPAN—WHICH WAY DO YOU SPELL IT?

J-ealous
A-mbitious
P-roud
A-ntagonistic
N-arrow

J-ust
A-ppreciative
P-owerful
A-rtistic
N-oble

Some Facts About Japan

10,000 nuns and priestesses devoted to Buddhism and Shintoism.

6,000 Missionaries and Japanese Christian workers.

40,000,000 never have heard of Christianity in an intelligible way.

Number of non-Christians today is much greater than when first missionaries entered.

350 people to square mile, 600,000 new babies each year.

Average farmer has 2½ acres of land.

20 to 30% of income is paid for taxes.

24,000 lepers.

10,000 houses of prostitution with 48,000 inmates.

30,000 girls under eighteen in training for dancing-girls.

96,000 girls under fifteen at work in factories.

85% of students in Gov't. higher institutions of learning agnostics or atheists.

"Japan Leads Asia—But Whither?"

"America is Japan's Textbook—What is She Learning?"

"When I came back to America on my furlough, with my heart so full and glad because I was coming home, I came by way of Vancouver and I had to stay in a little village hotel. There were two Japanese boys working in that hotel and they had great ideas of what they were going to get here in America. I had a chance to talk with them a little while and I said, "Well, now that you are over here in America, you are going to the Jesus religion meetings." "Oh", they said, "there isn't any Jesus religion in this country." That was the first thing I heard in Christian America when I came home. I said to them, "Did you ever hear of it?" They said, "Yes, in Japan, but there isn't any Jesus religion here."

—Anna Buzzel.

A few years ago when a request was made that women Christian workers be allowed to hold special meetings in one of the most important girls' schools in Tokyo, the principal asked the advice of one of the members of the faculty, a young Japanese woman who had recently graduated from a college in the United States. Her answer was unequivocal: "I have been in a Christian college and a Christian country for four years, and I know there is nothing in Christianity. Do not let them come."

There are about 111,000 Japanese in the United States now and we, you and I,—are part of the book they are studying. What is to be learned from us?

Vacant Places At the Front

A recent message from India tells of the death of Nancy Ramseyer, a Goshen College student volunteer and former worker at the Twenty-sixth St. Mission in Chicago. Since the beginning of this year she was located at Akola, Berar, several hundred miles west of Dhamtari, under the Christian and Missionary Alliance.

"On July 17 she took suddenly ill with an acute attack of appendicitis. She was taken to the hospital in the station where she was located and operated on but peritonitis had already set in and she died from general blood poisoning about sixteen hours after the operation July 19. She did not regain complete consciousness after the operation though at times they heard her utter

words of praise and she also tried to sing the hymn, "Jesus, Oh How Sweet the Name." It is difficult to understand why such a thing should be when she was only ready to begin her work in India to which she had looked forward for so many years with such courage and enthusiasm."

On June 15 Mrs. Ruth Royer Kulp laid down her life for Christ's cause in Africa where she had gone under the Church of the Brethren less than a year ago. Her death in that dark land where she seemed so much needed was the result of dysentery.

These two faithful women who pressed forward to the front because they knew the need had not been there long enough to fully learn the language. They may not have won a convert in their new field. They were cut down in their youth but who can tell the influence on others they are having even now? They could say and are still saying to others, "Come." And others will go until the work be done.

Men and women have fallen at the front in our own field of battle and the places left vacant by them still summon us to greater consecration. When our own missionary M. C. Lapp was suffering terribly before his death in June of last year he said he hoped that his suffering would be the means of getting more missionaries to India. He has fallen but where are those to take his place? God is calling. There are those who hear the call. There are those who would press forward. But it is not enough that a few individuals hear the call. The whole Church must hear the call. The Church must catch the vision of the vacant places and arouse to its duty of separating men for the work whereunto God has called them and its duty of sending them away as did the early Church.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE CHOICE OF THE TWELVE
Lesson Text: Matt. 10:1-8
October 5.

THE Appointment of the twelve was an important event. Jesus made the selection after a night spent in prayer. Doubtless He had given much thought to this new venture.

The choosing of the twelve belongs to the second year of his ministry. Jesus had already spent some months in Galilee. He with his disciples had traveled about among the villages preaching and healing. There were many towns to be evangelized which He himself could not visit. There were many persons in need of healing whom He himself could not serve. In the appointment of the twelve Jesus multiplied himself. Through the twelve he extended his own work and influence. The twelve were able to carry the gospel to many who could not have come into personal contact with Jesus.

The appointment of the twelve is of further significance. It is a clear indication of the method by which Jesus chose to perpetuate his work and influence. Jesus came to serve not only His own generation but all generations. How might the power, the spirit, the example, of His life be carried on to succeeding generations? He might have chosen to do this through writing. But Jesus himself wrote nothing. We have no book from His pen. He chose to perpetuate his life and teachings and to transmit to the generations that shall follow the image of His character by means of the lives of chosen men. Christ lives on and manifests the image of His person in the lives of His faithful followers.

It is important to notice what sort of persons Jesus chose. The twelve did not belong to the influential and learned classes. None were members of the priesthood. Neither the Pharisees or the Sadducees furnished any for this select group. Jesus chose from among the common people who listened to Him so eagerly and followed Him so whole heartedly. He chose those who were teachable and were ready to give Him undivided devotion. Our Lord looks for these same qualities in His true disciples today.

To the twelve Jesus gave power. They received of the power which He had. Mark says, "He appointed twelve that they might be with him". They continued with Him daily as close companions. They received their greatness from Him. At first they were rude, carnal, slow of understanding. They were constantly in His company seeing all that He did and hearing all that He said. Many of His most weighty teachings were given to them. Under such careful teaching and training they were made fit for their great task. They went forth endued with power. The greatness of these disciples is sure evidence of a far greater Master. What height and depth of character there must have been in Him whose powers and influence has made these humble men the rulers of the world! The light and life which they reflect is His.

The twelve were trained in a school, where learning and doing were combined. They received the teaching, then they went out to practice. There is no real learning without doing. The true disciple is a worker as well as a pupil.

Jesus sent the twelve to people who were as sheep without a shepherd. In that day and also in our day there are many who are without spiritual shepherds. Do you know of any such in your community? Jesus says, "Go".

Freely ye have received, freely give.

THE SERMON ON THE MOUNT
Lesson Text: Matthew 6:5-15
October 12

JESUS was a man of prayer. He prayed much. For Him prayer was a fruitful practice. He is our greatest teacher of prayer. Praying was a very natural thing for Him. It was as natural as breathing. His heart yearned for the fellowship of prayer. His spiritual nature demanded the inspiration of prayer. His soul thrived upon communion with the Father through prayer. It is not surprising that His disciples came asking, "Lord teach us to pray". As He prayed they saw the deep meaning of prayer. They were convinced that there is help through prayer. The disciples were moved to desire for themselves what Jesus had received through prayer.

Jesus abhorred insincerity. Insincerity in prayer was intolerable. He called those hypocrites who prayed on the street corners that they might be seen of men. Jesus was fully honest and sincere. His disciples must be the same. They must be sincere in their prayers. Retire to the closet and there removed from the eyes of men, pray. Prayer is to God and not to men. Our petitions are for the ear of God. Closet prayer has a chance to be the sincere outpouring of the soul to God.

The Father to whom we speak in prayer is near at hand, attentive, responsive. It is a mark of disrespect and an evidence of a lack of faith to resort to "vain repititions". The purpose of prayer is not to force, or convince, or compel an unwilling God to grant our petitions. God is always willing. He answers every true prayer. We must remember that "No" is just as truly an answer as "Yes". A refusal is an answer as well as the granting of a petition. The sincere, believing disciple offers a few well-considered petitions

thoughtfully and earnestly, knowing that the Father is willing to give, in fact, waiting to give.

The character of true prayer is suggested by the model which Jesus gave. Study this brief prayer. What thought of God underlies these petitions? What is the faith of him who offers this prayer sincerely? To know God aright is essential to effectual prayer. God is the Heavenly Father. He is our Father. In all of His attitudes and ways He is fatherly. Our hearts cry out "Hallowed be thy name". We esteem, we adore, we worship Him. We await the coming of His kingdom. We willingly submit to His rule. We heartily obey His will. We look to Him for all of our daily needs.

He is able to supply and satisfy every real need of life. We come to Him with a forgiving spirit seeking His forgiveness. He pardons our every sin. We trust Him for strength to resist every temptation. The petitions of this prayer are not trivial. How selfish and narrow our prayers are as compared to this prayer. These petitions are so full of meaning that they may well be the habitual aspirations of the soul.

Real prayer is the cry, the hope, the desire, the apsiration of the soul for the great things of God. The petitions of the Lord's prayer touch the all-important phases of life. Let the petitions of this prayer be upon our lips often and let its thought be the constant desire of our hearts.

Thy kingdom come, Thy will be done

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

WINNING FRIENDS AND KEEPING THEM

(Jr. topic for October 5)

THE little boy who said, "A friend is a fellow that knows all about you and still loves you", might have some suggestions for our juniors on the topic of winning friends and keeping them. The subject implies not only winning friends but keeping them. This means the kind of friends that stick. There are some people who can win a great many friends in a short time but they do not seem to be able to hold them. It is a question if such a relation is really friendship.

The definition above implies knowing all about the individual before considering him a friend. This is a suggestion worthy of any one's consideration. Too often we accept people into our intimate friendship before we know if they are people that belong in our circle or not. The boy who thought he had won a friend brought him home to stay with the family for a while discovered that he had not found a friend at all but had brought home a boy that proved to be very undesirable and for the good of the home the mother was forced to ask the visitor to leave. This does not mean that the boy did not deserve friendship; it may be that is just what he needed most but if one is going to show friendliness to an individual of that kind he should first be sure that he is strong enough himself to resist the influence of such a one and then he should not invite him into the intimacies of the home, where the other members of the family are endangered, until one is sure that there has been enough change in his life to justify such intimacy.

Nor should we be unduly critical. If we are looking for perfection in those whom we would accept into our friendship we must remember that we ought to give the same thing in return. Taking for granted that they are individuals who are altogether worthy of being in our circle of friendship and have been duly accepted, the next question, how are we going to keep them. This is a great question for there are very few things sadder than to observe people, who have been intimate friends, misunderstand each other and act in a way that is altogether opposite from friendliness. Two girls had been the most intimate of friends. They were always together, but because of a slight misunderstanding their friendship was severed and two individuals who once would have been offended if they would have heard an unkind word spoken against the other were saying the most unkind words about each other. They had been rooming together and a pair of costly gloves had disappeared from Mary's drawer in such a way that she was positive Jane had taken them. It was impossible that anyone else could take them. She spoke to Jane about it. Jane denied it and friendly relations were severed, followed by all the unkindness mentioned above.

Later it was discovered that Jane or no one else was guilty, that the gloves had disappeared by mere accident but two friends had been estranged in such a way that they never have regained their former intimacy and probably never will.

Two things would have solved the whole difficulty and they are both included in the simple definition above: First Mary did not wait long enough to learn facts and second she did not really love Jane as she thought she did or that love and friendship would have been worth more to her than a pair of gloves. At least it would have been strong enough to hold till the facts were known. Proverbs 18:24 says, "A man that hath friends must show himself friendly." This means more than the mere showy friendship that we so often notice. It means that we know all about our friends and yet be strong enough to love them. The last clause in Prov. 18:24 says, "There is a friend that sticketh closer than a brother." Acquaintance and friendship with this FRIEND will be the best qualification we can receive for winning friends and keeping them.

THE DESTINY OF THE LOST

(Topic for October 12)

HERE is a question that is disturbing the thinking of many people. Some are even doubting the authority of the Bible because of its statements concerning the "lake of fire". To my mind the whole explanation is very simple and need not be lengthy as I hope this article will indicate.

In the first place we believe that the Bible is God's Message to man. It is a written message and we all know that the printed page has serious handicaps in conveying any message and especially such a momentous one. The next thing that we must take into consideration is the great limitations in man for receiving such an important message. The former may explain why we have so many different ways of interpreting the Bible but the latter may explain why the Bible says some of the things it does in the way that it does.

While inspiring the writers of Holy Writ God took into consideration the limitations of man's knowledge and therefore his limitations in ability to think. When He wanted to make clear to man the advantage and reward for living a life in harmony with His laws He had to appeal to something in which man was most interested so He described Heaven as a place of pearly gates and golden streets. Is there anything in which mankind in general is more interested than he is in gold and pearl? But the individual who stops to meditate on God's great love and goodness soon comes to the place where he conceives of a future reward far beyond gold or precious stones. These are only a cheap description of what we expect in Heaven but how are you going to explain it to the common mind? Only those who think and meditate on God's great goodness can build up a more noble conception of Heaven.

Exactly the same thing is true of the destiny of the lost. How can God bring to man a message of the awful fate of one who fails to appreciate His laws and lives in rebellion against them. Any teacher who has tried to explain a principle to a class that was entirely beyond their comprehension can appreciate God's problem in trying to explain such a proposition as future punishment, to man. So he takes the one thing that has given man the most bitter experiences the thing for which mankind generally has the most abhorrence, namely, fire and brimstone. To the common unthinking mind this is the only way of bringing the message but the mind that is in the habit of thinking and meditating on God's power and way of doing things can readily realize a condition out of harmony with God and His laws that would be infinitely worse than fire and brimstone. In fact such an individual recognizes that the one who is disobedient to God would be fortunate with such a mild punishment as compared to what will in all probability be the destiny of the lost.

OUR BOOK REVIEW

ANT COMMUNITIES

Ivan Groh

By Henry C. McCook

HENRY C. McCook is a successful preacher, a naturalist of some note, and an authority on ants. Pure scientists are not hard to find, but only occassionally do we find a man who is really well acquainted with two worlds. Such a man is Mr. McCook, therefore I want to draw your attention to the above named book and thus introduce you to the author.

Mr. McCook has studied ants systematically for many years and has found in these small creatures many very interesting analyses of human wisdom, skill, and folly. He has given us an introduction to various aspects of ant life. There are the social habits of many ants with the order, harmony, and organization that is necessary for such a collective form of life. There are the nesting architecture, engineering methods, and a wonderful system of economics. There is the city to be built, the food to be collected and stored away, the nursery and hospital to be tenderly administered. There are the herds of aphid cows to be herded and milked.

This last is an exceedingly interesting chapter in the life of certain species of ants. Aphids, or plant lice, are gregarious insects which feed on the juice of certain plants. Ants may frequently be seen around a herd of aphids collecting the minute drops of honey-dew which the aphids yield up in response to a delicate treatment which they receive from the ants.

The division of labor among ants varies with the different species but is always very interesting. Every ant works. The queen is busy laying eggs; the nurses carry the eggs away and tenderly rear the young; the workers build the house and gather the food for themselves and the rest of the community; and the warriors watch for enemies and call the whole community to arms in case of a foreign attack or an international dispute. There is no evidence of social classes—superiors and inferiors, rulers and subjects, foremen and crews,—every ant has an inward impulse to do its duty and no one needs to give orders.

Some species of ants have the habit of entertaining guests. One species, for example, gives home and shelter to the larvae of a certain beetle. The ants hatch the egg and carefully protect and feed the young beetle, even sacrificing their own brood for the good of the stranger; and there is no evidence that the ants get any remuneration whatsoever for this sacrifice.

The habit among some ants of capturing and using slaves in the community finds a close analogy in human society. Some species never work except to wage war on foreign species. They carry home the eggs, and rear the young, which in turn do all the work of the community, even to the detail of placing the food in their master's mouths.

Mr. McCook's chapter on warrior ants and their equipment for war is especially interesting. He observes that the life of ants is one of endless conflict with them, as with all brutes, war is a natural habit. "They who justify war do so on the ground of its universal prevalence among creatures in a state of nature. It is brutal but natural, and man, being of nature, has his physical kinship with brutes and their lower allies." Mr. McCook, after experience in two wars, accepts the view that Jesus Christ "came to abrogate the evil in the old and to establish a new and spiritual kingdom in Nature—The spiritual man, not the natural, is now supreme, and under Christ the nations are to learn war no more."

"Ant Communities", a book of 300 pages, can be obtained from Harpers and Brothers Publishers, New York and London.

—o—

HOW WE BUILD

A CERTAIN rich American had a favorite servant who was engaged to be married to a builder. The rich man thought it would be a kind thing to put work in his way, so, just before he set out for a visit abroad, he called the man and told him he wanted a thoroughly good little house built, and when he came home he should like it to be finished.

The builder was very pleased, particularly because, as his master was away, he saw his way to an extra good profit. He set to work and soon, very soon, the house was run up. But it was built of the very poorest materials—the bricks were common, the wood not seasoned, and the fittings cheap. But there was plenty of paint to hide the bad workmanship.

When the rich man came home the builder took him over the house and pointed out all its prettiness. "There ,sir," said he, "is as nice a little house as you want." The master saw it was shoddy, but he just looked at the builder and said pleasantly: "I am real glad you're satisfied with it, for I mean it for a wedding present for you and Emma!"

Fancy the builder's mortification! What a different job he would have made of it if he had only known he was at work on his own house!

You and I are at work on our own house. Let me tell you the parts of the houses—the body, the mind, the heart. We are building for ourselves. Are we building unselfishly? Are we building willingly, without grumbling or fret? Are we building with happiness in our hearts? Are we building for God?—*Publisher Unknown.*

We cannot enter the kingdom of Christ, once and for all; we cannot buy a ticket, pay our passage money, get into the good ship of Salvation, say we are bound to the the port of Heaven, and give ourselves no more concern.—*Selected*

Helpful Books

For Sunday School Workers

For nine months the Life of Christ will be the subject of the International Sunday School Lessons. The following volumes will be appreciated by both teachers and pupils as valuable in securing the most benefit from these lessons.

Harmony of the Gospels, A. T. Robertson . $2.50
Parallel Edition of the New Testament, A New Translation, Moffat 2.50
The New Testament, An American Translation, Godspeed,
Library Edition $3.00; Pocket Edition, . 2.50
Popular Edition, ... 1.50
Studies in Mark's Gospel, Robertson 1.00
A Translation of Luke's Gospel, Robertson 2.50
Syllabus for New Testament Study, Robertson 2.00
Student's Historical Geography of the Holy Land, William Walter Smith 2.00
The Life of Christ, Farrar 3.00
The Christ of the Bible, Torrey 1.50
St. Mark's Life of Jesus, Robinson 1.75
The Living Christ and the Four Gospels, Dale, ... 1.25
The Master and the Twelve, Ward 1.60
Studies in the Teaching of the Sermon on the Mount, Robinson 1.75
The One Volume Bible Commentary, Edited by Dummelow, ... 3.00

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THE CHRISTIAN EXPONENT COMPANY,
Box 134 Wooster, Ohio

Notes From Here And There

T. K. Hershey, returned missionary from South America is spending some time during the past few weeks in Ohio and Indiana, filling appointments and telling about the work on the field.

E. D. Hess, of Masontown, Pa., is to conduct revival meetings in several districts in northern Illinois in the very near future.

Harold Bender and wife have returned from their fifteen months stay in Germany, and are now located at Goshen, Indiana, where Bro. Bender will be one of the instructors at Goshen College.

About sixty children of the 26th St. Mission of Chicago, Ill., were placed out in various homes in Central Conference districts during the past summer. No doubt whatever of sacrifices were made by the homes into which they came will be amply repaid by the good influence it had upon the children.

An excellent spirit is reported at the recent Conference at Flanagan, Illinois. The local people were handicapped by the fact that it was held during the height of the threshing season, but in spite of this handicap the people were splendidly cared for.

Earl Miller and wife, formerly workers in the mountain districts of Virginia, are now located at the Lima Mission, Lima, Ohio, where they will assist in the work.

A good interest and attendance are reported from the Conference of the Central Conference of Mennonites, held at Congerville, Ill., recently. Rev. Allen Miller, of Pekin, Ill., was elected president; Rev. Aaron Egli of Kouts, Indiana, Vice President; Emil Rediger of Washington, Ill., Secretary; L. E. Schwartz of Carlock, Ill., treasurer; and Rev. Emanuel Troyer of Carlock, Ill., field secretary. These brethren constitute the executive committee of the Central Conference of Mennonites.

A special meeting of the Executive Committee of the Ohio Mennonite Sunday School Conference was held at Orrville, Ohio, on the evening of September 16th, to devise ways and means of raising the money necessary to support a native evangelist in South America. The decision to support such a worker was made at the recent meeting of the Ohio S. S. Conference, and the Committee was charged with the responsibility of devising means for raising the money.

S. C. Yoder, President of Goshen College, has now changed his place of residence to Goshen, Indiana, occupying the house formerly occupied by J. S. Hartzler on South Eighth St.

Work has begun on the rebuilding of the barn which was burned at the Orphan's Home, West Liberty, Ohio, recently.

Many of our readers will be shocked to learn of the death in India of Nancy Ramseyer, a former student of Goshen College and worker at the Twenty-sixth Street Mission in Chicago. Details are given in the Mission department of this issue.

During the past year the churches of Perkasie, Pa., co-operated in conducting week-day religious instruction. The Lutherans and Reformed had schools of their own, while the Baptists and Mennonites (two branches) had one school under the supervision of Rev. Allen Fretz, pastor of the General Conference church. The children were dismissed from public school at 3 o'clock one day each week, and thus received one hour per week of supplemental Biblical instruction.

Lester Hosteler, of Sugarcreek, Ohio, filled the pulpit at the North Danvers Mennonite Church, Danvers, Ill., on Sunday, Sept. 7, morning and evening respectively.

D. E. Harder and J. M. Suderman, President and Secretary respectively of the Mennonite Colonization Board, have returned from a month's trip to Mexico in the interests of the Board. They investigated the general conditions of that country as well as the land that is available there for settlement, and report themselves as well pleased with the outlook. An option was taken on 30,000 acres of land in Chihuahua, about thirty miles from the settlement of the Canadian "Old Colonist" Mennonites who migrated to Mexico several years ago from Canada. Efforts will be made by the Board to effect some working plan by which Russian Mennonites who desire to come to Mexico may be assisted in so doing.

M. C. Lehman spent some time in congregations in Ontario recently, soliciting funds for the completion of some of the needed Church buildings in the India Mission field.

The Middle District Conference of the General Conference, recently held near Pandora, Ohio, was well attended and a splendid interest shown.

Miss Amelia Bertsche, a returned missionary from Africa, attended the Central Conference at Congerville, Ill., recently, and presented the needs of the African field in a very convincing way.

J. E. Hartzler and Lester Hostetler were also among those who attended the Central Conference near Congerville, Ill., and gave helpful addresses at some of the sessions.

A. C. Good, of Sterling, Ill., is scheduled to hold a series of meetings in the vicinity of South English, Iowa, in the near future.

A. R. Zook, well known resident of Goshen, Indiana, formerly of Topeka, Indiana, died very suddenly at the home of his son-in-law, I. R. Detweiler. Bro. Zook was especially interested in the young people who attended Goshen College, and will be well remembered by former students for his cheerful presence at all general meetings and his helpful counsel and advice to those who in any way became acquainted with him.

Tabor College, Hillsboro, Kansas, opened on Tuesday Sept. 2, with an enrollment of about two hundred students. It is expected that at least three hundred fifty students will be enrolled at the college during the year.

Bethel College, Newton, Kansas, reports excellent prospects for a large enrollment. At least three hundred students are expected there during the year. John Thut, who taught in Freeman, S. Dak. last year, is one of the instructors at Bethel College this year.

John Klassen, wife, and three year old son, arrived at Bluffton, Ohio recently where they expect to make their future home. Mr. Klassen, a sculptor of some note, will teach art at Bluffton, College. Until a year ago the family resided in South Russia.

A class in the First Mennonite Church, Philadelphia, has just completed the regular three-year course in Teacher Training and has received the state diploma for the same. Commencement exercises were held with the head of the educational department of the State S. S. Association. Dr. M. Hadwin Fisher, as speaker.

Famine conditions in certain Mennonite sections in Russia again prevail, and an urgent appeal is being made for assistance, by the Mennonite Central Committee in order to care for the demands being made upon the treasury. Four thousand dollars have been placed at the disposal of our Unit in Rússia, and they emphasize an urgent call for ten thousand more within the next few weeks.

A CORRECTION

(The Editor is very glad to give space to the following paragraph, which is self-explanatory. It was one of those unavoidable slips which are apt to happen anywhere.)

Dear Editor:—

I wish you would correct a statement which appeared in my letter in the Open Forum of the August 29th issue of the Christian Exponent. There is a slight slip in typesetting which makes me say just the opposite of what I really did say. You will find it in the third paragraph. The sentence should read, "My social philosophy finds no place for *the irresponsible* exercise of liberty anywhere, whether it be under the name of aristocracy or bolshevism." Just a misplacing of the "ir" in "irresponsible" made the sentence make a very bad assertion.

Samuel Burkhard.

The
CHRISTIAN EXPONENT
A Bi-weekly Christian Journal

OCTOBER 10, 1924.

Week Day Bible Training
An Editorial

The Glasgow Convention

The Birthday of the Mennonite Church

Words and Meanings

Christendom for a Warless World

My First Trip to the Molotchna
From the Diary of a Relief Worker

The Editor's Chat

We are glad to share the report of the recent meeting of the Board of Directors of The Christian Exponent with our readers. We believe that it will be of interest to all.

REPORT

The annual business meeting of The Christian Exponent Company was held at Goshen, Indiana, on August 31, 1924.

The meeting was called to order by its president at 9 A. M. and was opened with prayer by Paul E. Whitmer. Roll call showed that a majority of the directors were present. The meeting then proceeded to the following business:

The minutes of the previous meeting were read for approval. This was followed by the Treasurer's report. This showed a cash balance on hand with all bills paid up to date of meeting. On motion the report was accepted.

Lester Hostetler who had been soliciting funds for the Christian Exponent Company gave a report of his work. He reported that approximately one-half of the amount sought had been obtained in a little over ten days of work and that the prospects for realizing the full amount were encouraging. He also reported a lively interest in the new journal among its patrons and readers, and a growing number of subscribers. Because of his success in the solicitation of funds and subscribers, a motion was passed that Bro. Hostetler be asked to continue his services for a few weeks more in order to finish the task begun and to promote the interests of the paper.

From various sources it has been urged that The Christian Exponent ought to increase the frequency of its publication from that of a bi-weekly to a weekly. After due consideration of this question it was concluded that to continue with the bi-weekly issues was preferable for the time being.

Changes in departments and departmental editors were also reviewed. Some changes are in prospect and will be announced through the columns of The Christian Exponent in due time. The Editor has been asked to work upon proposed changes and to suggest suitable names for the new departures.

At this juncture of the meeting the report of the election was read. The ballot for filling the places of the three directors whose term had expired at the end of one year of service had been sent out by mail. The canvass of the vote showed that out of the ten names placed on the ballot the following three were elected: Lester Hostetler, Noah Blosser, and Paul E. Whitmer. Since these were the three outgoing directors and since the Board was of the opinion that some new members should be added with each annual election instead of returning all the former members, the following motion was drawn with a view to remedy this occurrence.

Moved and carried that the Board in making up the list of candidates from which directors are to be chosen include not more than one of the outgoing members to succeed himself as candidate for re-election.

Following the result of the election the officers of the corporation for the following year were selected by informal ballot. The results were as follows:

President: Lester Hostetler.
Vice-President: S. S. Yoder
Secretary: Paul E. Whitmer
Treasurer: D. S. Gerig

After the reorganization of the Board the work for the coming year was taken up for discussion. Since the work of the Editor during the first year of the existence of the Christian Exponent was so well performed and the paper managed so ably, a motion was made that Vernon Smucker be elected to edit and manage The Christian Exponent for the ensuing year. The motion was unanimously carried.

After disposing of some minor details of business and some informal discussion of policies relating to the paper, a motion for adjournment was passed and the meeting adjourned at 12 M.

Lester Hostetler, President
D. S. Gerig, Secretary

The Editor wishes to call attention to the paragraph which deals with prospective changes in the several departments of the paper, in the hope that some suggestions may be received from our readers which will help us to make The Exponent still more valuable and worth while. The Board is trying to serve our readers and friends, and to do that which will mean the most to the cause, and the help and co-operation of all will be appreciated. Considerable sentiment was gathered by various members of the Board and expressed at the meeting but we would welcome still more.

It has been tentatively decided to discontinue the Young People's Meeting Topics for the coming year. We have all appreciated the splendid work which Ray Eschliman has done in this department during the past year and we thank him heartily for it. But many of our readers attend Young People's Meetings where these topics are not in use, and in many cases those attending congregations which do use them are in the habit of referring to helps on these topics only when they are placed on the program. Since there are other helps available for these, and since the space in the Exponent is so limited, it was the concensus of opinion among the directors that the department should be discontinued. If there are those of our readers who feel that this is a mistake we would be glad to have you write to us very soon.

Another contemplated change is the establishment of a Young People's Department or Page. The thought was presented that there were many young people of high school age and under who should be interested in the paper, but who probably find the most of the contents somewhat too advanced for greatest helpfulness. It was thought that by establishing a department especially for them, under the direction of someone who is thoroughly capable and understands the need and problems of our young people, that a great amount of good could be done. If you have any suggestions along this line, please let us have them soon. Active plans must soon be made if this department is to be established by the first of the year.

It is planned to continue the Mission and Sunday School Departments, as well as the other features of the paper, without any marked change. The matter of departmental editorship has not yet been fully decided, nor has that of contributing editors. A meeting of the Board will probably be held some time in October at which time final decision will be made.

The Editor continues to enjoy some very delightful and interesting letters from our readers. We hope that they may continue. Especially do we suggest that short, helpful and to-the-point letters be written for the Open Forum. If an article pleases you, or a thought is emphasized which is helpful to you, or if something is stated with which you take exception, why not share your reactions with the rest of our readers? The articles need not be long. In fact we prefer short ones. Just a paragraph or two may be exceedingly interesting. Why not take advantage of the opportunity which this department offers?

"We learn to love only by loving. Love is like an electric current—there is no current unless the circuit is complete."

"If a man has love in his heart there is no place he may not go with safety; without love in his heart, there is no place he can go to with safety. There is no danger to a man so long as what he does he does truly, really, and at the heart of him for the sake of others."

CONTRIBUTORS FOR THIS ISSUE.

Margaret and Agnes Anderson, Chicago, Ill.

Recently returned from a trip abroad. Attended the World's Sunday School Convention at Glasgow, Scotland.

Harry F. Weber, Sterling, Ill.

Student at Hartford Seminary
Graduate of Witmarsum Theological Seminary.

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THE

CHRISTIAN EXPONENT

Vol. I. **Wooster, Ohio, Oct. 10, 1924.** **No. 21**

VERNON SMUCKER, EDITOR.

Departmental Editors: A. E. Kreider, S. S. Lessons; Crissie Shank, Missions; A. Ray Eschliman, Y. P. M. Topics. **Consulting Editors:** Lester Hostetler, Paul E. Whitmer, D. S. Gerig, John L. Yoder. **Contributing Editors:** N. E. Byers, Ruth Yoder, J. E Hartzler, I. R. Detweiler, Mable Miller Kurtz, Elsie Byler Burkard, Hervey Schnell, Clarence Fulmer, and J. Boyd Cressman

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

BLASTED LIVES

THE publicity given the recent trial in Chicago in which two youths who were the admitted slayers of a young boy were placed on trial for their lives and were finally sentenced to life imprisonment without hope of pardon, while revolting and depressing in its sordid details, nevertheless preaches a tremendous sermon and gives startling emphasis to the importance and place of proper religious and moral training for our youth. While there are those occasionally who receive training along this line who go wrong and make a wreck of their lives, yet this is the exception, and it is difficult to imagine anyone who had received such training making such an utter abject failure of life as did these two young men who had all the opportunities and privileges which wealth could give them but who made of their wealth a curse instead of a blessing.

Brilliant and trained intellects, unless tempered and motivated by spiritual and moral purposes which come from a background of ingrained and thoroughly permeated religious training, are always dangerous. In fact the more brilliant the intellects and the more intensive the training the more dangerous they become without this religious training. On the other hand, when these undoubted assets to a successful life are properly associated with the spiritual values of life, they become especially useful. It makes the tragedy in Chicago all the darker to think of the wonderful opportunities and possibilities which lay within the grasp of the two brilliant young men had they only possessed a sense of the spiritual values. But the lesson should be a striking one to all of us, and should impress us anew with the importance of properly emphasizing spiritual values.

Two young lives, at the beginning of a period which should be characterized by useful service, with wealth and training at their command, are doomed to spend the remainder of their days within the gloomy walls of a state prison. We shudder at the thought, and at the sordid facts which the trial brought forth. But let us not overlook the fact that it is possible for lives to be blasted and wasted without ever reaching the walls of a prison, or without being brought into public notice. There are thousands of blasted lives all about us, some no doubt apparently respectable but in reality without hope or purpose. Materialism has made serious inroads upon our day and generation, and materialism by itself always blasts that which is best and noblest and highest in life. It is well for all of us to be on our guard lest we lose our sense of values and place an improper emphasis upon material things which are good and important in their place, but which alone, can never save us.

And let us not forget also, that Jesus came to save blasted lives. It is not ours to sit in final judgment on the shortcomings of our fellow men, or to estimate the spiritual values in the world about us. It is ours to enjoy the privileges and the joys which spiritual communion with our Heavenly Father brings to us, and to bring the knowledge of our blessed experience and happiness to those who for some reason or other have failed to enjoy it. For even the blasted life there is hope.

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THE COST OF WAR

IT is impossible to estimate with any degree of accuracy the cost of the war. Some approximation may be made along material lines, but the cost in human lives

and lowered moral standards of the nations participating, as well as the spiritual degradation of those who participated directly can never be estimated in dollars and cents. Of the two, however, we are very sure that the spiritual cost is far greater and more significant than the material cost in dollars and cents, staggering as the latter is in its largeness. The things of the Spirit are priceless, for they are eternal. Material things are not necessarily connected with or dependent on spiritual values.

An item which recently came to our notice concerning one phase of the cost of the war in dollars and cents had to do with the large fleet of wooden ships which were built during the war period at enormous cost, and which since the war were practically valueless. A part of this fleet, 218 vessels in number, is soon to be burned because they are not worth salvaging and cannot be sold because there is no demand for them. These 218 ships cost the Government approximately $235,000,000. Oil valued at $25,000 will be used to start the big bonfire. Of course the value of the oil is a mere trifle compared to the cost of the ships, and is hardly worth mentioning yet to many of us it would seem like a fortune.

One cannot resist doing a little calculating with the above sums, which of course represent a very insignificant fraction of the whole cost of the war. But even so, the cost of these ships, if rightly used could have provided permanent values of the most useful kind, which in themselves would have done much to make war unnecessary. If for instance, the money would have been used for endowing missionaries, counting $5,000 for each person, it would have provided for the permanent maintenance on the foreign field of 2820 missionaries. We venture to say that a force of 2820 Christian missionaries would do a great deal more to insure the safety and security of the United States against war than these ships did. Or, figuring again we find that the money would have provided an endowment of $500,000 dollars each for 470 small colleges and institutions for Christian education. Again, we say without hesitation, that these colleges would be a much better insurance for the peace of the world and the safety and security of our own nation, than were the ships themselves. We note that if the money had been invested at six percent it would bring an annual income of $14,100,000. And so we might go on. And remember that this $235,000,000 is but a very small part of our war expense, and even a comparatively small part of the expenses of the navy alone.

When will men learn the better way of life? Not until they accept Jesus Christ at His Word, and begin to make His teachings practical in the world today. War is foolish and criminal in an economic sense, but until men realize that it is in direct opposition to the teachings of Jesus and are willing to use instead the better way which He brought to us we can expect it to go on in the future. It is our part to show men this better way of life, and to do all in our power to lead them to accept it.

THE OPEN FORUM

AMONG the new features of The Christian Exponent when it was first announced we believe that none aroused greater interest and curiosity, or was looked forward to with more approval on the one hand and disapproval on the other than the Open Forum. Now that the paper has been in existence for the greater part of a year this same department, while enthusiastically approved and commended by a large number, still fails to be properly understood by many of our friends, as well as by many who are on the look-out for faults to find with the paper. The latter proceed to regard everything which they see in the Open Forum as the studied policy and purpose of the paper, in spite of the explicit statements made under the heading itself. The former seem to feel that the Open Forum should be a part of every number of the paper, but fail to feel their own responsibility for providing material to makes this possible. Both of these attitudes are perhaps due in part at least to the fact that the whole idea is a new one for our people, since nothing of the kind has been attempted in our Church publications before this. To the extent that this is the true explanation we may expect a little more familiarity to remedy the difficulty. To the extent however, that hostility to the Open Forum is caused by prejudice and a desire to find opportunity for criticism of The Exponent, which we are convinced is sometimes the case, we must expect this disapproval on the part of some to continue.

We are not so much concerned, however, about those who misunderstand the purpose of the Open Forum, whether they do it intentionally or unintentionally, as we are about its friends who apparently enjoy it thoroughly but never stop to think that if it is to be a regular feature of the paper many of them will need to do something toward making it so. In other words, there can be no Open Forum unless our readers choose to have one and take the privilege of contributing occasional articles to its pages.

The purpose of the Open Forum is not primarily to make place for long articles of a contentious nature on subjects which are in dispute in the Church; nor is it only for those persons who have the time and ability to compose a finished literary production which will stand the tests of correct rhetoric and logic. It is rather for the purpose of furnishing a means for the spontaneous expressions of a large number of readers, who find something in the paper or in any of its departments which meets their approval or disapproval or starts an additional train of thought in their minds and who wish to call attention to the particular points which claim their special interest. Short pithy articles of half a column or more are much to be preferred as a rule to the long ones which require the whole page. In this way a larger number of contributors can be taken care of, and the interest as a rule will be correspondingly greater. There may at times be cases when exceptions to these general principles are permissible and desirable, and they will be

accordingly welcomed, but primarily the Open Forum ought to be carried on according to the general plan suggested.

Let it be understood, we repeat again, that the views expressed in the Open Forum are not necessarily the views of the Editor or the editorial staff, but the convictions of the writers themselves. Because it is such an unusual thing for Mennonite periodicals to maintain such a department, and because people are accustomed to see in print only that which meets the official sanction of those directly in charge, the Open Forum is frequently misunderstood. The purposes of this department are more fully explained in an editorial in the first number of The Exponent, to which we refer those who are in doubt. The fact that varying and contradictory opinions have already been expressed in its columns,—opinions which are directly contradictory and take issue with statements made by the Editor and members of the staff, ought to be proof that the department is to be conducted in a fair and impartial manner, and true to the principles announced

But keep in mind, that there can be no Open Forum department unless it is the spontaneous expression of our readers. The Editor does not intend to solicit articles for its pages. It will appear whenever and as often as there is material for it. It is an experiment, and the result of the experiment will determine what shall be our future policy along this line.

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WEEK DAY BIBLE TRAINING

PROBABLY all of us are fully persuaded that one of the most important things in the life of the child is proper and adequate religious instruction. Most of us are willing to assert that very few things can compare in importance with the task of implanting into the minds of the rising generation a proper and thorough religious knowledge and training which will help to shape and mold each young life along the lines of greatest usefulness and service, as well as along the course which will mean the greatest happiness and gain to the individual himself. We believe that among Christian people this idea finds almost universal acceptance in theory, and that few if any, would advocate the contrary proposition.

But what are the practical facts with reference to this matter? What conclusions would an intelligent native of Mars, let us say, form as to our sense of proportionate values if he came to observe our manner of living and our systems of education He would notice in the first place that the Protestant Church, as well as all others, send their children to secular schools for five days in the week, and for nine months in the year with trained teachers in charge who are compelled by state laws to undergo special specified periods of training before the children are entrusted into their care. On the other hand, he would find that among Protestants the time devoted to religious instruction amounted to about one-half hour each week, or twenty-six hours per year, with no special provisions made for the training and preparation of qualified teachers. Various other comparisons would be made, very few of them favorable to our system of religious training. It is not difficult to guess what would be his conclusions concerning our estimate of religious values as compared with other things. We might try to explain to him that his conclusions are erroneous, but no doubt it would be difficult for him to account for the facts which he observed if his observation is not correct.

Of course there are other influences besides the Sunday Schools which need to be taken into consideration in discussing the religious instruction of our young people. The public school system at one time contributed something along this line, but at the present time it does very little. The Home aways has been and still continues to be a potent factor in religious training, but it is a lamentable fact that in general it is not doing what it should in this respect, and that much of its responsibility is shifted to the Sunday School. The kind and type of instruction, then, which is arranged for and conducted publicly and by conscious effort outside of the Home indicates in a pretty fair way to what extent the majority of our young people are getting training in religion.

Within recent years at least two significant developments in the effort to give our children religious training have come about. One is the Vacation Bible School, and the other is the Week Day Bible School. Concerning the former we offered some comment in these columns in our issue just previous to this one. Concerning the latter there is less general understanding and a consequent greater hesitancy to accept it.

Briefly stated, the plan calls for the co-operation of school boards, churches and parents to the extent that the authorities of secular education are willing to dismiss the pupils for certain periods each week in order that they may then go to certain designated places to receive religious instruction. Usually each denomination makes some provision for the pupils of its own Sunday school by engaging some one to furnish the instruction and providing a suitable and convenient place for the children to meet. Sometimes several denominations whose fundamental tenets of faith are not too widely different join together in the venture. The time thus devoted to this worthy cause is still much less than that given to the secular side of the child's education, but it is far superior to no time at all, and it offers possibilities which ought to impress everyone who is interested in the welfare of our boys and girls, as well as in the future of the church and the nation.

It is an interesting and a significant fact that Catholics and Jews pay much more attention to the question of properly training their young people than the Protestants. We have not time here to go into a detailed analysis of the methods by which this training is given, but at any rate it is done much more thoroughly and seriously than is customary among us. From their earliest periods of history the Jews made much of Bible schools where their children were trained, and the result has been a remarkable homogenity among Jewish peoples in spite of the fact

that they have no country or language of their own, and that they are scattered over the face of almost the whole earth. As for the Catholics, we are doubtless all familiar with their boast that if they can have a child until the age of six he is sure to become a Catholic, no matter what his training may be from then on. Thorough and efficient early training is the thing on which they rely to accomplish their results.

Like the Vacational Bible School, week day religions instruction and training is past the experimental stage and in many places has already proven its actual worth. Not everywhere is it yet possible. School boards are not always favorable to it, and where they are, it frequently happens that the churches of the community are not enthusiastic about it. Like everything else that is worth while, it requires work and careful planning, and it is expensive too. But the results are well worth the cost, and it will pay any church to take advantage of the privilege where it is offered. Usually several churches can be found in each community which are willing to work together, and thus the expense of each is reduced. In some cases the pastor of one of the churches acts as teacher, and in other cases someone who is trained and capable is regularly and specially employed for this work. The details will vary with each community, but the general principle is the same, and is very much worth while.

Confining the religious instruction of our children largely to the short time available in the Sunday School has become one of the "traditions" which we find it difficult to break away from. It is essential, however, that we do this, for the Sunday School cannot adequately handle the problem alone. When we once realize the importance of the matter we will do our utmost to help solve it. Let us use very legitimate method in doing this.

The Glasgow Convention

Margaret and Agnes Anderson.

THE Second Sunday on the boat we again spent in worship and in the evening our boat glided peacefully along the beautiful Firth of Clyde. We saw the lights of Ayr in the distance, the home of Robert Burns, and lights of other little towns. Around midnight we anchored and at ten the next morning with the tide we headed for Glasgow. We had a real appreciation of the bonnie banks of Clyde as mentioned in Harry Lauder's song "Roamin' in the Gloamin', and as well as other characteristics of Scotland about which we had read. When we were docking we studied the faces of the people on shore to see if perchance we might see someone there whom we could recognize, but all the faces were strange and it gave us a queer feeling, to land in a country of strangers.

After going through the customs we boarded a taxi and located ourselves in a hotel. Soon after we went to St. Andrews Church, where the Convention was held, and met some of our friends from the Marloch as well as new friends. In a foreign country it is not difficult to become acquainted with each other, especially with those from your own land.

One of the problems confronting a world convention is that of a language that is understood by the majority. English has been the dominating language spoken at the nine World Sunday School Conventions. This seems only natural, however, and especially since Robert Raikes an Englishman, is credited with having started the first Sunday School at Gloucester, England. The first World's Sunday School Convention was held in London in 1889. Then, too, the convention really represents the Protestant churches of the world, and the most Protestant churches are in lands where English is the language spoken. So, at the Glasgow Convention all addresses were in English and where a representative could not speak English fluently, or well enough to be understood by the majority, his speech, having been written in English, was read for him. Notwithstanding the fact that English was the language spoken, even in our own United States each section of the country has its peculiar accent, and when one considers representatives from fifty-one different countries trying to express themselves in English, each with a different accent, it seems rather far-fetched that a common language was used.

On the opening night of the convention we found ourselves up in the gallery in the back of the auditorium of St. Andrew's Hall, which had been filled long before time to begin. The first four speakers were English and Scotch and we found it rather difficult to catch much of what they said because of their accent and our location in the hall. The fifth speaker was Mr. Paul Sturtevant of New York, Secretary of the World's Sunday School Association, and as his voice carried the audience it was like a good fresh breeze; it was clear, loud and forceful, but not harsh, and it seemed to us that his address, coupled with his personality, set the convention going in full swing.

The General Theme of the Convention was: JESUS CHRIST FOR THE HEALING OF THE NATIONS. The Convention Motto was "THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME"—John 17: 23. His Royal Highness, the Duke of York, second son of King George V of England, was a patron of the Convention. He sent a message stating that duties of state prevented his presence at the Convention, but he welcomed the delegates and expressed himself in hearty accord with the work of the Convention. During the reading of his message, as well as the reading of greetings from other rulers, including our President, everyone in the Hall stood.

One reads so much about the social and political life of the Lords and Ladies of the British Empire and so little about their religious life that it was surprising and gratifying to us to see a number of that class attending the Convention and taking active part.

The Convention was in session from June 18 to June 26, the first day or two being devoted to Pre-Convention conferences. The first general meeting was held on Wednesday evening, the chairman being the Right Honorable Lord Pentland, P. C. G. C. S. I. A choir of several hundred male and female voices rendered

very beautifully, several selections from Handel's Messiah. After the introductory greetings the main address of the evening was on the subject of "The Uplifted Christ" by The Rev. P. D. Thomson of Kelvinside United Free Church of Glasgow.

The mornings were devoted to general meetings which were held in St. Andrews' Hall and auditorium. Reports were given and subjects of interest to all were discussed, concluding with a good strong religious address

The afternoons were devoted to departmental conferences, and simultaneous sessions were held in a number of churches representing the following divisions: primary, junior, children's, young people's, adult, and administrative. In addition there were various other conferences such as Algerian Mission Band Conference, and conferences for various national groups.

Because of the large attendance at the evening sessions meetings were held in three churches, This gave a larger variety of subjects and speakers and consequently was of distinct advantage.

One session which was of particular interest to us was in connection with the juvenile organizations. The chairman, the Right Honorable Lord Polwarth, gave an address on "The training of Youth for Service," after which followed short addresses by a representative of each organization in which he pointed out his aim, requirements for membership, rules and discipline, and showed how it fostered regular attendance at Sunday School kept the children in the Church, and gave the standard of living. Among these organizations, are the Boys' Brigade, The Girls' Guildry, The Boy Scouts, The Girl Guides, The Boys' Life Brigade, and The Girls' Life Brigade. The names look militaristic, but emphasis was placed on the fact that no such training was incorporated and that these organizations had no connection whatever with military training. We were very much pleased to listen to Lieutenant-General Sir Robert Baden Powell, the original founder of the Boy Scont movement, who represented them in this meeting.

On Thursday evening, June 19 a reception was given to the delegates of the World's Sunday School Convention by the Right Honorable The Lord Provost and the Corporation of Glasgow at the Fine Art Galleries, Kelvingrove Park. The splendor and grandeur of this affair was equal to nothing we had ever experienced. It was quite in keeping with a non-democracy. We were received by Lord Provost and Magistrates in their state robes in the Sculpture Hall and later listened to some addresses of welcome and replies. After this followed organ selections by the organist of Glasgow Cathedral which were very well rendered among them being Grand March from Tannhauser, Large in G by Handel, Fantasia on American Airs by E. A. Dicks, and Toccata and Fugue (D Minor by J. S. Bach). Then a program was given by the Glasgow Select Choir of Scotch songs. The blending of the voices seemed almost perfect and they rendered tneir songs beautifully The duet, "Ye Banks and Braes of Bonnie Doon" seemed to hold the audience spellbound. Listening to Scotch songs in their native setting put a new interpretation on them for us. The program closed with Auld Lang Syne, the verses being sung by soloists and the audience led by the choir joined in the chorus, each one clasping the hand of the person nearest to him. We left the place about 11:30 P. M. and found it was only twilight.

Another, interesting feature was the Convention Exhibition at McLellan Galleries. This was comprised of three main divisions—first: The Sunday School Section, comprising furniture, appliances, literature, models, and objects relative to the Sunday School. Second: The Palestine Section, which was calculated to make Bible scenes, manners, and customs real and living. Third: The Missionary Section, comprising a series of Missionary Courts, covering the Mission Fields of the World. There were also Missionary and Palestine Costume Demonstrations given daily and Cinematograph displays illustrative of Christian Education and Missionary Work in many lands.

For a number of evenings the Pageant of the Sunday School was given showing how the children of every land are being led in a world procession into the King's Highway. About 500 people took part in the Pageant, which had its beginning in Old Testament times, and leads up to the modern graded Sunday School with its week day auxiliaries. This very enthusiastic program was followed by a short talk by Ralph Connor, the author of the Sky Pilot, The Doctor, and a number of other interesting books.

We were very sorry not to have veen able to stay for the entire convention, as in order to cover our trip as planned our time was limited, but in Paris we met some of the Convention folks and were told that the last day was the best. The concluding address was given by Rev. F. B. Meyer of London, his subject being "The Lordship of Christ." No doubt many of you have heard this wonderful evangelist, or at least have heard of him. One can well imagine with what thoughts those who attended the last session left that mountain top experience. The Hallelujah Chorus was rendered, the Benediction, the end—no, not the end as everyone who attended any session went away with a richer appreciation of the Christ-life, and a desire to give unto others in action and in word the benefits derived from this great convention, and thus carry out the motto "THAT THE WORLD MAY KNOW THAT THOU HAST SENT ME."

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Some "Firsts" in Mennonite History

The First Day

Harry F. Weber.

The Birthday of the Mennonite Church—January 17, 1525.

IT is customary for each individual to recall his birthday on its anniversary. Likely few people neglect to think of their own yearly, while others may give

considerable attention to it. The two events which limit any life are the birth and death. Movements and organizations, too, must be born. But as good an organization as is to be considered here should have no date of death. It is then all the more fitting to call attention to the opening date, because all the followers of the movement should recall in terms of loving appreciation the noble leaders who brought the movement into being and gave it such noble purposes. It is much easier to recognize the anniversary if there is a definite date given. Unfortunately the birthday of the Mennonite Church is rather in question, first because all the facts are not known and further there are various viewpoints to be taken to mark that birth.

Three dates will claim attention; namely, January 17 1525; January 25, 1525; and February 7, 1525. It is considerable satisfaction to know that there is no variation as to year and that the two months are so close. Even the days are separated by only three weeks. There is much discrepancy and uncertainity in the birthdates of the world-famous men. There is some question as to the birthday of the Master. Some countries celebrate Christmas the first part of December while some authorities believe it should fall in January.

A number of the leaders who assisted Zwingli in opening the reform movement in Switzerland felt that he had not carried his reforms far enough. This dissatisfaction resulted in public disputations between the Liberal and the Zwingli parties, involving the imporant issues which will compose several articles in the future. But as argument seldom convinces its opponents so in this case were the parties the more separated. The leaders began to meet by themselves in private homes. Finally the Zurich council, hoping for peace, ordered a final disputation which accordingly was held on January 17, 1525, The Council, favorable to Zwingli declared him the winner. The Liberal leaders saw that it was impossible to persuade Zwingli so they henceforth considered themselves separate from the earlier movement. Zwingli also must have considered them as such for he was the means of having the city council pass an order forcing the liberals to continue the religious practises of his church. It would seem quite reasonable to accept this date of separation as the birth of the new movement.

However H. V. Dosker in his, "The Dutch Anabaptists", suggests a different date, "The opponents of Zwingli passed the Rubicon, and in a private house at Zollikon, near Zurich, on February 7, 1525, Manz created a NEW CHURCH by instituting believer's baptism by sprinkling." (see page 31.) The third date is given in "Plans for a 400th Anniversary" appearing in the August 15, 1924 issue of the Christian Exponent "On January 25, 1525 the first adult baptism was performed in Zurich. With that act the break with the church of Zwingli was made once for all and the founding of the "Anabaptist Brotherhood" actually accomplished. * * * ***We, therefore in accordance with the resolution of the Mennonite Conference for Palatinate—Hesse of May 7, 1924, and acting under instructions of the Executive Committee of the Conference of South German Mennonites issue the following Appeal: 'January 25, 1924 is a Sunday. Even though the mention above as the date of founding of our brotherhood may not be absolutely certain, yet we have good reason to retain it and surely it must seem a God-given privilege and duty to celebrate on this day in all our churches, in the worship of the day, in a simple and worthy fashion, the origin of our Brotherhood." (see page 258.)

Thus there are two dates contending for the same event. The resolution admits doubt for its date and there is uncertainty about the other one. It may be possible to correlate these two dates if perchance January 25, 1525 were an untransferred date of the Old Style Calendar while February 7, were given in the New. It is better to accept January 17, 1525 as the date of birth because it is quite certain and would eliminate the confusion of the other two dates. To accept this date depends on one's view as to what event marks the birth of a movement. For the Lutheran movement, its birth might have been considered as the day when Luther mounted the stairway of the Roman Cathedral or the day the Pope issued the "Bull" against him, or his trial at Worms but the birth is taken as the day when he nailed the theses to the church door. Was the Mennonite Church born when the leaders first questioned the proceedings of Zwingli, or when they held their first consultation meeting, or when the final disputation was conducted, or when the first man was baptized, or when the council issued the decree against them? What is the birthday of your home congregation? Was it when the first member moved in, or when the first service was held, or when the meeting house was erected, or when the first minister was ordained? The answer depends on the point of view.

It was on January 17, 1525 that the liberal leaders were no longer considered members of the Zwingli movement. Since they still maintained their ideas they were a new movement. The new movement began where the old one left off. Baptizing of these liberals may have taken place before our after but likely in secret. Since that event would not be known to Zwingli it would not be a step in the separation of the two parties, but merely an act to help the liberals to crystalize their movement. This viewpoint makes Janury 17, 1525 the birthday of the Mennonite Church.

However, the writer does not wish to be over-insistent upon any particular day, because after all that is no vital issue. Christianity has not been handicapped in the least because the Savior's birth is not known to the day nor will the Mennonite Church. But too much emphasis can not be laid to the fact that the early part of next year will mark the 400th anniversary of the beginning of the church. If the American churches wish to join in with the European Mennonites on January 25th, it will be very fine. It is fitting and proper as well as a duty to in some manner commemorate the event that begins our history, not to worship any event but for the renewed inspiration it will give for the unfinished work the early leaders so unselfishly advanced.

Words and Meanings

Samuel Burkhard

COMMUNICATION between persons takes place through the use of words and gestures that have a meaning in common to the parties concerned. If the other person does not get our meaning when we try to express our ideas and desires, we must hunt for words and signs that we know have a very definite meaning in the other person's mind. If these words cannot be found communication becomes impossible. Recently an Indian came to my door apparently asking for work. He seemed to be trying to tell me his tale of woe. I could understand him when he said: "Me Yaquai Indian from Sonora." He had more that he wanted to tell me but he saw that I did not understand him. He then picked up a piece of wood several feet long and put it to his shoulder as one would in the use of a gun. By a good bit of dramatic action he tried to tell me of the revolution in Mexico and why he had come to the United States.

This Indian had still more that he wanted to tell me. I thought he was asking for something to eat and accordingly went to the house to get it for him. Upon returning I found that he was not asking for his breakfast. Now the question in my mind was: What does he want? There he stood looking good naturedly at me and I at him. He tried again to state his case and explain, but finally I had to tell him: "Me no savey". For want of words that had a meaning in common for both of us our very meager communication that morning came to an end. Realizing the nature of the difficulty and his inability to state his case in my language and my inability to understand his language he walked away, no doubt to hunt for some one else who could understand his language.

The task of conveying our ideas and desires to others so that they clearly understand what we really mean is always difficult. When one uses symbols and language that have no meaning for the other person, ideas cannot be communicated. Two people may use the same language apparently, but owing to the different meanings attached to the same words, may find it very hard if not almost impossible to understand each other. Such words as 'patriotism', 'morals', 'evolution'', 'fundamentalism' modernism' are common words to all of us but they by no means carry a uniformity of meaning in the minds of all who use them.

The difficulties involved in conveying our ideas and meanings clearly to others becomes apparent when we understand some of the fundamental facts pertaining to experience and the growth of our mental structure of ideas. Long before we as children ever had any use for words we were storing up experiences out of which we were slowly constructing our ideas and concepts. But no two people have exactly the same experiences although many of them may approach in likeness and similarity the experiences of others. Since our experiences differ it also follows that the meanings we attach to them will differ. Where there is no similarity of experience between persons one finds no basis for communication or understanding.

It is a fact of common observation that the child as it comes into an elementary command of the symbols of language often coins strange words to express its wants and meanings. Parents catch the meaning of these words and make use of them in further communication with the child. In the course of time the coined words are dropped by the child in favor of the more conventional words of common usage. One never looks into a dictionary to find the meaning of the unconventional words of children. If one would discover the meaning he must get beneath the words used by the child and find out what it is that the child really wants. In this case it is not the word that is so important as is the meaning the child attaches to the word. In the order of mental development we gather experience first and then later we come to attach words to these experiences to designate them.

Sometimes it may happen that the same word is attached to essentially different ideas in different minds. And sometimes different words are attached by various minds to ideas and experiences that are essentially the same. And again, it is easy for one to adopt the use of a word without having had any experience such as it might call for. Such words carry no particular meaning in the mind of the one using them. In such a case words become merely mechanical symbols with familiar and maybe pleasing sounds. We become attached to their use because of their familiar sounds rather than for any specific meaning they may carry. Since the same words may carry different meanings in many minds, and, since language may become mechanical and formal one cannot always be certain of the meaning the other person attaches to his words. This does not imply any hypocrisy in the use of language but is a simple recognition of some of the fundamental psychological facts involved in the use of language for effective communication. At best language is an imperfect means of communication. but since we have no better medium we must use of it with a clear understanding of its limitations.

It would be a very stimulating mental task that one might set for himself if he would undertake to lay aside all of his conventional technical vocabulary and start all over again to use only the words as would carry adequately his real ideas, experiences and meanings of others. A boy was once instructed by his stern father to learn the catecism. The boy started to complete the task but such large words as "sanctification", "regeneration", etc. were too much for his understanding. He laid his book aside and gave up the task. His father again called him to his task, but the boy insisted that he could not learn the catechism because he did not understand the big words. To this his father replied: "You are not supposed to understand them; just learn them." Would a careful examination of our vocabularies reveal the fact that we have on hand a lot of words which we have just learned but do not understand ? If all of us should abandon the use of all words we do not understand, and

with them the troublesome catch words that carry either no meaning at all or so many divergent meanings as to render their use ineffective, and then seriously undertake the task of trying to restate our meanings and to discover the real meanings and ideas that others are trying to convey we would find ourselves in quite a new world. It would be a better world because men do not quarrel about their real experiences so much as they do about the labels they tag on to their experiences.

It is scarcely possible to have everyone express their ideas through the use of the same vocabulary. Parrots can learn to use words in imitation of others, but if they did any real thinking and had any meanings to convey they would find their vocabularies wholly inadequate. Where men are permitted the freedom to interpret their experiences and to meditate upon the meaning of these there you will have as varied a use of language as there are differences in personalities. If one should take a group of twenty people of average abilities but who are totally ignorant of any uses to which mirrors are put and know nothing of the science of physics pertaining to light and mirrors, and send them one at a time into a room to take their first look into a mirror and then have them report separately and independently what they saw one would get twenty conflicting reports. If these people should find themselves inclined to be dogmatic concerning the accuracy and finality of their own reports they might in turn call each other liars. But if this same group of twenty should all be sent into the same room at the same time to take a conjoint look into the mirror, a very wholesome reaction would take place. Their dogmatic attitudes would soften until we should find them turning to their neighbors with apologies for having called them liars.

All of us must of necessity interpret life through the range of our experience. Just as one looking alone into a mirror sees his own face and not that of another, so also the farmer, merchant, doctor, lawyer, teacher, preacher, scientist, etc., come to interpret life in terms of their own reflected experiences. Not all of these can use the same vocabulary to express their ideas and experiences because they do not all have the same experiences to report upon. In view of this, why should we be afraid of the man who does not express himself in our particular language? We must go deeper and try to discover his real ideas and meanings. This is a difficult task owing to the limitations of language, but it is nevertheless a task that we must engage in. All of us have some faulty ideas and wrong interpretations, but they will become more valid as we correct them by the reports and interpretations of others. Each one of us at best sees "in a mirror, darkly" but by honest consideration of the reports and experiences of others we shall come to find the larger meaning of life and experience. No honest man cares to hold the ideas that he knowingly regards as erroneous, for why should any sensible man devote a lifetime to championing a cause that he knows is futile? We shall pass into the possession of greater light by putting more emphasis upon getting at the real ideas and meanings that men report than we shall if we simply close our ears to all reports of experience that do not seem to run like ours do.

Today there is much energy spent in the religious world in trying to classify men into definite religious groups, such as, fundamentalists, modernists, conservatives, liberals, etc. Very often there is no real difference between men supposed to belong to one group or another except that each has a different manner for the interpretation of his religious experience. There is, however, a real difference between men as one knows them, but on what basis shall they be classified? The important facts about any person are his ideas and interpretations of life's problems, but owing to the limitation of language to express an idea how can one ever find the real essence of the ideas of any person? Shall one judge as to the quality of an idea by what a man says in regard to his experience, or, by the quality of conduct that issues from his life? Jesus places the basis for the real understanding of others not on the words they use but on the quality of their conduct. Shall we today in our religious controversy force the issue of a vocabulary test as a basis for classifying men, or shall we go deeper and establish Christian conduct as the fundamental criteria for understanding and passing judgment upon others? Shall quality of conduct become the unit of measure by which we shall strive to ascertain the real essence of one's ideas and what one really believes, or, shall we be content to take an easier and less reliable method which tends to pass upon the basis of their ability to give the correct accent to "shibboleth?"

The psychologist finds himself in perfect accord with the teaching of Jesus that the real measure for one's ideas and the most adequate expression of them is to be found in conduct and not in the vocabulary one uses. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The great necessity of our time calls for all of us to try to understand each other. Moral and religious conduct must become the unit of measure for ascertaining the real quality and essence of the ideas men hold. Profound recognition of the psychological problem involved in the limitations of the use of language as an instrument of communication will save the Christian forces of today from wasting their energies on the preservation of transient things and point them to the necessity for the prevention of the fundamental values of the religion of Jesus.

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Christendom for a Warless World

An Appeal from the Philadelphia Yearly Meetings of the Religious Society of Friends (Quakers)

Fellow Christians and Sister Churches of all Lands:

THE small fraction of the Christian Church which ventures to address this appeal to you, does so in a spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the

standards of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ our Lord. Christ would not send His disciples where He Himself does not lead. "Follow me," has been forever His watchword. Shall not, then, the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent with loyalty to one's native land. The higher loyalty includes the lower and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the fatherhood of God and the brotherhood of man; His church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians, we are striving for a "warless world". We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep *religious* conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting co-operation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bear the name of Christ in every land solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things, and that never fails, Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace?

My First Trip to the Molotchna

(From the Diary of a Relief Worker)

March 25, 1922. We left early this morning for Halbstadt We had very heavy going at first on account of mud. The road runs only a few miles from the Dnieper River, and crosses six valleys which run back from the river bottom. The slopes of these valleys have been neglected for years, and are so badly washed in places that they are dangerous.

When we were about two-thirds of the way we came to Prischib Volost, a German settlement, largely Lutheran, in which help is desperately needed. We stopped in the first village to inquire about conditions. There are about two hundred alive in the village. Forty have died. One horse in the village, and three cows. The people are very much discouraged. The government is giving some help but not nearly enough to sustain life.

We stopped at two more villages in the volost before we reached Halbstadt. Conditions are not quite so bad as in the first—only ten percent have died. In the last village, Prischib, I spoke with the chairman of the Deutsche Verein, and arranged to meet again this evening.

It was nearly evening when we drove into Halbstadt. Everywhere one notes signs of destruction and decay, but there is in spite of that a look of solidity about the place

that even these years of civil war and neglect have not been able to destroy entirely. We heard so much about Halbstadt while we were still in Constantinople, and that makes it seem more familiar. We drove at once to the home of J—, the chairman of the Halbstadt Volost Committee, for news as to what has been happening. The food is here, and the kitchens are operating, but they are feeding about 8000 instead of the 5000 we counted on. That's bad news, because we haven't enough food for that many? Must we begin so soon to cut down?

In the evening J— called the rest of the committee, and we went over the ground together. Later a group came over from Prischib and gave us data on conditions in their volost. In their twenty-seven villages with 14,000 people, 4000 are starving, and 700 have died, half of that number in the past month. Conditions are bad enough among the Mennonites, but practically no one has died of starvation. We decided to begin feeding about 1500 in Prischib Volost just as soon as possible.

March 26. J— and I went to Tokmak this morning to pay our respects to Hudele (the chairman of the Tokmak Uyezd Ispolkom, and the highest government official in this section of the country). He is friendly and seems to be willing to help all that he can.

This afternoon we went to Prischib, and at a mass meeting in the school-house announced our plans to begin feeding, and named the necessary committees to do the work. The people are grateful for the little that we can do but it ought to be three times as much.

March 27. We spent most of the day in the office talking things over. At noon J— and I visited the kitchens in the four villages that join each other here. The people are needy—that one soon sees when he watches them file past for their rations. On our way home we called on Bagon, the government official in charge of Halbstadt Volost. I was curious to see him, because he has quite a reputation as a real Soviet official, and also because he was here at the time Kratz disappeared, and is supposed to have had a hand in the affair. Bagon is no friend of the Mennonites here, nor of anyone else, it seems. He has a hard look, and is very restless, shifty-eyed, suspicious. I'm glad that I'm not exactly in his power. We did not stay long, J— introduced me, we went through the usual Russian formalities of politeness, planned for a longer meeting before I left for Alexandrovsk, and then we took our leave.

March 28. J— and I left early for a tour through the Molotchna. We visited the kitchens in thirteen villages, and then stopped for the night.

March 29. We drove through a dozen villages, stopping at a few of them, until we reached Grossweide, where we visited the Mennonite Orphanage. Then on to Waldheim, where we called on Hildebrand, the government official in Gnadenfeld Volost. He was very critical, and not as friendly as Hudele and Bagon. He speaks German, and so we could talk without an interpreter. He would like to control the kitchens, and we cannot concede him any such right. Things were tense for a while, but before we left he seemed in better humor, and promised at least not to hinder the work of the kitchens.

After leaving Hildebrand, we made a few more stops and then went on back to Halbstadt.

March 30. Hudele came over from Tokmak this morning, brought Bagon with him to the office of the committee, and we spent some time taking over possibilities. The good will of those men will help us a great deal in our work.

This afternoon several members of the Gnadenfeld Volost Committee, whom we failed to see at their homes came over to Halbstadt. We had a bad half-hour because of some misunderstandings, but some explanations cleared them up, and they went home to work on their problems.

March 31. We returned to Alexandrovsk today—almost a day's trip on account of mud.

I'm uneasy about the Molotchna. The need is so great; the officials, and the native Russians, especially some of the working class, and the Communists, are so suspicious of anything our people do. Since the Revolution so many Mennonites have been imprisoned and killed, or have gotten into trouble in some other way, that they have to be very careful. If there were only an American here who could stay at Halbstadt and give all of his time to clearing up some of the tangles there, and to getting and holding the confidence of the various groups, one would feel so much safer as to the outcome.

A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

From India—About the City of Dhamtari.

Population of 12,721.

10,855 Hindus, 918 Mohammedans, 731 Christians and 16 Animists.

10 schools, 7 for boys and 3 for girls. One High School 2 Middle Schools, and 7 of Primary grade.

875 children, 713 boys and 162 girls enrolled in school.

17 Hindu temples, 2 Mohammedan mosques, and one Christian Church under construction.

3 doctors, 2 hospitals, 2 nurses.

Shipped from Dhamtari last month—8,000 lbs. Harra (an astringent nut used as dyestuff), 15,000 railroad sleepers, 3,000 lbs. rice, 4,500 lbs. Urda and Mung (Varieties of split pea.)

Principal industries-carpentry, blacksmithing, tile making, brassmaking, pottery, jewelry, and tilli-oil extracting (from seeds of Sesamum).

The above interesting facts are from the July issue of India Mission News. 381 out of the 875 children in school are students of our Mission schools and according to last year's report 104 of these were enrolled in our English High School. We also have a Middle and Pri-

mary School for boys and a Primary School for girls One of the doctors, one hospital, and both nurses belong to our Mission. The Christian Church has been under construction about three years.

About the Girls' School in Dhamtari

From a letter dated July 30 the following is taken: "We have all the classes of a Primary School with an enrollment of fifty girls. There are several more coming but we did not register their names as they are quite small. We have five teachers, two of whom are trained and two of the others have had a little training, but they are all doing quite well in their work. We are having school in the old dispensary. It is much too small and we are so anxious for our new school building which has been sanctioned by the Board. Some people have the impression that there is only one girls' school and that they have done their duty to it. It is hard for people at home to realize what our work in India is really like; and how extensive it is, for they are so far away. I wish a number of people could come and visit and see for themselves, and then I'm sure we would all work more effectively. No doubt a number of them would be surprised as I was when I first came, though I thought I had read quite a little about it. In connection with the school we are running a school kitchen. According to the income of the parents the children are given one or two meals a day and one dress or three dresses a year. At present we have 6 poor girls who get one meal a day and 28 who get two meals a day. We have sewing class in school when they patch all the clothes of the week before and then we also make new dresses and things on which they can learn how to sew."

"Crops look fine and if the rain comes properly from now on we will not need to fear a shortage this year."
—J. N. Kauffman under date of July 31, in weekly mission bulletin.

The Missionary Church Should Have

1. A missionary pastor.
2. A missionary committee.
3. The habit of praying for missionaries.
4. A missionary budget.
5. An interest in the entire kingdom.
6. The visits of missionaries.
7. Missionary programs.
8. A missionary library.
9. Missionary education in the Sunday School.
10. Missionary education in the Young People's Meeting.
11. Missionary education for boys and girls.
12. Mission Study classes.
13. Delegates at Missionary Conferences.
14. Life service meetings.
15. Representatives on the field.

Using Your Opportunity

A woman who is widely known as a friend of students and who lives in a college town says: "Missionary women who have comfortable homes do not realize what an asset is theirs. They may not be able to make speeches and conduct conventions but they can invite a student to have a bit of home and a cup of tea and talk over life problems and opportunities with results that may be more far reaching than those secured in a convention. The students here have 'sack suppers' and they need someone who has a home to which they are welcome to bring their sacks and where they can put all the sandwiches in a pile and the fruit in another pile while the hostess furnishes cocoa or something else that's "homey'. The someone who furnishes that home will not have any trouble in lining up the students when mission study days come. I think God places people in college towns. I wanted to be a missionary and become a Student Volunteer, but in the providence of God my field is a college town instead of India. There is a wonderful opportunity there for enlisting students for missionary interest and service."
—Mrs. E. C. Cronk

"Young man, what are you doing to do with your life?" was the question that D. L. Moody put to me one day years ago as we came down "Round Top".

"Give it to the Lord in foreign service," was my reply.

"Have you ever won any souls to Christ?" was his next inquiry.

"No," I replied.

"Well," said he, "if you can't win them in America, don't expect to do it in the foreign field."

A few years later, when I had completed my medical course and was leaving for a hospital internship, a friend remarked, "What an opportunity for souls you have."

Last year's report of Efulan Medical Mission station contains the item:" Of the non-Christian patients entering the Hospital eighty-four per cent became followers of Christ before leaving. The Christian patients have also found a closer walk with their Master while in the hospital."
—Dr. H. L. Weaver, Kamerun, West Africa, in Missionary Review.

Without the Camp has the following story of a group of inmates in a leper asylum of India. These sufferers came to the Superintendent and said that inasmuch as they had benefited so much physically and spiritually by their stay in the asylum, and there were so many that needed help more than they now did, they wished to be allowed to go out for from four to six months to beg their food from place to place, while they proclaimed to those whom they met the good news of salvation through Christ In this way those who could be admitted in their places for that time could get the same treatment for their bodies and their souls that had done so much for the others. They were given certificates which would guarantee their re-admission at a specified time and all returned highly pleased with their experiment. The next summer a still larger number, fired with the same zeal, wished to go out in this way, and the same certificates were granted until the asylum committee asked that no more be given, as there would not be enough persons left to do the necessary work and to care for the helpless ones in the asylum.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE PARABLE OF THE SOWER.

Lesson Text: Mark:4:1-9.
October, 19, 1924.

THIS well known parable describes a common rural scene in Palestine. The fields were separated simply by winding foot paths. In any of these irregularly shaped fields it was possible to find several kinds of soil. The pathway naturally was hard beaten soil. As the sower scattered the seed by hand some would fall by "the wayside." The birds quickly picked it up. This seed never got into the soil. At other places there was only a thin layer of soil over the stones. Such soil because it was thin would quickly gather moisture and heat. The seed falling upon the "rocky ground" sprang up sooner than elsewhere. But the hot sun parched the thin crust of soil and the sprouting seed was wilted. Some of the seed fell upon soil that was infested with thorns (thistles). The good seed sprouted and began to grow but the thorns growing up in great abundance choked it. This seed yielded no fruit. The seed which fell upon the deep, clean soil, was the only seed which produced a harvest.

Jesus observed that the crop depends upon the soil. Poor soil produces a scanty crop while good soil produces abundantly. The soil of the fields illustrated for Jesus the very thing He had experienced during His preaching in Galilee. He found some of His preaching to be quite fruitless, while some of His teaching led to gratifying results. Why was His teaching more effective in the lives of some than others? Some responded while others did not. The farmer sows his seed. Some grows and yields a harvest while some does not. It all depends on the soil. What the soil is to the seed that the mind or heart of man is to God's truth. Jesus found that it all depends upon men's minds or hearts. The minds and hearts of some are closed. They are as the hard packed soil of the pathway. The good seed has no chance to grow. The minds and hearts of others are shallow. They respond to the teaching of the word. They give their assent. They are stirred. They probably are as those who join church but never enter actively into her work. They lack firmness, stability, devotion. Another class of hearers which in the days of Jesus and in our day is not small was those people whose minds and hearts were so occupied with worldly pursuits and interests that the teaching of scriptural truth makes little or no impression. Then there was also those whose hearts and minds were open, receptive, responsive. These received the truth. These are the ones in whom the teaching of Jesus effected a transformation of life. Jesus expected a change to take place when men receive His words.

A changed, transformed life, a spiritually quickened heart and mind is what Jesus endeavored to achieve with everyone. To accomplish this a receptive, attentive, responsive attitude of heart is indispensable. Those who drift thoughtlessly on in life; those who are engrossed with money and worldly success; those who never give honest, hearty, candid attention to God's truth will be fruitless in life. He who gives his thought and heart to God will happily find that the fruit of the Spirit will increase in him. "Seek ye first the Kingdom of God and His righteousness." "No man can serve two masters." Undivided loyalty to Jesus the Christ and His words—God's word—leads to a fruitful life.

THE STILLING OF THE STORM

Lesson Text: Mark 4:35-41.
October 26, 1924.

THE day had been spent in preaching and teaching by the seaside. It was nearly evening. The multitude thronged the shore. Jesus probably had been speaking from a boat, pushed out a few feet from the water's edge. Other boats filled with eager listeners drew up close to His. It was evident that if Jesus went ashore He would have little leisure for rest or prayer. So he said to His disciples, "Let us go over to the other side." Accordingly they set out for the eastern shore. The eastern side was sparsely settled. Jesus desired to be alone with the twelve. Some of the boats followed. Many were so attached to Him and His teaching that they refused to be left behind.

Jesus wearied by the labors of the day lay down to rest on a cushion in the stern of the boat. Soon He fell into a deep sleep. As the disciples were rowing through the darkness a violent wind swept down over the sea. The waters began to toss. The waves rose higher and higher. The boat was tossed to and fro. It was filling with water. It was an unusually severe storm. Even the disciples who were experienced fishermen were stricken with fear. They had weathered many a storm but this time they were overcome with fright. They could not understand how Jesus could sleep so soundly while such a storm raged. They woke Him, saying, "Master carest thou not that we perish?" He rose from His cushion and spoke gently. The wind subsided as quickly as it arose. He rebuked the fear-stricken disciples Because of the masterly part that Jesus performed in this exciting incident His disciples were asking, "Who then is this?" Jesus here revealed His power. He is the Lord of heaven and earth. He is always Master.

The lesson describes this incident vividly. Jesus is the central figure. It is impressive to behold One of such power and poise. It is far greater to companion and fellowship with One who is always strong and never weak; who is always calm and never fearful. "What manner of man is this that even the wind and the sea obey Him."

Our minds may well dwell upon some of the phrases of this lesson. "Let us pass over to the other side." Jesus always leads men away from the confusion, anxieties, worrying, strife of this world. He would lead to places of spiritual quiet. "They took Him." They took Him with them. How much better the work of the day goes if we take Him with us. Take Him along to the shop or the store; along into the new home or business venture; along into the social circle or position of honor. Storms—mental, moral, spiritual—come to all of us. He always speaks the words of peace. "Peace be still."

"Why are ye fearful? how is it that ye have no faith?" Life brings with it its storms, its temptations, its misunderstandings, its conflicts. If we be children of God and have faith in Him we need not fear. Faith gives courage and calmness. Jesus invites us to lay hold upon such faith that we shall be masters of our circumstances and situations in life,rather than the storm and stress of life master us.

O God, we are often anxious and afraid. The storms of sorrow,. doubt, and temptation come upon us. We cry for help. Father then speak to us the words, "Peace be still".

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

CHRISTIAN LOVE IN THE MIDST OF STRIFE.

(Topic for October 19)

The first question confronting us is; "What is Christian love?" It sometimes seems that a better understanding of this term might aid in its application at times when it is most needed. Many people claim to have this love and to see them under ordinary circumstances one is quite willing to agree with them but when the storms and stress of life come it seems to be something else that they have.

For a practical definition of Christian Love let us go to the Bible, the great source book of love. John says true love will cause one to lay down his life for another. Romans 12:9 says, "Let love be without dissimulation." Romans 13:10 says, "Love worketh no ill to his neighbors therefore love is the fulfilling of the law." In Matthew 5:46 we learn that love should go farther than our friends. "If ye love them which love you what reward have you? Do not even the publicans the same?"

If all people had such an idea of love and put it into every day use this would be an entirely new world. To expect all people to ap-

preciate such a fundamental principle is expecting entirely too much, but could we not reasonably expect such behavior from Christian people? Is this not one of the chief differences between the true Christian and the "so called" Christian?

Phillippians 2:14, 15 takes for granted that we are living in a crooked and perverse generation but bids us do all things without murmurings and disputings, if we want to be blameless and harmless the sons of God.

Some of the opportunities for the Christian to exercise himself in this love in times of strife are, first, World conflicts. These may seem to take in a large scope but in the past few years we have had clearly demonstrated that these conflicts affect not only a few nations but the individuals in practically every nation. But the one who possesses Christian love is calm and serene in the midst of it all. This was nicely illustrated by the attitude nonresistant people took during the World War. They were willing to give their lives, if need be to relieve suffering but they refused to help cause the suffering. A still more concrete example is their boys in camp facing hostile officers calmly and kindly in spite of the rebukes, threats and oaths that were pronounced upon them.

In the second place we have strife coming a little closer home. Our own nation is giving us a good object lesson since we are in the midst of a presidential campaign where men are saying all the unkind things imaginable about each other, demonstrating anything but Christian love. Here again the one filled with such love will find his place and exercise his influence in such a way that people will see the foolishness of the other mode of proceedure.

But let us come to our home communities where we have an opportunity to try ourselves in this virtue almost daily. There are people who do not see things as we do and even some people who insist on being false and unkind. Under such conditions the one who has true Christian love is the one who in a kind and sympathetic way finds his place and will be as an island of blissful calm in an ocean of storm.

But in a somewhat larger community, the church, there is sure to be some misunderstanding and even strife. What will be the behavior of one possessing Christian love in such a conflict? The author of Proverbs seems to think that there are other qualities almost as important as love, namely wisdom and understanding. "Wisdom is the principal thing therefore get wisdom and with all thy getting get understanding." Does this mean that these qualities are more important than love? Or might it mean that the qualities may aid us in obtaining a more intelligent love. For example take the present situation in the church. No grown individual holds to the simple beliefs of childhood. In fact one of the most important problems in the life of any individual is to adjust his religious belief to his widening horizon. The religion of childhood will not satisfy the adolescent youth, and the religion of youth will not satisfy the mature man or woman.

Rauschenbusch says, "Precisely the same problem arises when society passes through eras of growth. Religion must keep pace. The church must pass the burning torch of religious experience from age to age, transmitting the faith of the fathers to the children, and not allowing any spiritual values to perish. But it must allow and aid religion to adjust itself."

One who stops to do reflective thinking knows that there is a great deal of truth in the above question and therefore will not be alarmed at the present situation. He will not be surprised that there are those who are extreme in clinging to the old, on the other hand those who are just as extreme in clinging to what they think is new. Neither will the wise individual be surprised that these two classes of Christians say and write unkind things about each other. He knows from history that this has always been the price of progress so he will calmly and prayerfully wait till the mist clears away and then under God's direction march forward into new and larger fields of thought and Christian experience. To my mind this is intelligent Christian Love in the midst of strife.

—o—

Topic For October 26 is to be Supplied By the Local Committees.

God leads us along dark and terrible ways, but he asks us to walk in no path along which he has not trodden himself, and in all our sorrows he gives to the open heart and the trustful spirit the peace which passeth all understanding.—Selected.

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Notes From Here and There

Evangelist C. F. Derstine was scheduled to begin a series of meetings at the Mennonite Church in Kansas City, Kansas, on Oct. 4th.

T. K. Hershey reports cash and pledges from Fulton County, Ohio, to the amount of over one thousand dollars as a result of his solicitation work there in behalf of the mission work in South America.

Alice G. Treuschel, a graduate of Goshen College, has begun her work as supervisor of religious education in the public schools of Goshen, Indiana. The study of the Bible in the Goshen schools has been brought about largely through the efforts of I. R. Detweiler, pastor of the Eighth Street Mennonite Church, who is now serving as chairman of the committee in charge. Miss Treuschel, is being supported by 13 churches in the city.

The Home for the Aged, at Eureka, Ill., now reports a total of seventeen inmates, with room for possibly eighteen or twenty more. J. D. Smith is the superintendent.

The enrollment of Goshen College has been variously reported at from 95 to a few over one hundred. Hesston College reports an initial enrollment of 150, while the Eastern Mennonite School at Harrisonburg, Va., reports 107. All of these enrollments have probably increased slightly through late registrations.

Bluffton College registered 262 students during the opening week of school,—the largest enrollment in her history. Of this number, 220 are students in the regular college classes.

Bethel College, Newton, Kansas, reports an enrollment of 236, with more than 70 College Freshmen. The Academy Freshmen class has ten students.

A questionnaire which is to be used for present ministers, future candidates for the ministry, and other Christian workers, was one of the matters under consideration at the ministers' meeting held in connection with the conference of the Central Conference of Mennonites held recently at Congerville, Ill.

About $3400 has been raised in and about Newton, Kansas, for the establishment of an Old People's Home in connection with the Bethel Hospital and Deaconess. About $1100 is still needed before the work can be begun, but prospects are good for a speedy realization of this sum.

Naomi Blosser of New Stark, Ohio, has again resumed her duties as city health nurse at Goshen, Indiana, after more than a year's absence.

The annual mission meeting held under the auspices of the district mission board of the Southwestern, Pa. district is to be held at Martinsburg, Pa., on October 23.

E. J. Zook, formerly of the faculty of Goshen College, has accepted a position on the faculty of Hope College, at Holland, Michigan, and has already begun his work with that institution.

A. E. Kreider has taken charge of the department of Bible and Religious Education at Bluffton College. Members of the Seminary faculty also give some courses. All freshmen in the college are now required to take a course in the Life of Jesus, and Bro. Kreider teaches these in three sections.

A four page folder has been issued containing the report of the committee appointed by the Southwestern Pa. Conference to investigate and solve the problems in the Springs, Pa. and immediately adjoining congregations. According to the folder, the problems there center around the questions of Life Insurance, the Head Dress of the Sisters, and the Bishop's authority and proper method of procedure in dealing with alleged transgressions. Some recommendations are made, and the acceptance or rejection of the report and recommendations are to be voted on by the congregations at the regular meeting on Sunday Morning, Oct. 5th. The committee consisted of L. A. Blough, A. I. Yoder, and J. A. Ressler.

Miriam, daughter of A. H. Leaman who was for many years superintendent of the Home Mission, Chicago, Harold, son of A. M. Eash of the Twenty-sixth Street Mission, Chicago; and Samuel, Esther, and Anna, children of Mary Burkhard who is to return to India soon, are among the new students at Bluffton College.

Oil has been struck near Newton, Kansas, and preparations are under way for the erection of a derrick near Bethel College.

Plans are under way for the erection of a new Mennonite Church in Kitchener, Ontario, due to the dissatisfaction of a large part of the local congregation with the action of the Ontario Conference Committee in declaring the ministers not in good standing with that body. Although at least 85% of the congregation is said to be in sympathy with the ministers, the church property remains with the conference which holds the title for the same.

The Fiftieth anniversary of the settlement of Mennonites in the vicinity of Freeman, South Dakota, was observed on Sept. 7th. and 8th. It is estimated that about 3000 people assembled on Sunday to pay tribute to the sturdy pioneers who turned a wilderness into a garden spot.

Eleven churches in Newton, Kansas, have arranged for a systematic course of week day Bible instruction to be given to the school children of the town. The Bethel College and Mennonite congregations are included in the list.

A fiftieth anniversary celebration of the settlement of Russian Mennonites in Kansas is planned to be held at Hillsboro, Kansas, on October 19th.

John D. Brunk, of the Brunk music studios at Elkhart, Indiana, is opening a Goshen studio just near the College where instruction in piano will be offered. Bro. Brunk will be in Goshen on Tuesday and Friday forenoons.

The Mennonite Colonization Board has decided to send a car load of household goods and food to Mexico for the benefit of some of the Russian Mennonite settlers who have gone there and are at present in great need. About fifty families are in need of help.

At a recent student mass meeting at Bethel College it was moved and carried that the chairman of the meeting appoint a committee of two students and two faculty members to frame a protest against the observance of Mobilization Day. This was later sent to President Coolidge and Gov. Davis of Kansas by night letter.

It is reported that one hundred Mennonites, with their families have left Meade, Kansas, for Mexico where they will purchase cheap lands and form a colony.

The American Mennonite Mission at Dhamtari reports that on August 1, 1019 boys and girls were reading in the primary and secondary schools of the mission, and fifty teachers employed. The Bible is taught to all pupils daily. There are still 150,000 boys and girls in the mission area who are without school privileges.

The Berne, Indiana, Church reports that its enrollment in the Summer Bible School this year was 193, with an average attendance of 94.7%. Six teachers were employed at a total cost of $391.51. There were about five or six routes into the country with volunteer drivers, bringing the children in daily within a radius of five miles, from June 16 to July 18.

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The CHRISTIAN EXPONENT

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OCTOBER 24, 1924.

The Beaten Paths

An Editorial

What I Expect of My Minister

By a Layman

The First Meeting

Samuel Writes to Father

The Mind of Christ

Our Bi-Weekly Sermon

Comrade Titov

From the Diary of a Relief Worker

Pilgrims of 1924

Being a Picture of the First Russian Mennonite Settlers in Old Mexico

Dora Z. Schmidt

In the latter part of July, 1924, a group of Russian Mennonites arrived in Chilhauhua, Mexico, after many days of hardship and trials.

They were housed at the Hotel Paris just across the street from Centro Cristiano, a Methodist institution. These quarters were not the most desirable, however, and the hearts of the people were often saddened as they remembered the past or were looking froward to an uncertain future.

On a Sunday morning they heard the singing of hymns at Centro Christiano and could not refrain from going over to join those who had their Sunday morning services at this place. To their surprise and delight they found there not only Christians, but also a Mennonite, Miss Anna Belle Dyck, who could speak with them and interpret for them. They continued to attend services here from Sunday to Sunday and also at the Methodist church where they received a hearty welcome.

A nurse who had come with the group was given a position at the Methodist hospital for as long a time as she could serve. While there she took care of a Mennonite mother and her new born son. Mr. Klassen, an uncle of several of the party, arrived to further lighten their burdens. He helped the families to get into more pleasant quarters, and they enjoyed life a little more after that.

The Rev's Harder and Suderman also made a short stop with them while on their way to Mexico City to make arrangements for their permanent location in Mexico, and to Vera Cruz to meet another group just arriving, who also came to Chilhuahua later, thus increasing the number to almost a hundred persons.

On two different Sunday evenings the Mennonites were asked to sing at the Methodist church, which they did. Rev. Goozen, a minister among them, also spoke in German, Miss Dyck translating it into English and the native pastor, Rev. Vargas, into Spanish. The Mexican Christians gave them a more hearty welcome than, I fear, many of our home churches would have done, and the Mennonites were happy in their company.

After services one evening, while talking through interpreters, it was suggested that we sing a song familiar to all. "Jesus Lover of my Soul" was chosen, and those present sang it in German, English and Spanish. One lady remarked that this was the beginning of Glory where we will all speak one language.

On the morning of the twenty-ninth of August, in spite of a rain that was falling, the whole group, excepting one family, was at the station with bag and baggage to board the Nor-Eeste de Mexico train for the Rosario Ranch which had been taken in view by the committee as a possible settling place. The train was late, but the people were patient, knowing that the goal would soon be reached. Through the kindness of Mr. Newman, the land agent, the Misses Dyck, McAllister, Schmidt, and a friend, Miss Hillborn, received passes to accompany the committee and Mennonites to their new homes.

The cars were crowded, so the men, sitting on their baggage, rode in the box cars. The train carried us through a beautiful country with mountains always in sight; nice flowing streams were spanned by trellis bridges. We passed through two tunnels and by many fields of corn and patches of beans and potatoes. Many beautiful wild flowers were in bloom all along the way.

It is extremely interesting for a foreigner to buy his meals from the windows of the train. Men, women and children are here to sell roasting ears, chicken and rice served on tortillas, coffee with milk, tomlesa and many other Mexican dishes, both hot and cold, but usually hot with chile.

At San Antonio there were a number of the Canadian Mennonites at the station to meet the group while the train made a twenty minute stop. These Mennonites are doing very well and have a good reputation among the Mexicans. For instance, if you see an Arkansas razor back you know it is a Mexican hog; but if it is a well fed one, you may hear the expression, "This is a Mennonite hog", or if a cow gives much milk and looks well kept, it is probably a "Mennonite cow."

At five in the afternoon we drew up at the Estacion Rosario. Here three box cars were side tracked for the use of the Mennonites, until they could move into the ranch houses.

We continued our journey on to the next station Minaca, where we could stay at a hotel, but left the Brethren Harder and Suderman with our Mennonite friends. We shall not soon forget the scene as the train pulled out of Rosario. In the midst of vast prairies, with mountains in the distance, stood our friends beside the box cars, waving us a farewell.

The following morning we drove back to Rosario in autos.

The country is beautiful, the soil rich and several streams flow through it. The altitude is between five and six thousand feet, and there is considerable rainfall during the rainy season. All it requires is good cultivation and knowing the immigrants as we do, we are certian that in a few years much of this prairie land will be producing valuable crops.

We reached Rosario in time to see the group at the breakfast which they had cooked on open fires. After breakfast Brother Goozen suggested a short period of devotion. Rev. Harder led this, standing in the open doorway of a box car, while all others, both Mexicans and our own people with uncovered heads stood out under Gods beautiful heavens, while they sang "Hand in Hand mit Jesum kann ich sicher gehn." Following this he read John 14:1, 2, 17, and offered a prayer dedicating this place, which is to be their home, to the Lord.

After another hymn, "So nimm denn meine Haende," Brother Harder made a few remarks, admonishing them above all things to seek the peace of God to keep peace among themselves.

The day was spent in looking over the ranch. There were several difficulties encountered, but with the tactful work of Brothers Harder and Suderman and Mr. Newman, these too were peacefully straightened out.

By the time the train left in the afternoon several families were busy cleaning the ranch house near the station into which they moved during the day. The others were to move into other houses as soon as possible.

There will still be many hardships to overcome, but there are many possibilities in the future of this country, and with the continued prayers and support of our people these brethren may soon again live contented and peaceful lives of service.

We were often reminded of the pilgrims who also sought religious freedom.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;
Not as the flying come.
In silence and in fear:—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

These people, as well as our churches at home, owe a vote of thanks to the committee who have made the negotiations for this land. We who have witnessed this settling of the immigrants can appreciate the difficulties they have had to encounter and we are certain that their judgement was good.—*Mennonite Weekly Review*

"Love is the profoundest craving of the human soul; there is no hunger like heart-hunger, and God hungers for the love of His children with a yearning of which all paternal and maternal heart hunger is but a shadow and a hint."

"Love is the golden key that admits the soul to sacred communion with Christ."

"The man who uses power for self lives unsavingly; he who administers it for others builds for eternity."

"Love seeketh not her own; is not ambitious, pushing, self-assertive, self-seeking."

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

CHRISTIAN COURTESY

A CHRISTIAN is a Christian all the time. One cannot be a Christian in one phase or activity of life and resort to practices that are non-Christian or anti-Christian in other things. Christianity is a heart condition, which affects and influences,—determines in fact—the whole of one's conduct. One may make mistakes of course, but he cannot do wrong intentionally, and remain a real Christian. The Christian is a new being, who has been made over,—born again. The things which were once natural for him are now foreign, and the things which were once alien now become a part of his being. There is no transformation so complete as the transformation from a selfish, sinful, willful human being to a regenerated, consecrated, humble and sincere child of God. And when this change has taken place old things have passed away and a new creature has been born.

Of course we must not forget that we are still human, even after we become children of God. We have our old instincts and nature to deal with. But gradually we grow, as babes, until we become stronger and more perfect, though we never reach perfection on this earth. Even with our imperfections, however, we are changed creatures, and as such we cannot be one thing at one time, and of a different nature at another time.

One of the things which as Christians we are often apt to consider as of lesser importance is the matter of Christian courtesy. True courtesy is a condition of the heart. One may be outwarly courteous on certain occasions, and at the same time fail to be truly courteous in the real sense of that term, which means, of course, that we are not truly Christians. Courtesy is merely a forgetting of self in favor of others, and if we have really become Christians we have crucified self and Christ lives in us, so that we have the mind of Christ. And the mind of Christ cannot be anything but courteous.

It is the small details of life that very often show the real nature that is within us. What men see in our daily lives reveals pretty clearly to them what we really are, no matter what we may claim to be. Straws show which way the wind blows. It is not necessary that a whole stack be moved. He who does "little", unchristian acts thereby reveals that is not a Christian, no matter what his professions may be. And one of the little things which we find all too common among Christian professing people is the lack of courtesy.

The Christian Life is not made up of a multitude of small detached acts which must be consciously watched and continually cultivated for their own sake. Rather it is a great inner force or heart condition which manifests itself in the countless acts of life and in our contact with others. Not the least significant of these is the oft times lightly considered matter of courtesy. It should shine out and flow out because of an ingrained principle and habit of our whole character, and its presence or absence gives an accurate index of that which is within. It is one of the fruits of our Christian life and experience. Its applications are numerous and its reactions certain. Used in connection with tact and persistence it becomes most powerful and helpful in our service for the Master. We cannot afford to neglect it.

TWO PLANS

EVERYONE, we are quite certain, wants our country to have peace. No one is desirous of precipitating another war. The people who believe that one way of securing peace is by military preparedness are called the militarists. Those who believe that it could best be obtained by spiritual forces alone are pacifists. In between are various degrees and shades of opinion, ranging from those who believe that only in case we are attacked or in danger of attack should we pay any attention to military preparedness, to those who think that we should always be ready to defend our honor on a moment's notice. But all of us want peace. Our difference is not a difference of objectives, but a difference in methods of obtaining these objectives.

The recent Defense Test was an attempt to insure our national safety according to the idea of the Militarists. Their theory is that we must be so well armed and prepared that we can repel an attack by an opposing force, and that if we are so prepared no nation will dare to attack us. Further than that, many believe that we must be willing to show the world that we are ready. Although this latter phase of Defense Day was disclaimed by our high government officers, it certainly was in the minds of many militarists and is a part of the general idea of preparedness.

The other group believes that a cultivation of good will and international friendship through the emphasis of the principles of Jesus is a greater security against war than the military preparedness method. It is Jesus' method of winning friends. "If thine enemy hunger, feed him; if he thirst, give him drink." If one nation is in danger of aggression from another nation, why not make a real friend of that nation, and then it will be impossible for it to attack us? This is the Love Method. It is the positive side of the much misunderstood doctrine of nonresistance. We are to overcome evil by doing good. "Be not overcome of evil", says the apostle Paul, "but overcome evil with good." This is sound and practical advice. If we only understood that the same principle applies to nations as well as to individuals, our national security would be assured.

An excellent illustration of what we mean has just come to our attention. At the very time that the United States was celebrating "Mobilization Day", the English parliament was passing a bill that gave $125,000 to the Imperial University of Tokyo for the purchase of books with which to replace its library which had been destroyed by the earthquake. A little earlier this year Great Britain announced that she has abandoned the plans for building huge dock yards in Singapore lest her action be understood to be a threat to Japan. Now which of these two nations,—England with these two constructive and magnanimous acts to her credit, or the United States with her Japanese exclusion act and her Mobilization day,—has laid for itself the best foundations for an enduring peace in the far east? We do not believe that there can be much debate on the matter.

As Christians, there can be no doubt as to what our attitude should be. "They who trust in the sword shall perish by the sword." Christ's method may seem foolish to those who are not His, but time and again it has proven its strength in individual lives, and when it shall become the basis for the conduct of nations as well the results will be equally satisfactory.

THE "TWELVE POINTS" OF CHRISTIAN CONDUCT

IN a recent issue of a religious periodical one who styles himself a "modern fundamentalist" reports with warm commendation twelve points which were drawn up at a recent gathering as a basis of Christian cooperation and fellowship. These twelve points are so well put, and so thoroughly Christian in their very nature that we cannot forbear to give them here, just as they were given in the publication above referred to.

1. "I will always seek to discover the best and strongest points in my brother's position. 2. I will give him credit for sincerity. 3. I will try to avoid classifying him and assuming that he has all the characteristics of the class to which he is supposed to belong. 4. I will emphasize our agreements. 5. When others criticize I will try to bring out favorable points. 6. When there is misunderstanding, either I of him, or he of me, I will go to him direct. 7. I will seek opportunities to pray together. 8. I will try to remember that I may be mistaken, and that God's truth is too big for my mind. 9. I will never ridicule another's faith. 10. If I have been betrayed into criticizing another, I will seek the first opportunity of finding out from himself if my criticism is just. 11. I will not listen to gossip and second hand information. 12. I will pray for anyone from whom I may differ".

The Editor does not mean to suggest that those who believe in the fundamentals of the Bible and Christian faith can on this or any other basis make full fellowship with those who take the "modernistic" position which repudiates and scorns the fundamental tenets of Christian faith and practice. There is no reason, however why these principles should not characterize our attitude toward them, and as between individuals who embrace the evangelical principles of Christianity yet differ somewhat in their interpretations and applications of these principles, the observation of these twelve points would save much trouble. If we could only observe them in their fullness it would do away with practically all of the present controversy within the Mennonite Church, as well as within many of the other denominations which are having serious difficulties today.

These principles, however, are after all nothing new. They are but an effort to put the spirit of the Gospel of Jesus Christ into actual life and conduct. The Master Himself lived them out and gave them to us as His followers. Strife and controversy come only because these principles are disregarded.

The Christian Exponent believes that the real solution to our present difficulty lies along the line of conduct

which will necessarily obtain when these principles are carried out in their fullness.

"FATHER" AND "SAMUEL"

ON another page of this issue of The Christian Exponent will be found a letter under the title of "Samuel writes to Father." Our readers will probably be interested in learning that this is to be the first of a series of short letters which will run for some time and which will, we believe, prove very interesting. We suggest that you follow the letters regularly.

Of course "Samuel" is not the real name of the writer, but he is a real character nevertheless who writes largely from his own experience and observation in meeting the problems which are apt to confront our young people when they leave home for the first time, especially when they go into surroundings and environments so different from those to which they have been accustomed at home. Many of these problems will be touched upon in the letters interchanged between Samuel and Father, and it is with the thought that they will be genuinely interesting and helpful to many of our young people, and older ones as well, that the publication of the series is undertaken. "Samuel's" letter will appear in one issue, and "Father's" in the next, and so forth.

For the present the identity of Father and Samuel will be held in strictest confidence by the Editor. We will be glad, however, for any suggestions which may be received for these two characters from our friends which may make the series more helpful, and anything of such a nature will gladly be forwarded to the proper parties by the Editor. As is the case with all other material appearing in the Exponent, it is presented solely with the thought of meeting a real need and proving really helpful. Any suggestions along this, or any other line, will be welcome indeed.

Meanwhile, we will be pleased to have you call the "Father and Samuel" series to the attention of your friends who should be interested in the Exponent and remind them that it is but one more reason why they should subscribe without further delay.

THE BEATEN PATHS

IT is characteristic of human nature to want to follow the path of least resistance. It is likewise true that he who habitually does this never realizes the highest values in life, or learns what are the things which are really worth while. The one who continually seeks these things which require the least effort and the least sacrifice, and who scorns to put forth efforts to attain the paths and objects which are highly desirable and worth while but which can be reached only through hard labor and earnest sacrificial effort, ends his life as a miserable failure. Life that is worth while is a continual upward striving and struggle. Difficulties are to be encountered and faced, obstacles must be overcome, and hard toil and earnest effort must be put forth. Discouragements will be met, and many times when battle-worn and weary the effort may seem useless. But to him that overcometh shall be given the crown of life. The joy of victory after a hard won battle outweighs a thousand times the struggles which were encountered in securing the victory.

It is likewise a trait of human nature to want to follow the beaten path and the marked way, for the simple reason that it is the path of least resistance. We dislike to travel a road which no one has trod before us. The deeper and more marked the trail the better we like it. Many men will follow a beaten trail even if it takes them many miles out of the way, just because they do not like to break through the confines of the old path and start a new one. The old story is told of a calf which made a crooked zig-zag track through through a meadow, following the path of least resistance. Others animals followed the track and soon a well worn trail was the result.

The trail became a road, but still following the crooked path started by the calf. The road became a street, until today we have a busy city thoroughfare which twists and winds its course through a large city, following faithfully the trail which the aimless calf marked out through the meadow years ago. The trail could easily have been straightened, but no one wanted to do it. Each preferred to follow where others had gone before.

It gives us a safe and comfortable feeling to be traveling along with the crowd. To break away from the trail makes us conspicuous and uncomfortable. We suffer inconveniences, endure hardships, and often do very ridiculous things for no other reasons than that our fathers did them before us and we do not like to change. We follow the tortuous and winding path made long ago, when a straight course would accomplish our object much more quickly and would conserve our energy to a large extent. It takes a hero to venture out and bear the scorn and ridicule of the crowds, for that is often what must be suffered. And it is all the harder to be borne because we may be comparatively alone.

It is even so in our church and religious activities. The early history of the church saw conditions far different than they are now. The human heart, to be sure, was just the same, and the need of mankind for forgiveness and a redeemer has not changed, but our environments and problems have changed, new conceptions of the applications of practical and fundamental truths have been reached, new knowledge has come to us, new difficulties face us, and a changed world lies before us. Yet in spite of these facts, it is still pleasant to follow the winding trails of customs and traditions which our forefathers made because of conditions then existing but which no longer exist today. It is easier to continue to follow those trails than it is to blaze new ones, and it gives us a contented feeling to know that we are doing a certain thing just as did our fathers before us. We seem to argue that if it was the right way for them it is also the right way for us, and we sometimes fail to realize that we are responsible for doing our tasks in the way and manner which will count for the most under the present circumstances and conditions facing us.

The present day theological controversy is a case in point. It is far easier and less strenuous to declare ourselves as standing for "the old faith" and against present day "modernism" and "liberalism" than it is to earnestly seek and inquire into what really are the points of difference and how far they really affect the fundamentals of our faith. It is far easier to publicly brand a man as a liberalist and a modernist, than it is to find out the individual's real position and to discover what truth, if any, he may be emphasizing and we neglecting. We win for ourselves a certain renown and a spectacular recognition by following the beaten trail and announcing ourselves in striking terms as valiant "defenders of the Faith" at the expense of some others who may be just as earnest and just as sound as we are, but who choose to labor in the less beaten paths, with perhaps precisely the same objects in view and with motives and purposes identical with our own.

Under present circumstances it is far easier to denounce a man who differs with us, even if it be only in methods and non-essentials than it is to give him due recognition for being in fundamental accord with us even though differing in minor points. We may mistrust and fear and question the wisdom of something which our brother does, but it is far more difficult to take the trouble and time to prove the rightness or wrongness of our fears and questions, than it is to go on the assumption that they are correct and to act on that assumption. The tragedies of the latter course of procedure, however, may never be revealed in many cases until the final judgment day.

Many people seem to hold the idea that as long as they are "conservative" they are playing safe, even though they may be more conservative than necessary. To the one who thinks, however, of the serious danger into which such an attitude places a man, it becomes evident that to be over conservative, cautious, suspicious and mistrustful is fully as bad as to be too liberal. Both are unfortunate and wrong and need to be guarded against. But one is as bad as the other. Let us not deceive ourselves by taking an ultra-conservative position without due thought and conviction, and with the hope that then at least we will be on the safe side. It is just as serious a transgression in the eyes of the Master to fail to use that which we should use as it is to misuse it. Ultra-conservatism in the face of opportunities for enlightenment is as bad as radicalism.

As in other things, our great example is our Lord and Master, Jesus Christ. If Christ had followed the beaten trail we would not today know him as our Savior. Because He refused He was despised and rejected, and was put to an ignominious death. But His Cause was not defeated, and today men are willing to admit His greatness, even though they may not be willing to accept His program.

The broad way is the easy way, because the trail is well marked and the company is large. But he who is the true servant of Jesus Christ will not hesitate to accept hardships, difficulties, inconveniences, and even misunderstandings, in order that he may walk the path in which his Master would have him go. The Bible, his chart and compass, will never fail. He will investigate and diligently inquire before he condemns either men or movements, even though it would be much easier more popular and more to his liking to pronounce dogmatic but inaccurate and partial judgments. And the man of God who finds himself misrepresented, misunderstood and unfairly treated will not therefore change his course and give up the struggle, but will push forth all the more valiantly and humbly in his service for the Master.

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What I Expect of My Minister

By a Layman

THIS is not to be, as one might think, a critical discussion of the general status of that body of men which we call ministers, preachers, pastors, etc. etc., but rather a simple statement of what these men are or may be from the standpoint of the laity. It is no doubt the editor's desire that the most sympathetic and charitable relations shall exist between the ministry and the laity and it is the purpose of this article to promote the best interests of the church of Jesus Christ on earth.

Now what I think of my minister may not be what everybody else thinks. If everybody thought alike on all subjects there would then be no use for such an article as this or for any other for that matter. No one would care to read because he would know beforehand that whatever came along in the line of discussions was just the same as he thought and so to read it would indeed be wasted time. But by means of the spoken and the written word we are able to exchange ideas and it is out of these that we have built and are now building our characters. It is in this way that we may profit by reading the writings of Moses, the teachings of Jesus, or the epistles of Paul. They tend to stimulate our thought which later produces action. Phil. 4:8 "Whatsoever things are true, if there be any virtue. . . . THINK on these things".

There are three things regarding my minister that I would briefly speak of here. These are, his life, his sermons and his vision. What kind of a man is my minister? What kind of sermons does he preach? How does he magnify his office?

1. *His life*: Paul, himself a minister, has said so much regarding the life of a minister of the gospel that I shall only attempt to bring to our remembrance what he did say and how that may be applied in this discussion. In I Tim. 4 we have what qualities should be found in the minister's life. "An example unto the believers in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate on these things". I expect my minister to be only a man who walks with men. He is no super-man but a good man. The instincts present in his life are those common to other people. He suffers the same temptations common to all believers. He is fallible,

makes mistakes and needs the forgiving grace of a sinless Savior. This is a fact we must all admit. The sooner we settle this fact in our minds the better it will be for us all. I must not expect too much of my minister. He is of the same race that I am. It is unsafe to put our trust in men. There is only one perfect man in all history. He is the only One in whom men should put their trust. But if the laity waits to place confidence in the teachings of their ministers because it sees small imperfections in their lives, it will have to wait indefinitely. Jesus has endowed men, just men, to be his ministers. He knows their shortcomings. Those who were in the school of Christ, Himself, were likewise imperfect. And yet, who would discredit the work of Peter, the denier, or of John the self-conceited or of Paul the chief of sinners? My minister may be wrong sometimes. This I should expect. He is more often right. When should I judge a man, at his better or at his lesser moments? Forbid it, that I should take a man for what he may have been at his worst. My minister is cheerful, optimistic, full of faith, enthusiastic. Not blind to the evil of the day but of such a spirit that will give him confidence in his work. He may not see the fruits of his labors in his time and generation but with an unselfish devotion to the cause he loves will give of his best to the Master. The first requisite then for a Christian Preacher is the personal influence of Jesus Christ upon the heart. He may preach much about Christ but no minister will preach Christ except so far as Christ is in him.

2. *His Sermons*: "For I determined not to know anything among you save Jesus Christ and Him crucified". 1 Cor. 2:2. This is the language of a faithful minister. His first, last and only purpose was to bring people under the spell of the power of God in Christ Jesus. My minister believes in the power of the truths concerning Christianity. He believes that this is the only thing which has such a direct relation to the conscience the character, and the life of man as to be powerful enough to transform them. I expect my minister to step into the pulpit with a feeling of reverence for his calling, for the church of Jesus Christ, for the Word of God and realize the value of human souls. He is conscious of a great trust; of a great opportunity; of a great reward. He knows that the ground whereon he is standing is "holy ground". Sometime, somewhere he was in communion with his Master, then and there together planning for the delivery of that particular sermon and for its ultimate result in the lives of the hearers. He selects his texts and his themes for a particular purpose with a definite end in view. His subjects are as varied as the lives of his hearers. Sometimes he addresses his message to those who are experienced in the service and who have borne the heat and burden of the day. Then to those who are young and ambitious who have life yet before them. These need much counsel and should have the eternal values of life held up before them very frequently. By no means does my minister forget the lambs of his flock. He knows that the child has capacity for the Christian religion. He gives, occasionally, a talk to the children. Here he can strike his most effective blows. If there is an evil force in the community that is seriously threatening the best interests of the flock I expect my minister to use his influence both in the pulpit and out of it to change such conditions. My minister preaches constructive sermons,—sermons that really tell people how to live right. For it is after all not alone what we believe, or know that saves men but the character of the life that we live. I must expect him to reprove at times but always to offer something better in its place, to overcome evil with good.

As the first requisite for the Christian minister is to have Christ in the heart so the success of my minister will depend upon his power of presenting before men the Lord Jesus Christ. He will have most success in selecting topics for discourses, who has power most effectually to present to his congregation the Nature of God as set forth in Christ Jesus.

There is a great deal of useful didactic matter that every minister must give to his congregation. There is a great deal of doctrinal matter that he must introduce into his preaching. I would not have him dissuade from doctrine. It is only the despotism of doctrine that I would discountenance. No one can give his congregation the teaching that is necessary who is not able to present with some logical coherence, the great truths of which he speaks. Doctrines have their place in preaching though I think, not the chiefest place.

There is also much of fact, of history, and of description that my minister should use. The Bible is full of material for these things. Ethics should occupy a very important place in every minister's teaching. The nature of the human mind; the methods by which it acts; the analysis of character; men's occupations; all the channels in which our thoughts and feelings run—these are things that it is proper to take up and explain in the pulpit. This I expect. But high above all these topics; high above abstract propositions high above facts of history; above descriptions; above all teaching of what is right and duty—high above them all is the fountain of influence, Christ a living person who gave Himself a ransom for sinners and now lives to make intercession for them. Though my minister preaches every other truth, if he leaves this chiefest one out, or abbreviates it, he will come short of the essential work of the gospel. The power of the ministry is not in the great truths presented, but of the truth as it is in Christ Jesus.

3. *His Vision*: "I was not disobedient unto the heavenly vision" Acts 26:19. I would have my minister to have a vision of his life work-to magnify his office. He does not preach because he must or because of any personal benefit that he may expect to derive from so doing but he preaches the Word of God because he believes it to be the best thing in the world for him to do. His profession is second to none. The secret of real advance in this world since the days of Christ, has been the truths of Christ preached in their simplicity, and set home by the Spirit of God upon the conscience and upon the heart. Organizations, and systems, and forms of

faith and modes of reasoning—these and various other collateral influences, have done something; but after all the real advance in this world during the last nineteen hundred years has been wrought by the blessing of God's Spirit upon the preaching of Christ, the manifestation of God and the Savior of mankind. This is his vision. How can he despair? The need of the world is before him. He is a messenger of God. He knows it; he feels it; his entire being is full of it; he does the right as God gives him to see the right: he keeps on,—God help him he can do nothing else.

In conclusion I would say that my minister does not always get the loyalty and support that he deserves. He labors from one year to the next with hardly any tangible recompense. We wonder how he makes a living and educates his children. We would not do without him. He is a big asset to the community in which he lives. He is a promoter of the interests for that community. He knows that what makes men good Christians makes them good citizens. We should cooperate with him in his work. It takes a large heart and mind to judge of everything "as a whole". It takes a broad view of life to see men and women as a whole. Any one can see the little black spot in the marble. It takes the artist to see the beauty in the whole design.

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The First Meeting

SOME "FIRSTS" IN MENNONITE HISTORY

IV.

THE CHARTER MEETING

Harry F. Weber

This article will attempt to discuss the first meeting of these leaders nor to give any information about any historic gathering that may and did likely take place, for such information is meagre; but rather to analyze the situation which these leaders faced and the manner in which they proceeded with their burning message. The charter meeting of this group of liberals may have been held prior to the third disputation on January 17, 1525, or soon after it. The date is not certain. Neither is the place of meeting exactly known. It, however, must have been a quiet little meeting so as not to attract the attention of the hostile authorities. Therefore it likely was private and secret as suggested by H. E. Dosker in his book, "The Dutch Anabaptists", page 31, adding also that the meeting was held in a private house in Zollikon a small town close to Zurich. This is quite possible as they would probably remove themselves from the heat of the battle. Some other authorities state Zurich itself as the meeting place which may also be logical as that town was the center of the activities of these leaders. It is possible to eliminate the apprarent discrepancy by realizing that the larger town near-by would quite likely imply the smaller towns round about.

Imagine the situation these men were in as they gathered for their first meeting. Though the Godliest men of the town they were considered criminals. They were impelled forward by sincere hearts, clear consciences and determined wills which demanded further reform of the corrupt Catholic practises. They were impeded in their cause by the combined efforts of church and state, respectively represented by Zwingli and the city council of Zurich. The very day following the unsuccessful Third Dispute Zwingli persuaded the council to pass a decree ordering all leaders to leave Zurich and demanding the baptism of all of the children.

But these devoted men were not to be moved from their cause. They were not ignorant fanatics but intelligent men, not a few were well educated. They understood their position on matters biblical. There must have been between one and two dozen present at this initial meeting. It is impossible to give a roll-call with any certainty. The following are some possible names—Conrad Grebel; Felix Manz; William Reublin; George Blaurock (original name Cajacob); Hochrutiner; Hans Brodli, Simon Stumpf; Andreas Castelberg; Claus and Jacob Hottinger; Thoman; Heine Aberli; Ludwig Hertzer; and Balthasar Hubmaier. (These names appear under various spellings.) Some of these were from other towns and may not have been able to be present but at least they can be designated as charter leaders of the new movement. A description and biography of the most important of these leaders will appear in future articles.

Having met, these men must have first discussed their situation. Fully realizing their danger but not allowing it to alter their desire to do the will of God they highly resolved to carry the new work forward. They may have formed a temporary organization of rather an indefinite nature as the day of systematic organization had not as yet arrived. Whether they formed an association as such is unknown but at least they felt the bonds of unity which served to give them renewed courage and maintain steadfastness. Surely, they must have laid plans as to the propagation of their "new" gospel. In the future these men were to go forth as they eventually did to evangelize their fellowmen and receive a great throng of followers. Then further they must have discussed the principles which were to become the cornerstones of their new movement. This involved the principle of infant baptism which they vigorously rejected. Then and there they introduced adult baptism. But as this subject is given an article by itself it will not be commented upon further at this time. In all likelihood, the assembled leaders adopted their name at this charter meeting but this matter is deferred to the next article.

(Next Issue—The First NAME)

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Samuel Writes To Father

Sept. 15,

Dear Father—

Just a few words to let you know that I arrived here safely and am getting nicely started. Our train reached here early this morning. We certainly had some fine mountain scenery yesterday. You know it was my first view of mountains and I was much impressed.

When we arrived I left all my baggage at the station

and made my way at once to the College buildings and to the registrar's office. Here I found a long line waiting their turn. Constantly, on all sides, there were the cordial and cheery greetings of those who had been here before as they met their old friends. Of course no one recognized me but it seemed good to see that there was such a fine spirit here and to think that before another year I would probably also have many such acquaintances. I finally reached the Registrar, who seemed a very kindly gentleman, and he gave me some suggestions on my course and told me I could have several days time before deciding definitely just what all to take.

By this time it was time for the Chapel exercises and opening address. The old ivy-covered stone building where we met was in itself quite impressive. The pipe-organ was playing softly as we entered. After the President had led in the opening exercises he introduced the man who would give the opening address. And who do you think it was? None other than Dr. Jones. I was much surprised and very happy to think that I had the privilege of hearing the very man I had often hoped I would be able to hear some day. I remembered that we had some of his books in our library at home and that you had told me different times of the splendid addresses you had heard him give. I certainly was not disappointed for he gave a very inspiring address and I felt deeply moved to do and be my very best this year.

I have a very pleasant little room and I am quite sure I have been fortunate in my room mate. He is a Sophomore from Kansas and seems very much interested in me. He says he has heard of you. He showed me over the campus and gave me a number of helpful suggestions. Of course you had often told me of the great campus and the massive and stately buildings, but I certainly never pictured anything like this. It is all so impressive and grand that it gives me a strange feeling. I know I am going to like it here just fine, and am anxious to get to work. Love to all.

Affectionately yours,

Samuel.

OUR BI-WEEKLY SERMON

The Mind Of Christ

W. W. Oesch

Let the same mind be in you which was also in Christ Jesus.
Philippians 2:5.

IT is not an easy thing to awaken in men's minds a proper comprehension of what it means to be a Christian. Nor is it less difficult when once it has been awakened, to nurse it into strength.

Where Jesus uttered one word inviting men to become His Disciples, He spoke a dozen words in His effort to get them to understand what it meant to be a Disciple. It is one thing for men to embrace Christianity,—its outer forms, its most obvious principles ,its outstanding applications. It is quite another thing to get them to give effect to them in every realm of human life and character. The inclination on the part of Christians to allow the "Lord, Lord" of outward profession to suffice in the absence of the indwelling Spirit of Christ, has been distressingly prevalent in all ages of the church.

The worst form of unbelief is that which gives ready assent to all the doctrines and creeds of the church and then fails to take to heart the demands that Christian Faith makes upon our attitudes and conduct. Deeds are our true confession of Faith. Saving Faith is never wholly an affair of the cerebrum. I do not for a moment wish to underestimate the value of sound theological principles. We are continually reminded of what mischief the absence of them works in the lives of men. But sound principles are of value, only, as they emanate in proper attitudes and worthy deeds.

A brief survey of the conditions existing in the Philippian Church, that called forth these words of Paul, may be helpful.

The Church at Philippi was brought into being as a result of the apostle's labors. Upon it he bestowed his most affectionate care—a care that continued after he left them. That his efforts were not in vain, is evident from the very hearty commendation given them in the first chapter. They had been worthy partakers of the Grace of the Gospel. Between them and the Apostle there existed the strongest bounds of Fellowship. The very thought of this Macedonian church caused a prayer of thanksgiving to burst forth from the passionate, yearning soul of the Apostle. Their church life, at least in outward aspects, had been a victorious one. They were guilty of none of the grosser sins that were charged against some of the neighboring churches.

Yet in this complacent, spiritual atmosphere of the Church at Phillippi, the hydra-headed monster—Selfishness—raised its head. Now, all forms of sin, no matter what their nature, have a very large element of selfishness in them. The particular form in which it appeared was that of self-seeking, self-exaltation; most probably in connection with the Church life. The inevitable result was rivalry and discord. This may not have gone very far, but the danger was always present that it might do so. The language used by the apostle in this section (vs. 1-13) indicate deep solicitude. Well he may. For of all forms of sin, those of self seeking in relation with the work of the church, those that are backed by a religious motive, are about the hardest to expel. They have a way of hiding themselves from their victim; their true character being hidden behind the conviction that their course is best for the "cause" of for the good of the "Faith". Laboring under this notion, they persuad themselves that all their Church work is conscientious and disinterested, when in fact it may be deeply tinged with the most subtle form of selfishness. Thus, self-deluded as to the motives that actuate them, their carnal mind works on, undetected and unopposed. Their

most glaring faults become virtues, in their estimation. Bad temper, self assertion, are simply considered as firmness and zeal for the Faith. The same conduct, the same methods used by those not of their group—appear to them as abhorent.

The Apostle seeks to put into effect those principles that shall purge his Philippian brethren of those sins. His methods of approach are worthy of note. He does not chide. He does not condemn. He first appeals to the great Christian motives to give force to his later appeal. Doubtless, all of them, even the most carnally-minded—had experienced something of the consolations of Christ; the comforts of love; the fellowship of the Spirit; the tender mercies and compassions, which in varying degree attend our earthly life as Christians. But he would not have them be content with this. There were heights that they had not yet attained. There is always a "region beyond" in our Christian life no matter what our attainments.

The Apostle now proceeds to reveal to them the mind of Christ. Of his own will, by a notable condescension he took the form of a servant, and became obedient even unto the death of the cross. But the valley of humiliation was followed by the mountain of Exaltation, and He is now become the object of our worship.

Thus over against the self-seeking spirit of these Philippian Brethren, the Apostle presents the picture of the humble unselfish servant, whose life was lived for others, and was finally given for others.

The effect was remarkable. Selfishness never appears quite so ugly, nor sin quite so dark, as when viewed in the the background of the Cross of Christ. Here—and only here—can we see our sins in their true perspective. Our hitherto undiscovered sins stand out in bold relief and they become to us what they are to Him—objects of hatred.

But this is not all that a vision of the Cross does for us. It not only chastens us of our faults and failures; it does not leave us to a sense of hopelessness. It inspires in us an unselfish devotion to those things that He loved and gave His life for.

The apostle makes only such application as meets the need in the Philippian church. The truth here presented is capable of much wider application.

What would it mean for us today to possess the Mind of Christ?

We wish very much, at times that we might know with certainty, what course He would take, if He were here in person and were confronted with the same perplexing problems that we face. Men have, at various times, tried to map out the course that Jesus would take if He were in their midst. Thomas a Kempis tried to do that several hundred years ago, when he wrote his "Imitations of Christ." Prof. Seely attempted the same thing for his generation when he wrote "Ecce Homo". In our own time Charles M. Sheldon has attempted to do the same service when he wrote "In His steps; or What would Jesus Do."

Well, what would He do? The enquiring soul who expects to find in any of the above works, pointed out for him a clear path of duty, in which he may enter without fear of going astray, is sure to be disappointed. So infinitely varied and complex are the circumstances of our individual lives, that it is virtually impossible for anyone to chart the course that all may safely take. We can never with precision, direct the course of a human life, as we can direct a wayfarer to the next town. Jesus never attempted to do so. He taught great principles whereby men were to govern their lives. He vitalized these and proved their worth by living His human life in accord with them. When He left them, He gave them the assurance of His continued presence in the form of His Indwelling Spirit.

The utmost we may hope for then, is, that having accepted these principles, and availed ourselves of His Spirit's presence, we may, day by day, with such wisdom as is given unto us, choose what seems to us to be the path of right and duty.

Our choices are likely to be wisely made in the degree that we possess Christ's sense of Life Values. Jesus always placed the emphasis on the inner, the spiritual, as compared with the outer and formal. The religion of His day was hoplessly enmeshed in the bonds of externalism. His enemies were the externalists—the Pharisees—those for whom religion consisted in forms, customs and traditions.

The tendency to emphasize the outer, the superficial to the certain loss of the inner, the real, has been prevalent in all ages of the Church. The Christian Church did not get beyond the first century of its existence, until forces were at work that tended to fossilize its message, and its organization. Pharisaism did not pass away with the age of Jesus. The one fundamental cleavage running through the Church has been that which marks off those who emphasize the Life of the Spirit, from those who emphasize the forms and molds into which spiritual truth has been cast. Protestantism owes its existence to the fact that there were those who dared to place the inner and spiritual above the outward and formal. Our own Mennonite Church was brought into being by those who went farther than other Reformers of their day, in their effort to free our Christian Faith from the shackles of Externalism. Few will doubt that among some groups, the pendulum has swung rather far in the opposite direction.

Rediscovery of the Mind of Christ, with a re-emphasis on the things of the Spirit has been the basis of every forward movement in the church. It has been the stimulating and regenerating force that has awakened men from lethargy, and from an unwholesome contentment with things as they are.

We would do well to recognize the central importance of Jesus Christ, and seek to give emphasis to those things that are summed up and expressed in what the apostle calls, "The Mind of Christ."

Comrade Titov

(From the Diary of a Relief Worker)

May 14, 1922, *Alexandrovsk*. We drove to Nicopol today to meet Mr. B— of the A. R. A., and to consult about opening kitchens in that district to take care of about fifteen thousand children. If the A. R. A. begins there we want to turn the kitchens we have already opened over to them.

After talking matters over, and deciding on what we thought would be a satisfactory committee to proceed with the work of organizing, we went ot see the chairman of the Uyezd Committee, Comrade Titov, who is the highest government official in the Uyezd. He knew we were in town, and was expecting us. After the usual formalities were over, Mr. B—told him of the intention to begin at once to feed a large number of children, and to increase as rapidly as possible; gave him the names of the men we wanted on the committee, and asked him to help in every way possible, so that there might be no delay. Of course Comrade Titov had a copy of the contract, and knew that the government had agreed to do this very thing.

But he is the government at Nicopol, and wanted us to realize it. He is a blacksmith by trade, whom the political fortunes of Communism have made the official over about a hundred thousand people, and he is determined to show his authority, even to these philanthropists from bourgeoise America! He began by objecting to three of the five men named for the committee—two of them, because they belong to the old bourgeoise class, and are therefore not to be trusted to act in the interests of the proletariat; the third, because he was a judge under the the old government. This naturally raised the question of his right to object, and the contracts had to be referred to. It developed that Titov really wanted certain political friends of his to form the majority on the committee, so that he might control it through them, and get some of the credit (some of the food, too, I imagine). Various other names were proposed by each side, and rejected by the other. Finally Mr. B—simply said that such and such men are on the committee, got up, said farewell to our friend Titov, and prepared to leave. The rest of us followed.

Once outside, we went to the home of Dr. H—, who is to be chairman of the committee. He isn't very enthusiastic about it, because he had some bitter experiences during the revolution. He is afraid that it may be too big a risk for him to oppose Titov and his proletariat friends. After we had talked matters over, he consented to try, at least. The committee is to get all of the preliminary work of arranging kitchens and locating the neediest children before the food comes. We went home with some misgivings as to the outcome of the whole affair.

May 17. *B*—called up from Ekaterinoslav by military telegraph today, and we exchanged messages on the direct wire for half an hour. He has bad news from, Nicopol. Titov is blocking the work of the committee and not permitting them to unload the cars of food. He cannot go down just now, and suggested that we go.

May 24. *Nicopol*. Our truck is out of commission, so K—, P—, and I took a freight train from Alexandrovsk down to this place. We had a wild ride on a load of telegraph poles. The gnats were very bad, but the scenery was fine. It was late when our train pulled into station, and we had two miles to S—s, where we are staying. We intended to take a droshky, but there were none, so we walked. At the edge of town we inquired about the way, and the people with whom we spoke said that it isn't safe to be out on the streets so late, and did their best to pursuade us to go back to the station until morning. But we decided to risk it, and got to S—s safely.

May 25. This morning the committee told us of their troubles. We went to the government office to see if there was some way of clearing things up. When we arrived there we were told that it was a holiday, and that Titov would not see us officially. But just then he came through the corridor, and stopped a few minutes to talk. He was in an ugly mood, and wouldn't give us any satisfaction. He threatened to have one member of the committee arrested if certain things happened. We spent the day seeing conditions in some of the surrounding villages. They are by far the worst we have seen.

May 26. This morning Comrade Titov was ready to see us. He stated his grievances. The committee had arranged to have some men come in from the nearby villages to haul the food from the cars to the warehouse. The workmen in town who usually handle the freight came to Titov and objected to being robbed of their work like this, and the logical thing to do, in his mind, was to stop the unloading.

What could we do? The objection was fair enough from the angle of the men. The arrangement had been made to save time and money, and we explained this. But now since the workmen object, we suggest that they do the hauling. Of course he—Titov—will see to paying the men for this work, because the contract states specifically that all labor is to be furnished free. This was an unexpected turn for him—the government here has little money—but he is enough of a man to do what he can, especially when he is getting his way in the matter. In this way both his dignity and our principles would be saved. So he agreed. His secretary was dispatched to round up the men at once so that the work of unloading the cars might be resumed. Several hours later we had the satisfaction of seeing the work going smoothly.

May 27. Our truck came down yesterday, and today we went out to make tentative arrangements for committees and kitchens in some of the villages.

May 28. M—, one of the A. R. A. men came from Ekaterinoslav today to go on with the work of organizing. After going over the situation together, we left for Alexandrovsk, leaving him to the tender mercies of our friend Titov, who seems to be in better humor again—at least he isn't making any new trouble. A. W. S.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Have You?

Have you thought of your Christmas gift for some missionary? Send it in time for Christmas—a scrap-book of choice quotations, a good book, a subscription to a helpful magazine, a cheery letter, a card of good wishes a booklet of pressed flowers or autumn leaves bringing its own message of home. Let the children share with someone in a foreign land. Pictures, books, scrapbooks, handkerchiefs, crayons and paints, paper dolls,—sending something of this kind brings an interest in missions and a world-wide vision otherwise hard to receive.

The First Book Wanted

It is said that the first book sold in the city of Tokyo after the earthquake was a copy of the Bible in Japanese, sold to a workingman, who appeared at the door of an improvised bookshop. The earthquake had destroyed every bookshop in the city, and this happened to be one of the first shops to open after the disaster.

Your Outlook.

"The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by."

What are you doing to enlarge your missionary horizon so that East and West may not pinch your heart?

Foreign Missions Conference

The Foreign Missions Conference to be held under the auspices of the Foreign Mission Boards of the United States and Canada is announced to meet at Washington, D. C., January 28, February 2, 1925. The attendance is to be limited to 5,000 delegates representing the Foreign Mission Boards and Societies of the United States and Canada. It is recommended that each delegation include: (a) officers and members of Foreign Mission Boards; (b) Pastors of churches; (c) Laymen and laywomen in equal numbers; (d) General church officials; (e) Theological and College professors; (f) Foreign missionaries at home on furlough; (g) Student volunteers and other candidates for the foreign mission field. Admission to all sessions will be by ticket. Tickets will be furnished only to delegates presenting credentials issued by the Secretary of the Conference, Fennell P. Turner, 25 Madison Ave., New York City, and countersigned by the Secretaries of the Mission Boards appointing the delegates. This promises to be one of the most important missionary meetings ever held in this country and will recall to many the Edinburgh Conference of 1910 to which it will be similar and from which our own church received inspiration and information through the Brethren J. S. Shoemaker and J. S. Hartzler. The messages will be designed to enlarge the interest and deepen the conviction of Christian people as to their responsibilities and obligations to the foreign missionary movement. It asked that prayer be faithfully offered on behalf of the Conference, by all who are interested in the progress of Christ's Kingdom.

"Holding the Ropes" and "Cutting the Nerve".

"That is a familiar and striking simile, "Holding the ropes, "while the missionaries go down into the well of heathenism. When William Carey started the foreign mission enterprise on its way in England, it took a long time to secure a sufficient and stable number of rope-holders and many of them in time let go their hold for one reason or another. Chief of reasons was the spread of rumors about the way the Serampore Mission was run. Vague charges grew into suspicion, and suspicion developed into distrust, and distrust led to rope-dropping. The lives of Carey and Marshman were deeply wounded and would have been embittered but for their Christian grace and their Master's support. For years men who ought to have been holding the ropes, as they had promised to do, were engaged in cutting the nerve of missions. It took years to overcome this unfortunate period of dissension in England, and it was only by reason of the indomitable will and courage of Carey, Marshman, and Ward, and the backing of the Government that knew the value and character of their work that the great Serampore College and the Mission founded by Carey survived the attacks at home.

"The day will perhaps never pass, so long as human nature remains untransformed by divine grace, in which some who should belong to the noble brotherhood of "rope-holders" will not instead yield to the temptation to "cut the nerve" of foreign missions. It is not a difficult thing to do. The spread of rumor without verification; the thoughtless criticism of missionaries or of those in charge of missionary affairs the attitude of indifference—nothing more is necessary to injure a cause which requires constant and cordial support for its steady advancement.

"Suppose that, for the sake of our church life at home, for the sake of the young disciples who are just coming into church relations, for the sake of the noble army of men and women who are giving their lives in the "well", and for the sake of Jesus Christ, who gave His life on Calvary's cross that He might after His resurrection give His great commission to evangelize all nations, we should all resolve by the grace of God to become "rope-holders" this year; realizing too, what is involved in that term for each individual—prayer, interest, service, support; hearty, sincere, steady.

"Rope-holding is work for God; nerve-cutting isn't."

—Editorial in Missions.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE PRODIGAL SON

Lesson Text: Luke 15:11-24

November 2, 1924

NO parable of Jesus is more widely known. In it is concentrated the message of the gospel. What is the outstanding thought of this great parable? What was the occasion that led Jesus to speak these words? What one truth did he wish to illustrate? Who in the situation confronting Jesus was represented by the elder brother? The younger brother represented what class in the time of Jesus? The father represents whom? Read Luke 15 with these questions in mind.

This parable is the story of a father who lost a son. Some are inclined to think that this parable is the account of a loving father who lost two sons. Both sons, the older and the younger were estranged from their father. One son was lost in a far country, the other one was lost right at home. The point or purpose of this parable is to portray the yearning heart of God. The father loved his two sons. The younger son spent his life in sin and shame. He disgraced the family name. But the father loved him. The elder son was faithful and trustworthy. He was a hardworking young man. But he was stingy, grasping, self-centered. By nature he was very ungenerous. He was quite ready to indulge in fault-finding. The way he behooved himself when his wayward brother returned exposed his real nature. Someone has said that the younger son is an example of an irreligious sinner and the elder son an example of a religious sinner. Which one did the father love the more? He loved both because both were lost.

Jesus encountered much opposition during his public ministry. He had most of his trouble with the self-righteous Pharisees—the church folks of that day. They sneered and scorned Him because he received the publicans, harlots and sinners who had gone into the far country of sin. Jesus welcomed them back. The Father received them with a yearning heart and with open arms. The Pharisees were offended. They kept the letter of the law but violated its essential spirit. What a hard, cold heart the older brother had. The feast of welcome for the prodigal was all set. Did the older brother go in? No. "He was angry and would not go in." When Jesus sketched the picture of the elder brother he was sketching the life of a church man whose heart is void of love. How empty and shallow the older brother's religion!

The younger son who was wayward, reckless, indifferent was regained and because of the father's conquering love. Love cures. Love saves the wayward. The prodigal forsook his life of riotous living and was happy in the new relation of love with his father. The father manifested his love for his older son. To him, he said, "All that is mine is thine". The father ruled his boys by love. God rules His children by love. Anything less than love is not God's way.

Our Father we would not draw apart from Thee and go into a far country. Give us courage and wisdom to battle against those temptations that would lead us astray. Amen.

THE FEEDING OF THE FIVE THOUSAND

Lesson Text: John 6:1-15

November 9, 1924

THE disciples had just returned from a preaching tour. They needed rest and a place of quiet where they might quietly consult with Jesus about their recent work. Every worker must have time for spiritual renewal. The disciples could not continue indefinitely preaching to the gathered congregations in the villages of Galilee without frequent periods of instruction, prayer and inspiration with the Master. Jesus with the twelve went up into a mountain and "there he sat with his disciples". He wanted to be alone with them. But many people went by foot around the northern end of the Sea of Galilee and found Him. The number increased until there was a great multitude gathered. Evening was approaching. The people needed food. How shall they be fed? Jesus asked Phillip, "Whence are we to buy bread that these may eat?" Phillip thought of no way except the usual one—buy it. He quickly calculated that two hundred shilling would hardly provide enough bread so that every one might take a little. Phillip was a very practical minded man, judging from his proposal. All he took into account was what he had in his wallet. Money can do many things. Yes, "Money talks". Practical wisdom, common sense is a splendid asset. But money, and mere practical wisdom without faith often fail. Many situations and many problems demand for their solution faith that goes beyond our most exact practical calculations. The Phillip-like men are good men to approach for advice on practical questions. But they never inspire others to attempt the apparently impossible. The church would not flourish spiritually or venture forth to new tasks under the leadership of Phillip-like men. "Where there is no vision the people perish."

Andrew came forth with the suggestion, "There is a lad here which hath five loaves and several fishes," "But how far will a few loaves and several fishes go?" If only they could be multiplied. Andrew had the idea but he had neither the faith nor the power to put the thought into effect. All too soon he lost faith in his own plan. He said to himself "But what are these among so many." We need Andrews. We profit by their suggestions and plans. They give the ideas. Some one else works them out.

Jesus says, "Make the men sit down" The lad comes up. He gladly places his lunch in the hands of Jesus. Can you see his face beam with satisfaction and delight? Perhaps the loaves and fishes were the lunch which his good mother prepared hastily that he might join the crowd going along the country road on their way to see Jesus He pressed through the crowd to see Jesus. He may have been standing near by and overheard the conversation between Jesus and Phillip and Andrew. Probably he offered his loaves and fishes. What report do you suppose he carried home? Surely he was a happy boy. Jesus accepted the loaves and fishes and asked God's blessing upon them. Then they were distributed to the multitude. The entire multitude was fed.

What loaves and fishes have we that we may offer to Jesus our Lord? The world in which we live, our brethren with whom we worship, and our associates with whom we work will be blessed if we place our gifts in the hands of our Lord so that He may bless and use.

Our Heavenly Father multiply what little we may bring to Thee. Accept and bless so that the souls of men may be fed. Amen.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

GOD'S PROMISES

(Jr. Topic for Nov. 2)

WHEN we realize that God is an all powerful and all knowing God and that we are weak and comparatively ignorant individuals we can realize, in part, from what position He gives His promises and thus appreciate them more. This relation might be illustrated by the boy who had lost confidence in himself and became discouraged in his school work. He did not know his possibilities and was in a poor position to discover them. The father seeing the situation and knowing the boy's possibilities promised him a certain thing which he greatly desired if he would make a certain grade. The boy thought it impossible but encouraged by the father's confi-

dence undertook the effort, and to his surprise and great satisfaction won the prize.

We realize that of ourselves we are nothing and like the boy are not inclined to strive after the higher things of life but our Heavenly Father knowing our possibilities has made us certain promises.

One who has tried to battle against sin in his own strength knows how impossible an undertaking it is but God has promised us that we can not only overcome sin but we can also be forgiven of sin and the one who claims this promise and by God's help strives for it is sure of atttaining.

But to be forgiven of sin is by no means the highest attainment. No individual would be satisfied with this alone and God would not want us to be satisfied here so He has made us a promise that comes as a result of victory over sin—Eternal Life.

If man had not had an example of a sinless life he would hardly have been able to appreciate such a condition, so God has not only promised but has sent us a Saviour who lived just such a life and redeemed us so that it is possible for us to live this higher life. The Savior came to earth living his exemplary life and ascended, but in order that we might not lose our way he has promised the gift of the Holy Spirit to be our comforter and guide through this life that we might enjoy these higher blessings ourselves and be instrumental in aiding many others to attain to the same thing.

The boy in the above illustration was given the object of the promise only when he had fulfilled the conditions. The same thing is true with us. He hesitated because he doubted his own strength but he was sure of his father's promise. How much more can we be sure of the promises of our Heavenly Father?

Solomon said, "There hath not failed one word of all His good promises, which He promised by the hand of Moses His servant." Peter says "that there are given unto us exceeding great and precious promises that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

IDEALS AND THEIR RELATION TO CHRISTIAN CHARACTER

(Topic for Nov. 9)

WE often hear people talk about ideals and no doubt often use the term ourselves, but do we have a definite notion of the term? Webster gives the following definition: "A product of thought and imagination to which any corresponding real existence is not necessarily ascribed, but which appears in consciousness as an object worthy of contemplation or aspiration."

One thing that can be gotten out of this definition is that ideals are a product of thought and also imagination. This brings us once more to our thought life and the influence it may have upon us. The individual who is continually thinking of lofty things, even imagining situations beyond the possibilities of human attainment, is the one that will some day rise above the commonplace. I was once told by a minister who has great faith in the power of conversion that there is much less hope for the convert that has never done any thinking along ideal lines. He said if the convert has done some such thinking he would, when converted, find at least a start while the one who has not is very apt to become bewildered in his new environment recognize nothing that is familiar with his previous experience and is very apt to settle back to his former condition. Ladd says, "It is impossible to tell what human history would have been without the commanding influence of human, moral, artistic and religious ideals. It is safe to say that there would have been no history."

Is it possible that Abram, back there in his boyhood home, had some ideals and for that reason God chose him from among many fellows to be the ancestor of his chosen people? The Saviour himself, when a lad of twelve said, "Wist ye not that I must be about my father's business." It is altogether possible that Washington and Lincoln had done a great deal of dreaming of the higher type and thereby were prepared for their lives of greatness.

Sometimes we think that the young man or woman we know, who has gone beyond the rest of us was able to do so because of luck or some other unexplainable power but it is known to be a fact that in most cases of this nature it was because they had just a little higher ideals than the rest of us.

The young man who always conducted himself in such an admirable way was asked for the explanation and he modestly said that from a boy he admired such behavior in others. The young lady who became a most tactful and successful teacher revealed the fact that it was due to the dreams of her girlhood and that as yet she had not nearly reached her ideal. The elderly couple who had raised a family of useful and happy children gave as an explanation for their peacable and happy life together that when mere children they had built up great ideals of family life and determined that some day they were going to enjoy something different and beyond the family life they had so often observed. And so it is with every phase of life. But Christianity is the greatest of all helps first to cherish ideals and then to follow these ideas till they lead us into a well developed Christian character.

Allen says, "Dream lofty dreams, and as you dream, so shall you become. Your vision is the promise of what you shall one day be; your ideal is the prophecy of what you shall at last unveil."

Stewardship

"Faithfulness in stewardship is the only adequate expression of gratitude and loyalty to Jesus Christ as Savior and Lord."

"The practice of stewardship is the ultimate goal of all Christian preaching and teaching. To use *all* one's time and talents, *all* one is and has, in accord with the will of God, that is surely to reach the ideal. That is truly to love God with all the heart, mind, soul and strength, and one's neighbor as oneself. That and nothing less is Christian stewardship."

150,000 Copies of "The Story of John G. Paton" Sold.

The year of 1924 marks the centenary of the birth of Dr. John G. Paton, the famous pioneer missionary among the cannibals of the South Sea Islands. For a generation he gave himself in Christian service to savage and superstitious tribes, and the story of his adventures and miraculous escapes from violent death is stranger than fiction. For many years the record of this remarkable life in "The Story of John G. Paton" has stirred and delighted the hearts of young people, approximately 150,000 copies being required to meet the demand. In a review of the revised edition the Outlook of Missions says: "This great missionary classic cannot fail to captivate young readers. The added account of Dr. Paton's later years and death make the volume quite complete"

THE HATCHING OF THAT BECHUANALAND EGG

Under this title, in a recent issue of The Continent, William E. Johnson writes in part: "Sekhome Kgari, king or Bechuanaland was a cruel sorcerer, scalawag, rainmaker, magician, who became king by securing the murder of his own brother and who sat in his khotla surrounded by a vast number of wives, concubines and an uncounted horde of children. The 'first' of this regiment of wives was Keamogetse and unto her came the first born in Khama Boikana. Behind the babe were centuries of polygamous, savage and pagan chiefs. 'By all the laws of precedent and all the principles of eugenics he ought to have become a supersavage, a scheming, relentless, black butcher, in a red blanket,' but it didn't work out that way. For Sekhome had a 'missionary problem on his hands.' And Khama, breaking all the barriers of birth and environment, threw into confusion all theories and predictions.

"Khama first heard the 'message' from an unknown hunter and trader, then from the immortal Livingstone and Moffat, then he was taught by Sechele. Later Khama persuaded his father to invite missionaries to settle amongst the Bamangwato and along came H. C Schulenbourg. Four years after, May 6, 1862, Khama was baptized. Two weeks later he married Elizabeta Gobitsemang who also had

just been baptized. Then complications set in for the heir to the 'throne'. The message was getting ready to hatch out something."

Because Khama would not take as a second wife a woman Sekhome selected for him, war was declared against the missionaries, and twice Sekhome tried to kill Khama. On January 1, 1873, three months after the coming into the kingship, Khama called together twenty-one of the white traders and formally announced his law prohibiting strong drink. White offenders against the new law were driven from the country with the words, "I am trying to lead my people according to the word ofGod which we have received from you white people, and you show us an example of wickedness."

In the same connection, Khama attacked the whole gaunt of pagan abuses, witchcraft, slavery, polygamy, degrading customs. Several times he had a civil war on his hands. He overcame the rebellions, but always spared and forgave the rebels. Khama's life of ninety useful years ended in 1922.

The life of this great African leader is graphically told in "Khama, the Great African Chief", one of the most fascinating stories in the records of native Christian achievement.

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ON Easter Sunday, fifty-three people were received into the church in Shanghai where Dr. Mary Stone helps to minister. It is connected with her hospital. This included the whole freshman class of nurses, ten in number. One of them, a Miss Chow, is the granddaughter of the Viceroy of this Province. Her mother was a patient of Dr. Mary's and one day this beautiful girl drove up to the hospital in one of the biggest cars in Shanghai. She announced that she wanted to be a nurse. "But", said Dr. Mary, "don't you know that you will have to take off all those lovely clothes and all your jewelry, and dress in plain clothes like a coolie, yes, and wash the feet of coolies, and dress their women's hair?"

"All right," was the answer, "I'm ready."

So Miss Chow, who had never even done her own hair in her life, came to be a nurse. The family, which had begun by violently opposing her, began to feel rather proud of her spirit. But it never occurred to them that this mad freak of hers would lead to her becoming a Christian—none of their name had ever been Christians. But, you see, it did.—*Sunday School Times.*

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NOTES FROM HERE AND THERE

M. C. Lehman and wife were among those who took part in an all day missionary program at the Pleasant Hill Church, near Sterling, Ohio, on Sunday, Oct. 12th.

The missionary party sailing for India on October 25th on the steamship "City of Calcutta" for the fields in the vicinity of Dhamtari, C. P., consists of the following: M. C. Lehman, wife, daughters Carolyn and Irene, and son Waldo; Mrs. Mary Burkard, J. A. Ressler, and Henry Albrecht. The Lehmans will be located at the American Mennonite Mission at Dhamtari; Sister Burhkard will be in the General Conference Mission at Janjgir, C. P., while the brethren Ressler and Albrecht go as visitors to remain for several months. Bro. Ressler is being sent by the Mission Board on account of this being the twenty-fifth anniversary of the establishment of the mission at Dhamtari, and because of the fact that he, together with Dr. W. B. Page and wife, now of Goshen, Indiana, were the original founders. Bro. Albrecht goes to visit his daughter, Mrs. Ralph Smucker, who is one of the active missionaries on the field.

The Mission Committee of the Mennonite Board of Missions and Charities has just issued a new circular describing the courses in Mission Study which are offered by this committee and giving information for those who desire to form a mission study class during the coming winter.

Among the students enrolled at Witmarsum Seminary, Bluffton, Ohio, this year, are four missionaries who are in America on furlough using this time to strengthen their preparation for continued service in the foreign field These four students represent three different fields in three different continents,—China, India and West Central Africa.

A new edition of the book entitled "Sketches from Church History for Mennonite Schools" is in course of preparation by the Western District Conference of the General Conference for use in their vacation Bible Schools. The missionary activities of the various branches of Mennonites are written up by a qualified representative of each branch.

We are glad to note that the Illinois Mennonite Conference, recently held at Flanagan, Ill., passed a resolution of protest against the observation of Mobilization Day, and that copies of this resolution were sent to the proper officials at Washington.

It is perhaps not generally known that a Mennonite is a member of Congress. He is C. William Ramseyer, of the Sixth District, Iowa, and has been re-elected for his fourth term.

Biblical Literature and Greek at Bethel College is being taught by Rev. A. Warkentine, recently from Russia and a graduate of some of the best schools in Europe.

Moody Bible Institute, Chicago, reports, about 950 students this year, as compared with about 700 last year. A. H. Leaman, formerly superintendent of the Home Mission, continues his work at the Institute in the Personal Work and Student Practical Work department. Fred Burkey, a graduate of Goshen College, is beginning his third year with the Moody Institute as head of the employment department, and has succeeded in increasing very substantially the earnings of the students.

On Sunday evening, August 28, an all-evening program of song interpretation and special singing was given at the Home Mission, Chicago. Plans are being made for occasional programs of this nature.

A reply to the call issued through Christian Neff of Weierhof, Germany, for the observing of Jan. 25, 1925, as a day commemorating the 400th anniversary of the founding of the Mennonite Church has been issued by the Executive Committee of the Conference Mennonites in which they express their willingness to co-operate in the celebration of the event and offer some pertinent suggestions for making the event a success. It is planned to have Mennonites representing all of the various branches from all parts of the world gather at the birthplace of the denomination. It is to be hoped that all branches will indicate a willingness to take part and encourage the movement.

Laban Swartzendruber and wife of Altoona, Pa., are moving to West Liberty, Ohio, to take charge of the Mennonite Orphan's Home at that place.

Sixty Chicago children were guests in various homes throughout the Central Conference District for a period of several weeks this summer. They were sent from the Twenty-sixth St. Mission.

A number of the Russian Brethren near Kitchener, Ontario, who have recently arrived, are improving their spare time in studying the English in specially organized evening classes.

Amos Showalter, who spent almost two years in Belgium in research work in his chosen field of Botany, has returned to this country and is now located at the University of Wisconsin where he will continue his work for a part of the year at least. He has secured the appointment of a Fellowship of the National Research Council, and will probably present the results of some of his research work abroad in the meeting of the American Association for the Advancement of Science at Washinton during the holiday week. Bro. Showalter, native of Virginia and graduate from Goshen College, secured his Ph. D. degree from Wisconsin University several years ago before going abroad.

W. Wilbur Miller is superintendent of public schools at North Lewisburg, Ohio

Earl Miller and wife have been appointed as superintendent and matron of the Mennonite Mission at Lima, Ohio. B. B. Stoltzfus, who has been acting in the capacity of superintendent for some years, will retain the pastoral oversight of the congregation at that place.

The Oklahoma Bible Academy, at Meno, Okalhoma, opened with an increased enrollment on September 29th. At least sixty students are expected within the next few weeks. J. B. Epp is principal, O. K. Galle is a full time instructor, and H. U. Schmidt, pastor of the Mennonite Congregation at Meno, gives part of his time as teacher.

The Sonnenberg Congregation near Orrville, Ohio, raised over $1200 in cash and pledges as a result of the solicitation work of T. K. Hershey in behalf of the work in South America. Bro. Hershey expects to do some soliciting in Canada soon, and is booked for a Thanksgiving service at Markam, Ontario, on November 10th.

Rev. W. H. Grubb, of Normal, Ill., had the misfortune recently of falling from the roof of a garage and sustaining a compound fracture of the ankle which will lay him up for a considerable period of time.

It is reported that the Woman's Missionary Society will raise the sum of $350 to be used for the purchase of an adding machine for the use of M. C. Lehman and the American Mennonite Mission at Dhamtari, C. P., India.

Samuel Brunk, father of J. D. Brunk at Elkhart, Indiana, died at the home of the latter on September 29th. Funeral services were held a few days later at the Weaver's Church, Harrisonburg, Virginia.

Jacob Rutt and wife, formerly of Lancaster County, Pa., but more recently of the Bible Institute of Los Angeles, have been appointed by the Executive Committee of the Mennonite Board of Missions and Charities as missionaries to South America, to sail as soon as proper arrangements can be made.

P. J. Boehr, missionary on furlough from China, is spending this school year at Princeton Theological Seminary. Bro. Boehr is the son-in-law of Rev. W. S. Gottshall, who for fifteen years has been pastor of the Mennonite Church in Bluffton, Ohio, but who recently resigned to accept a call to Freeman, S. D.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

NOVEMBER 7, 1924.

Afraid of the Best

An Editorial

The Christian's Relation to the State

What I Expect from My Congregation

By a Minister

Father Writes to Samuel

Christian Simplicity in Speech

Farewell to Russia

From the Diary of a Relief Worker

The Editor's Chat

We hope our readers will note carefully what is said on another page with reference to the proposed observance of the 400th anniversary of the beginning of the Mennonite Church, and will use their influence in bringing about sufficient sentiment to insure some sort of recognition in local communities and centers which will be appropriate for the occasion. We believe that a suitable recognition of this significant anniversary will prove to be of great value in giving us greater respect and a higher regard for the work of our forefathers in taking the courageous steps which have meant so much to all of us since.

The Editor will be very glad to receive suggestions from those interested as to how the day could best be observed in our churches and communities, and what would be suitable in the way of preparations to be made for the occasion. We hope to be able to pass these suggestions on to our readers, perhaps in the Open Forum.

We are in receipt of a letter from an aged brother in Illinois who writes concerning the recent quotation in these columns from a letter of another Illinois brother with reference to action taken by the Illinois Conference in the Nineties concerning the evangelistic activities of J. S. Coffman. He says he became a member of the Illinois Conference in the Eighties, and attended every session after that, and cannot recall that any action was ever taken censuring Bro. Coffman for being too active in Evangelistic work. The Editor cannot act as arbiter in this difference of opinion between these two brethren, but it ought to be easy to find out the real facts of the matter. If any of our readers can give authentic information concerning this matter we shall be glad to have them do so. We are not interested in putting out any information or creating any impressions which are not perfectly reliable, and we welcome corrections at all times.

In this connection, the Editor wishes to mention that he has had letters from two people who feel that a recent item in the news items tended to create a wrong impression as to actual facts in the case. The particular statement referred to is the one with reference to the silenced ministers in northern Indiana, concerning whom it was said "All of these ministers are again engaged in active preaching and pastoral duties at the direct and practically unanimous calls of the congregations which they serve." The writers of the letters referred to, read the latter part of the statement to mean that these ministers are serving the same congregations which they formerly served, which of course is not exactly the case and which the Editor never intended to say. We believe that if our friends will read it carefully once more, they will note that their interpretation was somewhat unwarranted. We, beg, however, the kind indulgence of anyone who was mislead by it. We assure you that it was not intentionally misleading. The brethren referred to are serving at the practically unanimous calls of the congregations which they are now serving, and this is exactly what we meant to say.

That people are not all minded alike frequently becomes very evident to the Editor. Sometimes this is strikingly brought to his attention in the same mail. A recent mail brought these two letters. Both are from active and influential Christian workers.

"We desire to voice our approval of the usefulness of The Christian Exponent. It is appreciative, the clearness with which you expound the vital fundamental Spiritual Truths of God's Word; not catering to any particular line or hobby, but taking an all around view, interpreting it into every day living; not visionary, but a reality.

"You also seem to speak as one who knows what he is talking about. We began reading the Exponent with some misgivings. The more we read it the more the message grips us. We wish you success."

The second one reads as follows:

"Please discontinue sending your paper to me. I thank you for past favors. If you come near where I live, stop, for I would like to have a good talk with you. There are many things that I would like to write to you about the "Exponent," but I doubt if it would change your mind. But I believe a good brotherly talk would be beneficial."

The very next mail brought another striking contrast in the attitude of different people toward the "Exponent." We give the letters here, just as they came to us, except for names and postoffices.

"Enclosed you will find Post Office Money Order for two dollars for the renewal of my subscription to The Christian Exponent.

"I am well pleased with the paper, and I hope that you shall be able to continue the good work."

Number two reads as follows:

"Your card informing me that my subscription to The Christian Exponent had expired and soliciting renewal of my subscription was received in due time.

Some kind though unknown friend has, I suppose, subscribed for me for six months.

I read the Exponent regularly as it came, with interest and I believe in a measure with profit. However, I cannot see my way clear to renew my subscription for a number of reasons.

First, I feel that I am already taking as many papers as my limited income will justify.

Another reason is the difference between us on religious matters, especially the different stands we are taking in our church relationships.

I feel that the existing condition between us is fairly stated in an editorial in an early number of the Exponent where you say, "As a church we have during the past few years been drifting more and more into two groups, each opposed to the other."

Now, I stand with the old group, which I believe yet comprises the main body of the Church. And while I have so far taken very little part in the discussions and conflict between the opposing groups, yet my conviction is, from the best information I have been able to obtain, that your opposing group is headed the wrong way,—drifting in the wrong direction, and hence, with these honest convictions I feel it would not be proper nor right for me to give the opposing movement encouragement and financial aid by subscribing for the Exponent.

This is not calling in question the honesty and sincerity of the motives prompting the publishers of the Exponent, but just a simple statement for your satisfaction why I cannot subscribe for the paper."

We appreciate all of these letters, and the large number of others from which we might quote. We especially appreciate the spirit of the latter brother who cannot conscientiously renew his subscription, and thank him heartily for the fine spirited letter he has written. We cannot, of course, agree with all he says, and we believe that to a certain extent he has misunderstood and misinterpreted the object and purpose of the Exponent. We are not interested in promoting and preserving groups, but in seeing them brought together in a way which will result in the harmonious and efficient propagation of the Gospel Message and principles of Jesus here in this day and age. Cannot our brother stand with us on this platform?

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THE

CHRISTIAN EXPONENT

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE ELECTION

AGAIN we are in the midst of a presidential election campaign. We are treated to floods of oratory regarding the various issues before the country, each candidate seeking to make the country believe that his own election to the office which he seeks is a matter of the life and death of the nation. We have long learned not to take these assertions too seriously, and we breathe a sigh of relief when at last election day is over and things again settle down to their normal routine,—as they always do, in spite of the fact that only one candidate can be elected for each office.

This year, as never before, an effort is being made by various organizations and societies to induce the people of the United States to exercise the privilege of the ballot. It is a rather remarkable fact that at the last presidential election less than half of the qualified voters of our country exercised their right to a determining voice in the affairs of the nation. Serious alarm is expressed by many as a result of this situation, and earnest exhortations are everywhere encountered as to one's Christian duty in this respect. Many of our own people have habitually absented themselves from the polls in the past, and have given comparatively little attention to the question of politics, except in the case of the liquor issue, which, so far as politics is concerned, is now settled. But it is a question whether the attitude of indifference can long be maintained, especially considering the fact that our young people are learning more of the duties and privileges of citizenships in the public schools of the land, and in view of the added efforts being made to induce our people to vote. The general policy of the Mennonite Church has been that we can not consistently have any part in politics. Shall we maintain this attitude, or shall we reconsider our position and perhaps change or modify the teaching which has been given on this point?

The Editor realizes that with many people their attitude is a result of religious conviction. Such convictions we believe, should by all means be respected. At the same time, our position should be carefully examined in the light of all the facts in the case, and whatever attitude we may take should be taken as a result of such convictions, and not as a result of policies formulated by others, or as a matter of indifference. There are many things to consider, and our chief danger is that we may not consider all of them as seriously as we should. The historic position of the Church with reference to office holding and participation in political affairs must be examined in the light of the present day circumstances, and can hardly be considered as having been finally settled some hundreds of years ago for all time. We have a more vital relation to our social order than we have ever had before . This may not be of our own choosing, but it is true none the less. Of course, if we find clear directions in the Bible as to our duty in the matter the thing is settled. Many so believe, but others fail to understand the Scriptures in that way.

The Exponent does not believe that the world will ever be reformed through politics. Politics are notoriously corrupt. Nothing but an inner change of heart and life,—a rebirth and a regeneration of the human heart through acceptance of the principles of Jesus—will do away with all of the evils around us, including those in

politics. The question for many serious minded people still remains, however, whether it is not best to do what we can through political and other honest means to bring about other conditions, and at the same time work for the greater and more permanent solution also. If by the simple matter of depositing our vote in the ballot box we can help to bring about some worthy moral reforms, or help to check some great evils, can we afford to remain indifferent? All of us should decide the question fairly and thoroughly.

On another page we publish an article on "The Christian's Relation to the State," which will bear careful study and thought. We believe that its general tone should appeal to all, whether they agree on this question or not. At any rate, the problem faces us, and it behooves each one of us who would be true to his duties and responsibilities to give the matter the most serious and earnest attention.

FARE YE WELL!

IF plans carried, this issue of the Exponent comes into the hands of our readers a few days after the sailing of M. C. Lehman and family for India, where they will again take up the duties in connection with their work at the American Mennonite Mission at Dhamtari, India.

We believe that every reader of the Exponent joins in wishing them a hearty "Fare ye Well" as they leave our shores. Their year in America has meant much to us, and we believe that the Church at home will stand back of our work in India a little more heartily and with more sacrificial effort because of the brief stay which Brother and Sister Lehman have enjoyed in this country. We surely pray God's blessings upon them as they leave us.

We are glad, too that others are returning with them, yet sad to think that no new recruits are among them. There has been an earnest plea for more workers. Some of those now on the field will soon have vacations due them. But there is no one to take up their work. But doubtless those who go as visitors will be able to accomplish much good by their presence and their encouragement, and will be able to render a distinct service to the church and the mission when they return to their homes. We remember them too with our good wishes.

There is another member of the party who likewise needs our prayers and good wishes. Mary Burkhard has served a previous term in the Mission at Dhamtari, and there laid her life companion under the sod in the mango grove. She returned to this country and for some years has been making an earnest effort to give her children the advantages of a mother's love and care while they were receiving their elementary education. This accomplished, she now returns to India, under the General Conference Board, to take up work in another station at some distance from Dhamtari where she previously worked. We pray that God's blessings may attend her.

But these are not the only ones whom we should remember. Let us daily uphold before the Throne of Grace, all those valiant missionaries of the Cross who are giving their lives in service and sacrifice in the foreign field, whether it be in India, in South America, in China, in Africa, or in any other part of the world. And with this, let us remember as well that the work which they are trying to do depends upon us at home quite as much as it does upon those who are on the field in person. Missionary work cannot be done by the missionaries alone. Every loyal disciple of Jesus Christ must give his or her aid and service in the work. Then and only then can there be the most effective results, and only then can we feel that we have done our duty in carrying out the Great Commission which Jesus Christ left for His Church.

OUR 400th BIRTHDAY

AS has been previously noted in the columns of The Christian Exponent, January 25, 1925, has been chosen by some of the Mennonite brethren in Europe as the date on which to celebrate the 400th birthday anniversary of the Mennonite Church. While there is some question as to the exact date, as pointed out by Brother Weber in one of his recent articles, yet the disputed dates are within a few days of each other, and since the above date has now been selected as the one to be observed we believe that everyone who is interested in the matter at all will be agreed to accept it fo this purpose and will gladly co-operate in whatever suitable activities may be planned for the historic occasion.

Mennonites as a rule are inclined to be somewhat reticent to engage in public celebrations of this nature, and generally prefer to pass such anniversaries quietly by without calling public attention to them. There may have been some good reasons for such an attitude in the past, and in so far as any such celebrations would tend to make us think more highly of ourselves than we ought to think, or would unfit us for our highest and best service, they ought to be discouraged still. It strikes us, however, that there is a possibility of the public observation of such anniversaries being made very valuable and helpful, and well worth the earnest effort and serious attention of those who are in a position to encourage their observance. We hope that every branch of the Mennonite Church will take this opportunity of cooperating in this anniversary in a suitable manner, so that the history of the past may become better known to all of us and that we may newly determine that the ideals and principles for which our fathers stood and for which they were willing to die shall be preserved and perpetuated, and that our young people shall be rooted and grounded in the faith which is our heritage. Herein, we believe, lies the great advantage of the observance of such a day as we propose to celebrate. It gives opportunity for the very thing which we so much need.

In order that the most benefit may be gotten out of such a celebration as is here proposed it is important that no time be lost in preparing for the event. The time is only three months away, and if representatives

are to be selected to go to Europe, as it is hoped there may be by each branch of Mennonites in this country, it is high time that the proper machinery be set in motion. We believe too that a comprehensive publication of some kind should be prepared in connection with the event so that those of us who may not be permitted to attend the actual ceremonies themselves may yet have the benefit of the speeches which are made there and the data which is prepared for the event, as well as to enable us to hand them down to our posterity and those who shall follow us many years hence.

If the ideals and principles for which we stand are worth anything at all they are worth preserving and perpetuating. It is likewise worth our while to review our past and to find out what our fathers endured in order to give us the heritage which we now enjoy. The proposed anniversary celebration is one way in which these things can be accomplished. The Executive Committee of the main conference of the various branches of our denomination will doubtless need to be responsible for whatever is done along this line. We hope they may act promptly and decisively in this matter. It will be one hundred years before we have the opportunity of celebrating another centenial anniversary. What we are then will depend largely on how faithfully and how firmly we hold to the spirit and the courage with which our forefathers met their problems and faced their difficulties four hundred years ago. The more we can learn of this the better. Let us celebrate this anniversary in a way that will be fitting and proper, and to the honor and glory of our Heavenly Father.

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AFRAID OF THE BEST

MOST of us would be pretty sure to assert that we are not cowards. We dislike that word very much, and are quite ready to defend our "honor" in a number of ways if necessary, thereby proving in our own minds at least, that the opprobrious term does not apply to us. And yet it is quite certain that if we were to carefully subject ourselves to the very rigid test which an honest examination would require we would often find some disagreeable and perhaps surprising facts along this very line. At least it should be worth the while of each of us to do some very serious and sober thinking as to the real facts in the case.

Oddly enough, perhaps, most of us will find that the things of which we are afraid are probably the very things which we would least suspect and admit. We like to think that we are valiant in our defense of the truth and the right, and yet the chances are, if we are willing to admit it, that the things of which we are most afraid are not the worst within us, but the best. We may become indignant at the suggestion of evil, and yet fear to accept fully that which our better self tells us is right. How often we fail to live up to the best that we know simply because we fear to live out our convictions in every detail. Men fear to live out the Golden Rule, or to order their lives in full accord with the principles laid down in the Sermon on the Mount because they fear the results in actual practice however much they may admire the principles themselves. And what is this fear but cowardice?

Living true to the best within us often places us into positions of great uncertainty and leads us into unfamiliar paths. It requires a living faith and a close walk with God to enable us to venture out into some of of the unknown regions whither we must go if we are true to our better selves. Men of narrow vision and small faith will hold to that which they have, and will fear to move out. It is the strong and the brave and the true who will move out at the command of God, cast loose from their familiar moorings, lose sight of the old landmarks, and follow that which they know to be right but the end of which they cannot see. Abraham was such a man. So were many others of the characters which are portrayed for us in the Bible, as well as many since. The heroes were the men of faith who moved out at the command of God and took Him at His word, even though the future looked dark to them. The encouraging thing is that God never forsakes us, nor leaves us long in uncertainty as to the correct path. We need only be content to walk with Him, step by step and hand in hand, confident in His direction. It is perfectly simple and easy, and yet how often we fear to do it.

These tests of faith come to each one of us, in the simplest and most practical ways. We may feel it our duty to speak to someone concerning something about which we would rather keep silent. We fear to do that which we know we should, because we do not know just what the result will be. Perhaps we are impressed to try to lead a soul to Christ, but we fear that people will point to inconsistencies in our own lives, or we fear that the one to whom we are to speak will resent being reminded of his condition. We feel a desire to give a greater portion of our means for the extension of the Kingdom of Christ, but we fear to do so lest we have not enough for ourselves. We fear to make a full surrender on the altar of service lest something be required of us that we would rather not do. We would like to enjoy a closer fellowship with God but we are reluctant to pay the price. The fear that besets most Christians is not the fear of evil. It is the fear to walk by faith and to take the steps which our better self suggests to us and which God requires of us.

Sometimes it may be a matter of reconsidering our position on judgments which we have previously formed. We fear to hold ourselves open to new evidence lest we become unsettled in our thinking, or lest we find that we have been mistaken in our past course of action. Especially as we grow older we dread change and uncertainty and become fearful and suspicious of lines of thought and research that are apt to lead us into new paths and larger realms. Our better selves may urge us to make the venture, but so frequently our faith fails us, and we miss not only the satisfaction of new and undiscovered truth, but also the contentment which comes because of a firm foundation for that which we already possess and enjoy. We have an uneasy subsconscious feeling that the fo

tion of our belief is not as firm as it ought to be, but we are afraid to investigate it for fear of what we may find. We are like the sick man who fears to go to the physician lest he find out that he is afflicted with some dreadful disease. In reality his ailment may be very harmless, and he knows well that he owes it to himself and to others to find out the truth, whether it be pleasant or unpleasant, but his courage fails him.

It takes courage to live up to the very best,—more courage frequently than it takes to turn away from that which is downright evil. But unless we do live up to the best that we know, and unless we are willing to accept the results of this line of conduct, even if it be apparent loss and failure, we can hardly claim any great degree of righteousness, nor can we truly be called the disciples of the Master. While we may look with fear and trembling on the evil about us and earnestly pray for deliverance from the grievous sins of men, let us not forget the danger of allowing ourselves to fear our better selves and of being satisfied with something less then we ought to be satisfied with. The result will be quite as serious, and the loss just as great, in taking a negative attitude toward possible truth and closing our minds to new evidence and facts, as in consciously entertaining that which we know to be wrong or false. We must ever be on our guard.

Of course this does not mean that we need not fear evil, or that we dare lessen our vigilance against the encroachments in our lives of those things which directly and surely oppose the truth and lead us to accept unworthy motives and low ideals. Yet we sincerely believe that where one Christian falls as a direct result of temptations to do acts which are downright evil in their nature, many more fall because they fear to venture out in faith along the lines where God would have them go, or who are too weak and fearful to follow out their own best impulses and convictions. It is not enough to take a negative position against evil. We are equally responsible for taking positive and aggressive measures in behalf of the best. A tree is known by the fruit it bears, not by any particular kind of fruit which it does not bear. We are to "Cease from evil," but along with this we are to "do good". Failure in one point is as bad as failure in the other.

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The Christian's Relation To The State

O. B. Gerig

MAY an individual vote and hold civil office? The Mennonite Confession of Faith said "no" nearly 400 years ago. Was the matter settled finally on that date or may the question be reopened in our day?

There are those in the church who hold that if a thing is historically established as a part of the creed the question should never be reopened. All that is necessary for them is to look up the musty records, show that a certain belief with certain interpretations was held by the early fathers, and make that the test for membership in that organization forever.

Others hold that historical research is valuable as a means of explaining and understanding the present, but that early opinions and ancient creeds even though historically established cannot and should not be binding without alteration on future generations.

It is common knowledge that Mennonites still subscribe to a creed that forbids members to participate in government on the ground that "our kingdom is not of this world", and "that we should be a peculiar people separate from the world". Furthermore, they subscribe to another tenet commonly known as nonresistance. The former tenet directly and the latter indirectly have thus to be studied. Our nonresistant tenet undoubtedly has kept members from voting and holding office because of the alleged possibility of becoming enmeshed in some enforcement procedure in the executive side of office-holding. Thus members are especially forbidden to hold such offices as constable or sheriff while the offices of school director or town councilman are sometimes tolerated though not encouraged.

But this whole matter of voting and office-holding has been undergoing much change. Though the creed is against it and the various churches are more or less strict in enforcing it, there is undoubtedly a constant increase in the number of members who practice voting as well as office-holding.

Is this state of affairs desirable? One dare not be dogmatic either on one side or the other. The experiment of democratic government is itself not yet an assured success. Besides, it is always a point of wisdom not to discard an old belief or practice too soon. Hardly anyone expects that officials of the church will soon depart from this traditional position. But as sentiment among the laity changes and the practice of participation in government increases with no evil results, as it evidently has increased, we may not be surprised to find this tenet become as obsolete as the tenet of "shunning". Every tendency in recent years appears to point in this direction.

First, Mennonites are slowly but surely abandoning their peculiarity in dress, except in the old order groups. This breaks down a barrier and makes it easier to cooperate with other people in the community in civic enterprises.

Second, the sense of intimidation resulting from successive persecutions from governments has waned during the last century. Mennonite people as a class do not feel that all governments are actively hostile to them.

Third, the growth of population has everywhere increased community contacts and responsibilities. Since government is really only a great co-operative social enterprise, it has been inevitable that community organization on a smaller scale should develop. Co-operative buying and selling, road building, dairy associations and farm bureaus have included our people in their organizations.

Fourth, the trend into business in recent years has brought many Mennonite people into closer relations with governmental affairs. They have had to co-oper-

ate with the government at many more points than is the case with agricultural people.

Fifth, the education of the youth, both compulsory and voluntary, in secular and denominational schools, has been liberalizing in this regard. Our young people cannot believe that all government is bad. They no longer make quite the same distinctions between Caesar and God as formerly. They may refuse to become a part of the army, navy or police force but they can distinguish between a policeman and a traffic director. In general they see some good in the peace time establishment of the government and can with good conscience aid the state department in keeping our international relationships on a higher level.

Sixth, the increasing importance of moral and economic issues in Politics, such as prohibition, child labor laws, world courts of arbitration, minimum wagelaws, etc., appeal ever more strongly to the socially minded to vote and hold office

Seventh, the steps taken by the Mennonite church in the late war, especially the co-operation with suchsemi-political organizations as the Near East Relief and the later efforts to work into Russia, have definitely established the precedent of participation with governments in common enterprises. Moreover, the experience of many of our young people in these enterprises has led to a wider vision, a more liberal attitude, and a more complete abandonment of the policy of group isolation.

Will we compromise ourselves by participating in government so that we cannot claim exemption in war time? I believe not. Pacifists who voted for Wilson in 1916 did so because of his claim that "he kept us out of war". After he went into the war we were not obliged to support him because we previously voted for him. Nor are we bound to agree with the interpretationgiven to the constitution by every man for whom we vote. Government is a collective effort and the individual need not, in fact cannot, always agree with the group. Some government is necessary because people choose to live in groups. Where a civil government is not recognized churches sometimes set up a Theocracy. But in any event there will be some government yet for some time.

One must assume complete responsibility for his private beliefs but need not be deterred from co-operating with other people in all things which his conscience sanctions. Of course no one should be compelled to vote or hold office for the same reason that he should not be compelled to fight. Moreover, no one should be compelled to refrain from voting, even by his church, and precisely for the same reason.

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What I Expect From My Congregation

By a Minister

I have been asked by the Editor of The Christian Exponent to write out for publication what I as a minister expect from my congregation. I gladly respond to this request because it ought to be helpful to our people to think over occasionally what relations and duties we owe to one another in our churches as ministers and congregations. No doubt we do this at times but a special effort should be made every now and then to obtain a clear understanding of our mutual duties and privileges as ministers and church members. I trust that this article may make a real, though modest, contribution to a better understanding of the respective obligations of the ministry and the laity.

In my travels east and west through our Mennonite churches I have noticed that there are three well defined attitudes of ministers towards their congregations. One class of ministers looks upon itself as divinely appointed to rule over their congregations with an iron rod, regarding all independence in the thinking of their people as rebellion and insubordination that should be crushed at all costs. Then there is a second class of ministers which considers itself as the brotherly advisers and leaders of a band of Christian brothers who are all laboring together for the highest good of one another and the cause of Christ and their individual church. The third and last class which I find in our Mennonite churches is the servile type of minister, a minister who is almost a slave of the congregation which he serves, afraid to stand for anything, pushed about by those really in authority in his congregation, standing for nothing and respected by no one.

The first class of ministers is sure to develop insurrection in course of time in their congregations and the third class will just as surely encourage contempt and disrespect for themselves and their cause. Of course there are all shades and degrees of domineering and servile ministers. Some are only mildly domineering or mildly servile. These frequently get along quite well with their people for a time but they can never hope to do the best and most effective work and have the finest relations between minister and people. No church will ever be quite happy and do the best work for itself and the building up of the religious life in the community in which it exists when the relations between minister and congregation are either domineering or servile.

I shall not discuss the relations between the congregation and either the domineering nor the servile type of minister. We know all too much about that already. In the balance of my article I shall confine myself to a discussion of the proper relations between the congregation and the second class of minister as indicated above, the minister who is a brother to his people and at the same time charged with the responsibility of shepherd of his flock. He is a brotherly leader who is responsible to his God for his stewardship, consequently neither austerely domineering nor abjectly servile towards his people. What may such a minister expect from his people, a minister who is a brotherly adviser and leader of a band of Christian men and women?

There is evidently some division of labor provided for in the Christian church according to the New Testament.

The ministerial office is distinctly spiritual. For that reason deacons were provided for in the early church to look after the temporal needs of the church. Here then there is a clear line of distinction between the pastoral office and that of the membership as a whole and the deacons in particular. The minister is charged with the spiritual oversight and teaching of his people. But any church must also have some temporal interests which must be looked after. In the New Testament the deacons were called to look after this phase of the work particularly. It would be indeed unfortunate to divide the work into spiritual and temporal and have the minister look after the spiritual and the laity after the temporal. This unfortunately is the situation in too many churches now. Although the spiritual is the special province of the minister and the temporal is the special province of the congregation in the co-operative task, the minister is the counsellor and adviser in matters temporal and the membership is the co-operating member in things spiritual. On the whole then, I think we may safely say that any active congregation will assume all the temporal interests of the church without burdening the minister except by way of council.

If there is a new church to build the congregation should procede with the work without burdening the minister with the details of that work. His counsel should be sought but the burden should not be placed on him to raise the money, plan and supervise the construction of the building. Looking after the current business of the church should be the special task of the congregation. Making a budget to meet the needs of the congregational expenses and raising the money should not fall upon the minister. The minister however in too many cases assumes that duty feeling that this is also his work as well as the ministerial leadership of his congregation. A clear understanding should here exist between pastor and congregations. Sometimes the pastor waits for his people to take the initiative and sometimes the congregation waits for the pastor to act first.

It has been my observation that where the minister assumes all responsibilities, business and financial as well as spiritual, the congregation more and more allows the minister to bear the whole burden and takes a corresponding less active interest in all the phases of their church life and work. As much as possible the congregation should provide for the charitable work which every live church must do. Missionary offerings should be arranged for and received regularly without constant urging and begging by the minister. A church budget should be made for all the regular expenses of the church without ministerial prodding. All church enterprises should have their place in that budget. Whenever the minister is made the drudge of the church, it will be a sad day for the future of that congregation. No congregation can hope to prosper unless the rank and file of the membership takes an interest in the enterprises of the church. What can a mimister do with a meager or indifferent response from his people.?

The minister has a right to expect his people to support the church and its work by constant and consistent church attendance. In some localities members go to church consistently but in other localities church attendance is irregular. A little headache or indisposition is sufficient to keep members away from church and Sunday school which would not keep them from going the same distance to town, to a sale, or some other secular gathering. A minister is simply helpless in his efforts to keep the religious life virile and active unless his people are dependable church goers. A few hours once each week is a very short time in which to keep up the religious interests and life of a congregation. If the attendance is uncertain and irregular it is a hopeless task. That minister has my sympathy whose congregation is habitually irregular in church attendance.

A minister is entitled to the sympathetic support of his people in his efforts in their behalf. In too many cases the relations between minister and people are not sufficiently intimate that the minister finds out exactly the minds of his people relative to this or that effort to build up the work. A minister is too often above the advice and helpful counsel of his people. A greater freedom and cordiality between minister and people would help immeasurably in keeping the minister informed as to the feeling of the congregation towards his efforts and make improvements possible. Brotherliness, real brotherliness is so much needed. Criticisms should be kindly and charitable but they should be straight-forward and honest. You do your minister an injustice if you deprive him of the benefit of such counsel.

Ministerial support is one of the most difficult problems that a congregation has to meet. The New Testament plainly teaches it in numerous places, especially II Cor. 8 and 9, two whole chapters devoted almost exclusively to that subject. There are two extremes on this subject—utter neglect of ministerial support and a hireling ministry. The one is as unscriptural as the other. Utter neglect has been generally the Mennonite position in the past but this position is wrong, unjust and unscriptural. It will sooner or later lead to iniquitous results. A minister is entitled to have part of the financial burden incident to his giving his time and effort to a spiritual ministration to his people, borne by the people whom he serves. The circumstances of the congregation and of the minister must be considered in making any arrangement for ministerial support. No hard and fast rule can be laid down. Each congregation must make a just and fair arrangement for the support of its minister, avoiding neglect on the one hand and subsidizing on the other.

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"Creed, race, religion, condition, character, make no chasms that Christian love ought not to bridge. If it be Christian love it bridges all chasms."

"It is not enough to smell the flowers of Christianity; we must pluck its fruit. It is not enough to taste its sweets; we must sow its seed."

The First Name

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

ARTICLE IV.

The Charter Meeting; Continued

AS the Charter members assembled in their first meeting evidently they resolved that they would return to the New Testament Church as their guide. They wished to reintroduce the love and simplicity of those early days before it had been lost in the cold formalism of the Roman system. Jesus had spoken of His followers as disciples and brethren. His followers were known variously as disciples, brethren, and followers of the Way. It was not until some years later in a country where the teachings were not native, namely Syria at Antioch where these followers were first called Christians after their founder. To those who have always known themselves as Mennonites it will seem strange that the name Mennonite is not taken as the name for this group immediately. The designation Mennonite is a name derived from the great Organizer, Menno Simons. Menno was not one of these original leaders, nor was he of Switzerland but his field of labor was principally in Germany and he did not begin his important work until a decade later. Like the designation "Christian", the term Mennonite was not applied to the group until some years after the founding and then not in its native land. (A future article will consider the introduction of the name "Mennonite" and its introduction in more detail.)

The first name by which this new group called themselves was, "Brethren". It was a revival of the New Testament designation. (Do not confuse this term with any present-day Churches that may use the word "Brethren" in their official name as they have no organic or historic relation to this group that resulted in the denomination known as "Mennonites".) Thus God was to be thought of as the Father and these his followers on earth were his children. These children of God would then bear the relation one to the other as brothers. It is too bad that humanity in general has not yet accepted this beautiful conception. But the enemies as well as the group themselves proceeded to give a name to the new group. Due to the fact that the new group believed in a baptism accompanied by faith on the part of the baptized it was necessary to rebaptize some who had received the rite in infancy. This seemed very peculiar to their enemies who nicknamed them "Re-baptizers" or "Wiedertaufer" which translated becomes "Anabaptists". This name was odious to the Brethren because it distorted a feature of Believer's Baptism, that is the incidental re-baptism, out of proportion to the real principle and emphasized the wrong element. However just as the nickname Quaker won precedence over the proper and official name of the Friends so also, did the name Anabaptist become universal over the name Brethren.

These Brethren are known under various other names. Sometimes they are called "Taufer" which means Baptizers. Usually, in Northern Germany they are designated as "Taufgesinnte" (Baptist-minded). In the Netherlands the commonest name is, "Doopsgezinde". Even when the term Mennonite became quite widely used new names were introduced to designate new divisions. The name Amish is of such an origin.

Next issue—"The First Baptism."

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Father Writes To Samuel

Dear Samuel:—

We were very glad to hear from you, and to find out that your first impressions of the place where you will probably spend four of the most significant and important years of your life were so favorable. I hope they will continue to be favorable and helpful from day to day, and that you will never need to regret that you chose this school for your preparation for life. The advantages of a comparatively small school are many, provided it has established its right to exist by the standards and the ideals which it upholds, as I believe your school—and mine—has. The four years of preparation and training which one gets during one's college course are so important and serious, and are so significant in the unfolding and development of life purposes and ideals, that one cannot be too careful in choosing where he shall spend those years. I say again that I am glad for the choice which you have made, and trust that you will never regret it.

I am so glad, too, that you are to have Dr. Jones at the college for some time. He is a remarkable man, and one whom God has used in a marvelous way. Try to make his acquaintance if you have an opportunity. You will feel richly repaid. You will find that one of the great things to be gained in a college education of the right sort is the opportunity of becoming acquainted with just such men,—men who have an outlook on life and a vision of service which enable them to be really helpful to those with whom they come in contact. Your teachers are such men, and you will appreciate them more and more as you learn to know them better.

I hope you will have an agreeable room mate, and one who will share your confidences and exert the right kind of an influence over you. Do not forget that you too have an opportunity to influence him in the right way. Your association with your schoolmates will be another powerful and most important factor in your school life.

Of course we are dreadfully lonesome here at home. It seems so strange not to have you here. Mother will give you all the local news and happenings which might be of interest to you. We frequently talk about you and wonder whether in the time you have been under our care and which now seems so short as we look back over it-we have succeeded in doing for you all that a father and mother should do for the best interests of their children. At least we have done the best we could, and we hope you will always feel that to be true. We remember you by name each day in our morning devotions, and pray that God may direct and bless you in all of your

activities. Do not neglect your morning watch; let nothing interfere with it. It is the most important preparation you can make for the day, and for your life. I hope your room mate will join with you in your worship, but don't forget that you should pour out your heart to God in secret many times during the day. The privilege of communion with Him is one of the greatest and most glorious privileges which one can enjoy as a Christian.

A number of your friends inquired about you at the services on Sunday. The pastor sends his best wishes and greetings, and says he will soon write you a letter. He would appreciate a few lines from you, I am sure, for he is intensely interested in the young people of his congregation and deeply appreciates their confidence. He prayed beautifully in his prayer before the sermon for those who have gone away to school, and especially asked the congregation to remember them in their daily devotions. "We expect them to bring a blessing to us when they return," he said, "and they can do this only as they keep in close touch with God while they are away." In the Young People's Meeting in the evening special mention was made of those who have gone out from our midst to obtain their training and preparations for life. I hope you will never forget that the people here are expecting something from you as a result of the training which you are to receive and that if you should fail to make the most of it you till disappoint not only us but many others as well. I feel certain, however, that this will not be the case.

Write us all about your work and your problems, and may the blesssing of God attend you in your endeavors.

With much love,

Father.

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Christian Simplicity in Speech

Mabel Groh

SIMPLICITY is a fundamental Christian principle, for it is the outward manifestation of the inward grace of humility. The true Christian spirit is essentially an humble spirit, and Christ is not only our perfect example of humility, but he has taught us that it is the truest greatness. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:4) Verily, "I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3).

The complexity, superfluity, adornment, and affectation with which life is burdened, is all the result of vain pride; a desire to appear great, or rich, or beautiful. The world scoffs at simplicity as it despises humility, and we in our foolish blindness step into the whirl, and allow ourselves to be guided by popular opinion, instead of by the Christ, who is the embodiment of simplicity. "I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3). Our manner of life, our conduct, our appearance, and our speech should all be marked by a pure and holy simplicity. Only thus can we truly represent Christ to the world.

The Scriptures are full of counsel for our help in regard to speech that becomes a Christian. In the mind of God speech is a very important matter. Christ says, "That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36, 37). In James we read; The tongue is a fire, a world of iniquity: so is the tongue among our members,—it is an unruly evil, full of deadly poison. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

It is a Christian duty to *put away* all evil speaking. This includes a great deal. Paul lists the bitter word, the wrathful outbreak, the anger, clamour, and malice, and to this list Peter adds guile, hypocrisies, and envies' (Eph 4:31) (1 Pet. 2:1). Kindness in the heart is the only safeguard against the biting word, the deceitful speech, the malicious report, and all the other form of evil speech that so often slip from the tongue. Lying is a very great evil, and those who are guilty of this sin are classed with murderers, idolaters, etc. and their portion is in the lake which burneth with fire and brimstone. (Rev. 21:8).

The tattler and the gossip are responsible for a great deal of trouble, misunderstanding, and hard feelings among people who should be close friends. We all know how sadly reports get twisted then they pass from tongue to tongue and each one adds some hint or suggestion until the story returns as a slanderous report against some innocent victim. Every Christian should disdain to be a gossip or tattler. (1 Tim. 5:13). Flattery is very agreeable to many of us but it is deceitful and destructive. Beware of it, as of deadly poison. Boasting or self-praise is altogether inconsistent for the Christian. The wise man says, "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips (Pro. 27:2). Filthiness, foolish talking, and jesting, are condemned, and yet how often we find a company of Christian young people at a loss for conversational topics unless the foolish joke is given a large place in the program.

Cursing is vile and repulsive to every pure-minded person, and is strongly condemned in the Scriptures. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). "Bless them which persecute you bless and curse not" (Rom. 12:14). Almost identical with cursing is the swearing of oaths. Strange it is that in spite of the emphatic statements of the Scriptures, many Christians do not hesitate to take any oath that the State or some secret society may require of them. Christ says, "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem.....but let

your communication be, Yea, yea,; Nay, nay; for whatsoever is more than these cometh of evil (Matt. 5:34-37) "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay: lest ye fall into condemnation" (Jas. 5:12).

The use of slang is very common, but it is cheap, and vulgar, and should be carefully avoided by all who desire their influence to count for righteousness. Paul warns us of the evil consequences of arguing, disputing, and jangling, about questions that cause strife and division. He says, avoid such questions for they are unprofitable and vain, and do gender strifes. (2 Tim. 2;23) (Tit. 3:9).

Christian speech is beautifully described in Titus 2, 1 and 8. Things that become sound doctrine, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. We are all agreed that Christian speech must be always truthful, but how often we forget that it must be truth spoken in love, and with grace. Both Christ and Paul used great plainness of speech, and on occasions spoke sharply, but never with the sting of bitterness or malice. Truth is sharp as a two edged sword and unless spoken with grace, and in love may leave a wound that is hard to heal.

Psalms, and hymns, and spiritual songs, (Ecl. 3:16) are becoming for the Christian, therefore let us study to have our hearts filled with the love and truth of God, and our lips will not betray us.

"For our rejoicing is this,.....that in simplicity and godly sincerity.....we have had our conversation in the world." (2 Cor. 1:12)

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Farewell To Russia

(From the Diary of a Relief Worker)

July 8, 1923, *Halbstadt.* I said my first farewells today, to the Molotchna colonies, in the Neu Halbstadt Church this morning and afterwards in the homes of friends and those with whom I worked the most closely. Some of them seem like friends of much more than the strenuous year and a half we worked together. Halbstadt is the place that I was the most eager to see when I first came to Russia, and that will always remind me of some of both the unpleasant and the pleasant experiences I had in Russia. I wonder if I'll ever get back here again!

July 14, *Alexandrovsk.* The third train-load of immigrants for Canada left here today. A number of committee members and workers in the kitchens were in it. They are very eager to get to America. Perhaps they will get there before I do. This afternoon I took the steam-boat up the Dnieper River to Kitchkas and then down the other side of historic Chortitza Island to the Rosental landing. It is a very interesting ride.

July 15. More farewells today, to the Chortitza Colony, in the Chortitza Church. I wish that those who have been giving so liberally for the famine work over here might have been present, to hear for themselves what it has meant to these people. Here our work began, at a time when the need was desperate, and those who received help can't forget it.

July 21. My last working day in Alexandrovsk has come. Y-- and I spent the day going over things together for the last time. I can leave with a clear conscience. Our work is by no means finished, but it looks as though the big fight against the famine is over.

July 22. I went to the station to leave, but there was no place in the Petrograd Express when it arrived, and so I did not get started.

July 23, *Enroute for Moscow.* I managed to get a place on the Charkow train this evening, and I'm on my way. The office force was down, but most of the others were down yesterday, and didn't know that I would go today. I'm glad that I could slip away quietly.

July 26, *Moscow.* We worked on my passport and Customs formalities today. In a few days they will be finished.

July 30, *Enroute for Warsaw.* I'm on my way to the Russian border and by tomorrow ought to be in Poland.

What a privilege I have had during the past eighteen months—in spite of the hard work, and the unpleasant and perplexing things that were coming up—to live among our people in Russia, to learn to know them, their viewpoint and their problems, to have a part in the work of helping them through the darkest period in their history in Russia, and of giving them some hope for a brighter day sometime, somewhere—one in which life will not be quite the bitter struggle for existence which it has been for even the wisest and bravest of them these past eighteen months. One must admire the way they have worked together and sacrificed for the sake of the starving among them.

Enough selfishness has cropped out here and their the result of the dire need, the bitter experiences, the fear of death—the same thing would have happened in America if similar conditions had existed there. I have no right to condemn. I might have done even worse things myself if I had gone through the temptations and discouragements they have experienced.

The A. M. R. could have rendered a larger, more helpful service in Russia if a way could have been found for the poorer people to earn what was given them, by doing some profitable work—so that they would not have suffered the demoralizing effects of receiving something for nothing for a long period of time. The next time—if there is a next time—some such plan ought to be worked out.

But it was worth while. Our first purpose was to save lives. That the kitchens did more successfully than we had at first hoped they would. Our second purpose—to provide clothing and medicine so that the suffering and pain might be lessened was also realized, through the gifts that came from America. A third purpose—one that affected all of our people over here, even those who were not so desperately poor as to need

food or clothing was to give them new courage to go on with the struggle themselves—with the feeling that somewhere there was someone who cared, and was proving it every day in a practical way; with a new faith in a loving God who had answered their prayers for help; and with a new hope that there might yet be a future for them worth planning and working for.

Arthur W. Slagel

Editor's Note:—This concludes the series of articles "From the Diary of a Relief Worker," by Bro. Slagel. Our thanks are due him for this service.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Why?

Following are the reasons why some have heard and answered the call of Christ in various mission fields:

"We go to Burma because we believe in Christ who came to save the whole world from the curse of sin."

"I go to the Philippines because I feel as Paul did—I am a debtor to the whole world. The world does not owe us a living, but we owe the world a life. We have felt in our own lives the saving power of Christ which the whole world needs."

"Anything I can do in America can easily be done by other doctors. I go to Africa because I felt the call of its need and I therefore cannot be anywhere else."

"Christ said, As my Father sent me so I send you. Therefore I go to Burma as a medical missionary."

"We hope that we may be able to live in West China the victorious life and may always remember that Christ is all. God is giving us one talent, our life, and we are investing it where we think it will produce the most."

"I want to teach to the Chinese the Christ that I know here. If I can teach especially the nurses at Shanghai where I go then my life will be worth while."

"I am going to West China to tell of God's wonderful love to those who do not know it."

"I want the Chinese girls to realize the love of Jesus in their own lives as I know it in my life."

"The great purpose of my life is found in the Great Commission. My life belongs to Christ, to use as HE wills for Assam."

"Nothing but the greater love I have for Jesus Christ could make me leave my family or my country. I go to West China because that is where God wants me to work."

"I am going to tell the Italian children at Newark, N. J. the story of Jesus who loves all little children."

"I want to serve Christ among the Mexicans in my own country."

"I know of no greater joy than to bring the motto, "Christ is all," to the people in Porto Rico."

"We answer the call to bring Christ to the millions in Mexico who do not know Him."

Since we all live in a world where our Master's work needs to be done and He has given a general call to go out into this world and do His work, instead of asking others to show *why they have* given their life to carrying the Gospel of Jesus Christ the only Savior to the world rests on you and I to show the reason *why we have not given* life and time and possession to the evangelization of the souls everywhere that have not heard of Christ.

M. C. Lehman and family, now enroute to Dhamtari, C. P., India, where they will again take up their work in the American Mennonite Mission.

Two a Day

At Impur a mission station among the hill tribes of Assam and one of the leading tea-producing sections of the world, baptisms upon confession of faith in Jesus Christ have averaged two a day for the past three years.

Where Are We Putting Our Emphasis

According to the annual address of the President of the Northern Baptist Convention recently held at Milwaukee, larger emphasis should be placed upon certain points which are clear and practical and contain a message for the Mennonite denomination as well if we are to get a real vision of the world's needs and measure up to the demands of the day. Emphasis should be put upon the following:

1. *Prayer Life*—a renewed and strengthened intercessory prayer life. This is the connecting link between the human and the Divine. Would that we might forget programs and through intercession pray our way through for twelve months. There should be special emphasis at all times placed on the power of prayer.

2. *Preaching*. Preaching of the Gospel and a great program of evangelism should be the outstanding points of denominational activity for the coming year. All pro-

gress is as straw unless it termiates in bringing individuals to the saving knowledge of Jesus Christ.

3. *Tithing.* The Scriptures provide a definite plan for financing the affairs of God's Kingdom, and until His people recognize and accept the principles of tithing we shall have financial troubles. If we would make the coming year the largest and best financial success, educate the people upon the principle of tithing; then the amounts needed for our work will pour into our treasury.

4. *Laymen*—the enlistment in service of the laymen of our denomination. Men are attracted to the Gospel of Christ as never before, realizing that it is more of the principles of Christ in the things which already exist that is most needed. The development of laymen's organizations and the linking of laymen into our denominational activities should therefore be urged.

5. Our young people should be developed early to assume responsibilities. We should see to it that young men and women are each year placed upon boards in fair proportion, and thus be in training for positions; and in our church activities likewise they should be given responsible positions of service. This is of vital importance to our future welfare and efficiency.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

PETER'S CONFESSION
Lesson Text: Matthew 16:13-20
November 16, 1924

JESUS takes His disciples on a journey into the country northeast of Galilee. It seems as though He had definitely planned this journey so that He and the twelve might spend a few days in comparative seclusion. He had some important things to say to His disciples which could not well be said while the multitude thronged about Him. He knew his preaching in Galilee was about ended. The Pharisees on the one hand and the Herodians on the other were against Him. The opposition was increasing. His life was in danger. He foresaw the coming trials and suffering for Himself and His disciples. He realized what it would mean if He went up to Jerusalem. Without dismay He set His face toward the future. Every occasion that presented itself He used in the training and preparation of His disciples for the days to come. As they traveled together and as they rested by the roadside they were being prepared for the day of His suffering and their trial.

This journey proved to be a great hour in the ministry of Jesus and in the lives of the twelve. The twelve had an opportunity to do some sober and deep thinking. They had been companions and close friends of Jesus for well nigh two years. Jesus had lived with them. He had taught them. He had loved them. Did they understand Him? What did they really think of Him? Would they be true to Him? Jesus very frankly, with searching directions asked His disciples, "Whom say ye that I am?" He never before had approached the twelve with such a direct personal question. The time had come when it was necessary for the disciples to confess their faith. Jesus put them to the test.

The challenging question demands an answer from us. "Whom say ye that I am? Jesus is not seeking those who give only lip allegiance. He is not craving any personal honor. We may address Him by using titles but He does not care for that. He wants the allegiance of the heart, the mind, the will. He wants to know whether we love Him supremely, whether we are ready to devote our powers of mind and body to His work; whether we trust Him as the Way, the Truth, the Life; whether we receive and submit to the authority of His words: whether we know Him as the one who saves us from our sins. We reply, "Lord Jesus, thou knowest we love thee. We confess thee and acknowledge thee as our Master, Saviour,—the Son of God".

Our faith in Jesus the Christ grows richer and deeper as the years pass. It should be true that Jesus means more to the disciple who has followed Him for many years. Our faith in Him increases as our experiences in His service multiply. As the years pass He proves to be our Friend and Saviour. He is our help in the days of our struggles, griefs, joys, successes, failures, disappointments, adversities, temptations, doubts, and spiritual victories. The actual experiences we have with Him confirm and deepen our faith. We have learned to know the spirit and character of His life. We have been moved to recognize the height and depth of the Words He spoke. "He spoke as one having authority." We have experienced the saving help there is in Him. He truly is the Son of man, but He is also the Son of God.

"Thou art the Christ, the Son of the living God."

THE TRANSFIGURATION
Lesson Text: Luke 9:28-36
November 23, 1924

JESUS received Peter's Confession, "Thou art the Christ, the Son of the living God" with an outburst of joy. Listen to the words of the Master, "Blessed art thou Simon." Jesus rejoiced. He found among His own beloved disciples one whose heart was moved to declare his faith. By whom and how was this accomplished in Peter? The Spirit of the Father was working with him. Flesh and blood (not mere human ability) had brought Peter to the experience which lay back of his confession. His words were not an echo of the opinion of men. They expressed a personal conviction. Personal convictions count. Firmly established conviction is the basis of genuine sincerity. When a truth becomes a personal conviction then it begins to control a life. Words which feign to express a truth but do not come forth out of a full heart are dead. Peter's words came from the abundance of his heart.

The week that followed the stirring confession was a crucial week in the lives of the twelve. Jesus spoke to them in words of searching directness. He was alone with them. Certain truths must be driven home. Can you see the face of the matchless Teacher as He spoke the weighty words, "If any man would come after me, let him deny himself and take up his cross daily and follow me"; "For whosoever would save His life shall lose it but whosoever shall lose his life for my sake the same shall save it?"

The disciples listened with intent ears. They understood as they were able. They were moved. The impressions of the week were indelible.

The climax of the week was the Transfiguration. Jesus was transfigured while at prayer. What is the meaning of that fact? In His prayer Jesus came very near to His Father. His soul was stirred mightily. His face lighted up with the light within. His face shone because of the glory within His soul. The power of the soul manifests itself in the lines and radiance of the face. An inner victory can be seen without. Spiritual mastery appears in men's faces. If the Spirit within man be the Spirit of God the face gives evidence of His presence.

We are all responsible for the image which our faces bear. Selfishness, bitterness, jealousy, malice, secret sin becloud the face. Inner victory, spiritual mastery, calm confidence, steadfast trust, and undivided devotion to a God-given task will transfigure the face. A transformed life transfigures the face. What a convincing proof of the power of God. The soul can be the master of the body. The strong beaming face of a man of God carries conviction. The face of Stephen glowed with heavenly beauty. Those who saw it could not forget it.

The manifestation of the glory of God in the person of Jesus on the mount of Transfiguration was convincing to the three that their Lord was the Messiah. Their confidence in the Messiahship of Jesus was renewed. This was a necessary and glorious experience. It was good for the disciples but they could not continue there forever.

Periods of inspiration are necessary. But all inspiration is intended to be used as strength for the labors of the day.

Our Father we have known Thee to be present with us in prayer and worship. May we go forth to our daily work realizing that Thou dost continue with those who love and obey Thee.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

STEWARDSHIP OF SELF, SUBSTANCE AND SERVICE

(Topic for November 16)

WE usually think of a steward as one who is in charge of property that belongs to another. With this idea in mind our subject would mean that ones self, ones substance, and ones power to serve, belong not to the individual but to another, and the individual has just been put in charge of them by the One who has them to give.

The first question that confronts one is: what kind of a steward am I going to be? The parable tells us of two kinds,—the one that simply preserved what was given him and the other kind that multiplied the talents. I sometimes wonder if Jesus would not add a third class if He were giving the parable today—the class that destroys the talents that are given into their charge.

The young man who was put in charge of a strong physique but misapplied his strength to the extent that his system could no longer endure it, so that he is compelled to live the life of an invalid the remainder of his days, would be an illustration of the latter class.

Anyone who has done a little observing could call up many similar illustrations. In fact the forces of evil seem to be organized to lead people into this patch of error and if Christian people do not see the situation and stand united in their opposition of this kind of waste the effects will be more and more serious.

A certain University in the middle west simply dismisses a student for using tobacco, "on the ground", says the president, "that we have a right to conduct a school of students whose brains are free from the influence of nicotine". When one stops to calculate the waste mentally, morally, and financially that is taking place today from this evil alone one can hardly help but admire the institution that is trying to hold up such standards. It looks like a step in the right direction. If other institutions and organizations follow the example one of the effective and modern ways of destroying one's talents will be brought under control.

But the other two classes multipled their talents that were given them. The three talents that we are to discuss are self, substance and service. How can we best discharge our stewardship of these talents?

If our lives are consecrated to the Great Giver of life we will take the very best possible care of ourselves that they might be the most efficient machines possible for carrying out the plan for our lives.

In the second place we should have a keen judgment of values in substance. That is we will strive to collect the substance that will be of the most value to us in our service to humanity.

After having developed the right kind of self and after having collected the most valuable substance we should seek, under God's direction, to invest our capital where it will be of most service to mankind and to God in the extending of His Kingdom.

THANKSGIVING

(Topic for Nov. 23)

IT is a good thing, no doubt to have a regular day set apart for giving thanks but sometimes there is danger in becoming too formal and observing it as a matter of course, or on the other hand there is danger of forgetting the real issue and the day becomes a day of resting. One author says, "while the purpose has become less specific the festival still takes place in the fall of the year after the crop has been gathered". Notice the expression, "purpose has become less specific." Is this not sadly true? Isn't it a fact that to most people Thanksgiving is a suggestion of good things to eat or a meeting of the relatives and friends or a combination of both? These are all good enough in their place but why should they obscure so noble a thing as a whole nation reverently bowing their heads before an Almighty God for the bounties He has bestowed upon us?

After having passed a dreadful winter during which almost half of their number died the Pilgrim company were in a position to really appreciate their blessings of the following summer. When fall came and the corn crop had been gathered they had a feeling of plenty even though their crop had not been large but comparing this with the feeling of want and destitution they had experienced the winter before they could not help but return thanks to God for the great blessing they had received. They were in a position to appreciate what they had. The same author quoted above says, "This first thanksgiving was not merely a feast; there were sermons and songs and prayers". Are we in a position to appreciate blessings or are they coming to us in such abundance that we do not even have time to think what our condition would be without them. I have heard men complain because the corn crop is a little short this year and at the same time those men, because of high prices are expecting to make as much if not more money than they usually do. How thankful we should be that we live in a land of plenty instead of a land that is stricken with famine as some lands are.

I have heard people complaining about our government. We know there are conditions that should be changed but how thankful we should be that our government is as good as it is. Before we complain we should, at least be sure that we have done all we could to make it better. Too often the ones who are least thankful are the ones who have taken the least interest in such things.

If we would stop to compare our situation with that of many other people in the world today it might help us to appreciate the blessings that are ours and thus help us to be really thankful on Thanksgiving Day. If this would help us to become generally more appreciative of our blessings it would be a profitable experience.

How Native Christians Give

Replying to the question sometimes asked by those not familiar with actual conditions on the mission field, "Isn't it time the natives gave something themselves?" the American Board of Commissioners for Foreign Missions makes the following statement about the native Congregational churches in the countries where it is at work: "More than one third of India's people earn only one cent a day. Grown men say, 'I wouldn't care if I could get one good meal in two days, A 'good meal' means only a quantity of black, coarse bread, yet the native Christians in our fields there gave $37,000 last year. Native Christians in China contributed $57,000, where labor averages twenty-five cents a day. Japanese Christians associated with us gave $180,000. The members of the Church in Kusaie, one of the Caroline group, sent the Board $400 last August. Their missionaries, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though these natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, 'Some of our dear girls said to me as they put their small offerings into my hand, "It is all that I have."—Missionary Review.

OUR BOOK REVIEW

SCRIPTURE PROMISES
or
The Christian's Inheritance

This well-known collection of the Bible promises is divided into three parts: Blessings Promised to Believers; Promises to Several Graces and Duties; Promises Relating to the State of the Church. These parts are sub-divided into eight chapters as follows:

Promises of Temporal Blessings;
Promises Relating to the Troubles of Life;
Promises of Spiritual Blessings in this Life;
Promises of Blessing in the Future World;
Promises to Duties of the First Table;
Promises to Duties of the Second Table;
Promises Belonging to Both Tables;
Promises Relating to the State of the Church.

There are 106 separate Bible promises given in these eight chapters.

"The river of life runs through tnis book in a thousand rills of peace and joy."—Rev. Isaacs Watts, D. D., in the introduction.

The author is Rev. Samuel Clarke, D. D., who lived in the latter half of the seventeenth century, a minister noted for his scholarship and independence of thought. He was educated at Cambridge, and gained a fellowship, but lost it because of his stand on religious matters. Ever since its publication in the last decade of the seventeenth century, his little volume "Scripture Promises, or The Christian's Inheritance," has been widely used and appreciated, and the appearance of a new edition will be gratifying news to Christian people generally. The Introduction was written by Dr. Isaac Watts, whose 250th birth anniversary was recently celebrated in England. He says "It is an easy matter to find in this book something suited to the frame of our souls, or our present wants on every occasion."

The book has 348 pages, and sells for 75 cents. It is published by the Geo. H. Doran Co., and can be ordered from the Christian Exponent Company, Wooster, Ohio.

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Conference of Sunday School Leaders in South Africa

The first conference of denominational Sunday School Leaders in South Africa was held recently at the call of the South African Sunday School Association, of which J. G. Birch of Elizabethtown is the General Secretary. The sessions occupied two days and were participated in by all but two of the denominations working in that country. Resolutions were adopted looking to active cooperation between the denominations and the association which represents organized Sunday-school work. Plans were made to obtain classified information concerning everthing that is being done in the realm of religious and moral education of the youth in South Africa and the data will cover all the races there. This will be the first step in the construction of an inter-church program of Christian Education for the nation. When the survey has been completed its results will be presented at a National Convention in which all the evangelical denominations will be asked to participate.

The Dutch Reformed Church in South Africa recently held its first National Sunday School Congress in Bloemfontein. It was attended by 450 delegates from all parts of the Union. They have 9,000 teachers and 130,000 scholars in their Sunday-schools.

Thirty-three delegates from South Africa were in attendance at the Ninth Convention of the World's Sunday School Association in Glasgow last June.

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"Social service may be the expression of a deep religious experience. It may be the means of entrance to such an experience. It may be a substitute for such an experience. Which is it to me?"

Notes From Here And There

Dr. Peter Epp, lately of Halbstadt, Russia, has taken up residence at Bluffton, Ohio, and will soon begin some teaching work at Bluffton College. Dr. Epp has a Ph. D. degree from Basel, Switzerland, and has had teaching experience in various foreign schools. His specialty is languages.

A new house of worship is to be built by the Mennonite congregation at Limon, Colorado.

T. K. Hershey has recently concluded a series of meetings in Lawrence County, Pa. Bro. Hershey is spending a year on furlough from the mission field in South America.

Since July, 1923, about 7000 Mennonites have migrated from Russia to Canada under the auspices of the Canadian Mennonite Board of Colonization. A considerable amount of money is still due the Canadian Pacific Steamship Co. for transportation was arranged on a credit basis.

The 25th anniversary of the founding of Bluffton College is to be celebrated next spring in connection with the regular Commencement.

C. F. Derstine was scheduled to begin a two weeks series of revival meetings at the First Mennonite Church, Kitchener, Ontario, on Nov. 2. The same congregation has also extended him a call to be the regular pastor of the Church for a period of about six months. It is understood that he will accept this call, and will commence his duties at the close of the revival meetings.

Dr. Correll, recently arrived in this country from Germany to do some research work, is doing some teaching work at Goshen College. Dr. Correll has his Ph. D. degree from a German University.

The part of the Maple Grove congregation at Topeka, Ind., which was not in favor of assuming the status of an independent congregation is conducting separate worship in private homes for the present. A new church building is in process of erection near Topeka.

Rev. W. S. Gottschall, formerly pastor of the Mennonite Church in Bluffton, Ohio, has taken up his residence in Freeman, South Dakota, and will serve one of the congregations in that vicinity.

The Oak Grove Church, near Smithville, Ohio, has had no services for about a month on account of the improving of the road past the church.

The newly organized Mennonite Congregation at Kitchener, Ontario, has adopted the name of "The Sterling Avenue Mennonite Church." The elected officers consist of a pastor, two deacons, a secretary, a treasurer, and three trustees. U. K. Weber has been elected pastor for a term of three years. The general policy will be largely determined by a Church Board consisting of the above mentioned officers, plus the Sunday School superintendents and two members of the Ladies Aid. The signed membership now consists of one hundred. Work on the new building is progressing. The foundation is completed and the building is to be ready for use by Jan. 1.

The fiftieth anniversary of the coming of the Mennonites to Kansas was celebrated at Hillsboro, Kansas, a few Sundays ago. An all day program had been arranged, and the meetings were held under an immense tent, which was not large enough, however, to accomodate the large crowds. Overflow meetings were held in the auditorium of Tabor College. It is estimated that at least 3000 persons attended the program.

Herman Kreider, recently returned from the Near East where he had been engaged in relief work for some time, gave an interesting and much appreciated talk in the Mennonite Church in Wadsworth, Ohio, recently.

Rev. William Findlay, a devoted and valuable worker in the Mennonite Mission at Jebba, Nigeria, Africa, died on the field on September 5th after an illness of only a few days. He came to Nigeria in 1918, learned the language, and has been a tireless worker ever since. His wife survives him on the field and two little girls in Alberta.

Lester Hostetler, who recently resigned his duties as associate pastor at the Walnut Creek Mennonite Church in Holmes County, Ohio, has agreed to accept temporarily the pastorate of a community church in Walnut Creek village.

The new barn at the Orphans' Home at West Liberty, Ohio, built to replace the one destroyed by fire some weeks ago, is nearing completion. Funds were solicited to clear the financial obligations still outstanding.

The following is a list of names of Cheyenne Indians recently received into membership in Mennonite churches in Montana as a result of mission work being carried on there by General Conference Mennonites:— Mrs. Kinzle, August Spottedelk, Rufus Divesbackwards, Mrs. Minnie Issue, Richard Limberhand, Anna Whitewolf, Mrs. Bites, James Bites, John Kills-on-top, and Taxemo, an old woman, deaf and blind. Mrs. Rufus Divesbackwards was received on confession of faith.

The literary societies in the vicinity of Goshen, Indiana, held a meeting at Goshen College on Saturday afternoon and evening, Oct. 25. An interesting and profitable meeting is reported. Among the speakers on the program were Jay Hostetler, Dr. Correll, and Harold Bender.

In Bluffton College there is a campaign in progress for endowing the chair of Mathematics, the endowment to be known as the E. J. Herschler Chair Fund. Fifty thousand dollars is to be raised. A movement is also on foot to raise a similar amount for a fund to be known as the N. E. Byers Chair of Philosophy Endowment. Some of the money is already subscribed.

Howard Yoder, who was for two years a member of the Mennonite Relief Unit in Russia, has returned to the home of his parents near Wooster, Ohio. He will no doubt have interesting information to give concerning the present status and need of relief work in Russia.

About 1250 Mennonite Refugees from Russia have been given shelter for the winter by the brethren in Waterloo County, Ontario. It is reported that the larger number of these people will move to the vicinity of Rosthern, Saskatchewan, next spring.

On June 29, 1924, was celebrated near the village of Durlach in Baden, not far from Karlsruhe, Germany, the dedication of "Bibelheim", a sort of Bible Home and place for Bible Conferences for the South German Mennonites.

Elmer Hess, of Masontown, Pa., preached at Hesston, Kansas, recently. Prof. Allbrecht at the College also delivered a lecture under the auspices of the Mennonite Historical Society of the College on "Mennonite Settlements in Kansas."

A quartette of Hesston College students went to Bethel Hospital on a recent Sunday afternoon to sing for the benefit of the patients there.

An all day missionary meeting was recently held at the Clinton Frame Church near Goshen, Indiana. Among the speakers were S. C. Yoder of Goshen College, and Vernon Reiff and J. F. Funk of Elkhart. Bro. Funk gave an interesting talk on early Sunday school work in Elkhart County. A good attendance is reported.

C. Z. Yoder, Ernest Bohn and wife, and J. N. Smucker and wife were among the party of interested friends who expected to see the Lehman party leave for India from New York on the steamship "City of Benares" on Oct. 25th.

Although the Bible is taught to 1019 pupils daily by the American Mennonite Mission at Dhamtari, C. P. India, there are still 150,000 boys and girls in the mission area who are without school privileges.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

NOVEMBER 21, 1924.

The Sin of Ingratitude
An Editorial

Let Us Give Thanks

Some "Firsts' in Mennonite History
The First Baptism

Witmarsum Theological Seminary

Samuel Writes to Father

The Power That Lifts
Our Bi-Weekly Sermon

OUR QUADRICENTENNIAL

Chr. Neff

The summons to a quadricentennial celebration of the founding of our church which was sent out some time ago has met with hearty approval in both Europe and America. In Switzerland the idea of a world conference was gladly taken up and the brethren there declared themselves ready to entertain such a conference in Basel in the Emmenthal or in the Jura as may seem best.

The West-Prussian Conference in its meeting of July 2, 1924, at Kalthof, upon motion of Lic, Theo. E. Handiges took the following position to the ideas presented in the original appeal. (1) "Simple celebrations should be observed in each congregation, and we gladly welcome every endeavor to this end. General Mennonite celebrations should be held only in such places where they may count upon the active support of a live church and where a goodly number could attend, in order that such a meeting might have a good "sounding board",—that is, awaken adequate response. Such a place might be Ludwigshafen, or Hamburg or Berlin, the conference to be held preferably Jan. 25, 1925. Theological faculties should be requested to send representatives. A memorial volume such as suggested is certainly to be welcomed. However the concensus of opinion at Kalthof was to the effect that what we need is a popular booklet written by Mennonites.

The General Conference of Mennonites in North America has expressed its attitude in the following communication from its secretary, Dr. J. R. Thierstein dated August 18, 1924.

"We greet with approval the suggestion for such celebration as proposed by the S. German brethren. The following observations indicate our attitude to the points raised in your letter. (1) We are gladly ready to join the movement to make the celebration of Jan. 25, a worthy one pleasing to God and as world wide as possible and are sure that our congregations will heartily participate whether individually or in groups. (2) We support wholeheartedly the suggestion that this opportunity should be taken to convene a sacred conference where all the Mennonites of the world could gather by delegate representative in their motherland, at their birthplace in Switzerland, and shall make it our concern to see that our conference is represented, (3) We also favor the publication of a Memorial Volume and our conference will not shirk its share of the costs. The cost would, however, probably be largely covered by the sale of books, even though editions in two or three languages might be necessary.

"In publishing such a work we ought to be sure to act on the principle that it is to be a book by Mennonites for Mennonites, but also not neglect to show the world clearly and plainly our definite, immovable, bibical foundation.

"We believe that for this purpose our own historians should be used as far as possible, since it is the object of the book to express definitely the Mennonite doctrine.

"It would also be well to include among the addresses at the conference in Switzerland a presentation of the condition and state of Mennonitsm at present in the various lands, particularly since the conference is to call attention to the history of the church.

"On such a memorable occasion the question could also be discussed whether we as a group though scattered throughout the world, could not undertake some work in common, in order to strengthen ourselves by means of a more conscious co-operation and community of effort."

The essence of the written and oral expressions of opinion that have reached us may be summarized thus:

(1) The thought of a widespread, simple, worshipful commemoration on the 25th of January has everywhere found response. Nothing will likely interfere with its realization. A special invitation to this end will appear in our papers.

(2) The proposal for a meeting of representatives of all the Mennonites of the world has also found universal approval. That this meeting, if at all possible, should take place in Switzerland, has its reason in the fact that Mennonitism is of Swiss origin. Probably Basel is the most suitable place for the meeting. There are two congregations here not far apart. From here also it is not difficult to make excursions to Zurich and the Emmental, the real birthplaces of Mennonitism. If it is not possible to make all the necessary preparations for this great meeting by Jan. 25th it might be postponed perhaps until May. The main point is that a common demonstration by all Mennonites who historically belong together should take place. The exact program will be published later.

(3) For the memorial volume the desire seems to be that our own historians be used. That is our intention but their number is very small. We wanted to unite all the historians who have especially studied the beginnings of Mennonite history in a book which should give the world reliable testimony to the historical character of our church, a fact which still lacks general recognition. It would be well in addition if a small booklet could be prodduced by Mennonite pen, which could be distributed free in our congregations at the celebrations on January 25th.

Very noteworthy support of the idea of holding a world conference comes from Russia. Bro. Lic. Theol. B. Unruh, Karlsruhe, gave me the information. He received a letter dated Aug. 5 1924 with a short programmatical sketch of a proposal by Bro. K. A. Wiens entitled "Proposal for the Founding of a General Mennonite Alliance."

(1) Purpose: Union of all Mennonites and promotion of Mennonitism throughout the world recognizing always the peculiarities and the complete independence of all directions and shades among the Mennonites.

(2) Means: The press, and periodical delegate conferences.

(3) Special Tasks:

(a) Internal and External Extension of the churches especially of the scattered small groups.

(b) Founding and support of schools of both civil and religious character.

(c) Mission work.

(d) Colonization and migration

(e) Support

(f) Central Office

(g) Central Treasury

(h) Directory.

I appreciate these suggestions very much and trust that they may be crowned with success.

Wierhof, Germany

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THE

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VERNON SMUCKER, EDITOR

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EDITORIAL

THE WHOLE OF MAN

LET us hear the conclusion of the whole matter," says the Preacher: "Fear God, and keep his commandments: for this is the whole duty of man."

Frequently in the Bible we find portions in which the profoundest truths are compressed into a few words. It is one of the most effective ways of bringing home great truths, even outside of the sacred book. Page after page is devoted to argument and proof. Fact after fact is marshalled in brilliant array. With convincing logic and forceful words the truth is developed, and then, with all the evidence in, a brilliant, powerful, striking statement is made which in a few words crystallizes the argument and the facts and leaves its impress upon the heart and mind long after the arguments and facts themselves are forgotten. Such a statement, it seems to us, is the one in the first paragraph of this editoral. Has not the Preacher very correctly and very strikingly summed up the truth in these powerful words?

In the translation of the Scriptures several words were added in the last sentence of the quotation. "Fear God, and keep his commandments: *for this is the whole of man*," runs the orignal. In other words, nothing in man is worth while or is of any account, save his obligation and his duty to fear God and keep His commandments. It is the whole of man to do this. It requires man's whole energy, his whole will, and his whole purpose, and it constitutes his whole duty. What a striking and a significant thought!

Sometimes we are apt to become discouraged and disheartened in the midst of the struggles of life. Life seems so complex, so difficult, so bewildering. We scarcely know which way to turn in the multiplicity of duties and demands which come to our attention. Conflicting claims and opinions beset us on every hand, all of them advanced with a seriousness and a finality which make it seem impossible for us to determine which are right and which are wrong. Creeds and dogmas which are at direct variance with each other are impressed upon us, and frequently we see people so completely obsessed with some one phase of Christian truth or principlethat they seem entirely oblivious to other equally essential and important truths. We wonder whether we can ever really know what is truth, and we fear that unwittingly and unintentionally we may fail to observe and do some of the vital and necessary things. At such times the thought comes with refreshing assurance and comfort: "Fear God and keep his commandments: for this is the whole of man." It seems so simple and so plain. Just two things to remember,—fear of God, and keep His commandments.

But simple as this is, it is none the less comprehensive. To fear God! What a depth of meaning in those words! To keep His commandments! What a wonderful program! It challenges and stirs; it grips us and moves us to action. We can never fathom the depth of those words, nor can we exhaust their meaning. They bear our careful study and our quiet meditation. They lift us and free us from the small and trivial things of life which tend to distract us and draw us away, and give us a vision of what is really worth while. Surely, "it is the whole man."

Fortunate indeed are we, in these times of troublous discontent and unholy controversy if we can fasten our attention and our hope to the things that are really

worth while and enduring, and can discern between those things which are superficial and passing and those which are worthy of "the whole man." Let us pray God for such a vision and for such a purpose, and let us then throw our whole lives into this purpose that we may fulfill our whole duty.

———o———

A QUARTER OF A CENTURY

NOVEMBER twenty-second marks the twenty-fifth anniversary of the founding of the American Mennonite Mission at Dhamtari, C. P., India. It is fitting that this anniversary is to be celebrated in India in the mission itself. It is likewise fitting that the church in America which supports the mission should observe the anniversary in some very definite ways. Perhaps a little meditation and introspection would be as fitting for us here as anything; at least we should be led to do some serious and constructive thinking along the line of our whole mission program. Anniversary celebrations in themselves are of no particular value unless they result in some particular benefit to the cause which they represent. They serve as very convenient occasions for reviewing the course of events which brought them to their present stage, and thus give opportunity for a wise planning for the future in the light of the past, and perhaps for a re-dedication and a re-consecration to the cause which is under consideration. We sincerely hope that the present anniversary celebration will do these things for the mission in India.

One cannot contemplate the growth of our mission work seriously without feeling that God has blessed our efforts in a marvelous way. Approximately twelve hundred members have been added to the church in the field of the mission at Dhamtari. If the work develops in a normal way during the next twenty-five years it is very likely that the fiftieth anniversary may see a membership of twelve thousand instead of twelve hundred. Even that would still leave 988,000 people in the territory for which the Dhamtari mission is entirely responsible, for the population of the district is approximately one million souls. Are we ready to take care of even twelve thousand during the next twwenty-five years? Already we are handicapping the work because we are unable to send enough workers and enough money to take care of the normal growth. Will this continue, or will we wake up to our duty and our responsibility? What is our vision of the future? God is ready to give the increase if we are willing to do our part. The facts and the thought should stir us to a very keen sense of our responsibility and our opportunity.

But our responsibility for doing mission work does not end with our mission in India. There is the work in South America, as well as in the home fields. God has blessed some of them in a wonderful way and our opportunities seem to be large. Then there are other needy fields which we have not yet touched. A normal development of the mission work of the Mennonite Church will mean not only the enlarging of present stations but the founding of many new ones. We have perhaps done well in the past, but we must do better in the future. The world has become a neighborhood, and we dare not remain inactive while there are people anywhere who have not the opportunity to accept the Gospel of Jesus Christ. The next twenty-five years should see a number of new missions opened in new fields.

The Christian Exponent on this significant occasion wishes to assure the American Mennonite Mission at Dhamtari of the hearty good wishes and prayers of its readers, to express our deep appreciation for the self-sacrificing work that has been done by those who have been workers there and who have otherwise made the work possible, to thank God for his marvelous blessings upon the work that has been undertaken there, and to promise our hearty support to the growth and expansion not only of the work at Dhamtari but in every other place where work is now being carried on or which may be attempted under the direction of God in the future.

———o———

ON CHURCH AUTHORITY

WE do not believe that anyone seriously questions the right of any organization to formulate and declare the rules and policies by which it shall be governed. Anyone who becomes a member of an organization agrees, theoretically at least, to abide by the rules of that body and to uphold and promote the objects and purposes for which it stands. If his purposes are otherwise than these he has no right to unite himself with the body.

There are a number of very vital differences between the common run of organizations in existence today, and the greatest of all organizations,—the Christian Church. But we believe that no thinking person will take issue with the statement that the general principles mentioned in the preceding paragraph hold true of the Church as much as of any other organization. Anyone who doubts that the Church has real and definite authority, to be exercised and directed through God-fearing and capable leaders, is either ignorant of the Bible or willfully disregards its teachings.

In the early Church, we have every reason to believe, the body was harmonious, spiritual, and sensitive to every need and condition which faced it. Decisions were made, plans formulated, and work carried on by the group as a whole through properly appointed and commissioned leaders and authorities. But during the next few centuries a gradual change took place, and by the time of the fifteenth and sixteenth centuries a system of church authority and government had developed which was far different from that in the early church. Authority had come to be centralized in priests and popes, who believed that the people should be kept ignorant and who felt themselves infallible and divinely commissioned to direct the work of the church. The continuation of this system we see in the Roman Catholic Church today. But there came a point in the latter part of the fifteenth century when there was a serious protest to the

high-handed methods which were used and we have the beginning of the Protestant Church, the chief distinguishing characteristic of which even today is in its system of government, and its methods of handling the question of authority.

Protestants do not believe that it is necessary for a priest or a pope to mediate between themselves and God. Protestantism stands for an individual responsibility to God, and for an individual conscience and Holy Spirit which guide and direct the possessor in the path of duty and right provided he is thoroughly consecrated and dedicated to that purpose. Catholicism denies the importance of the Holy Scriptures to the individual. Protestantism believes in them as the rule and guide of life for the believer. The distinction is fundamental and of vital importance.

Since the division of the Church in the fifteenth century, there have been various tendencies in the different groups in the Protestant Church with reference to Church government. There has been a tendency toward the old Catholic system on the one hand, as perhaps best represented by the Episcopal Church, and on the other hand, a development away from any centralized system of authority, such as the purely congregational system of government. There are varying forms and degrees between these two. Perhaps the only valid excuse for the existence of different denominations is to give each individual an opportunity to worship in a group in which he is in substantial accord on the matter of church goverment, taking for granted for present purposes that all of them are true to the fundamental principles of the teachings of Christ and the Bible.

But there are two things which we must never forget about church authority. It cannot take the place of the individual's direct relationship to God, and it must be exercised and controlled by the church instead of handing it over to a few individuals who are supposed to have a monopoly on divine revelation and a superior wisdom which gives them the right to dictate with unquestionable accuracy on matters of administration and policy. Ministers and bishops were never expected to be priests and popes, and the farther we keep away from the whole papal system the better the Mennonite Church can fulfill her mission here in the world. It will be a sorry day for the church when she allows her system of authority to be reduced to a rigid mechanical arrangement which vests sole and unquestioned power in matters of vital concern in the hands of a comparatively few individuals. God never intended for it to be that way. In the multitude of counsellors there is safety, and in the united prayerful and earnest counsel and deliberations of the whole body of the church is the clearest manifestation of the will of God concerning the body and the activities with which she has to do. Let our prayers and our endeavors be toward a realization and a retention of these conditions in the church which we represent.

THE SIN OF INGRATITUDE

AMERICANS have many sins to their credit. Not more, perhaps, than citizens of other nations, but with less cause,—if there is such a thing as *cause* for sin outside of the perverse tendency of human nature. Where misery, want, instability and confusion reign, as they do today in many parts of the world, one cannot much wonder, humanly speaking, that people are being driven to do desperate and wicked things. But where the blessings of peace, security and prosperity obtain, there is would seem should also be found a peacable, contented, and orderly people, zealous toward all good works, and living a quiet and a godly life. The actual conditions of discontent, greed for gain, and love of pleasure and excitement which we so often see, however, and which indicate anything but a satisfactory and a favorable condition of the religious element among our people, seem to be quite the opposite of that which we would expect in a land and from a people who have been so abundantly blessed as have the people of the United States. It is not our purpose here to paint a dark picture concerning the various sins and evils which exist among us today, but rather to speak of one sin which seems to be more or less typical and perhaps somewhat fundamental to all the others,—the sin of ingratitude.

Where have people been more blessed than in our free countries of the United States and Canada? Where has there been a greater abundance of all that is necessary for the sustenance and enjoyment of human life and happiness? Where has there been greater opportunity for the exercise of talents and the acquirement of education, training, and enlightenment than in these same countries? And knowing these things, where would one naturally expect to find the most unselfish living, the greatest self sacrifice, and the noblest ideals for service and life? We do not wish to assert that our own country is any more remiss in its duties along these lines than other countries, but we do feel sure that she is not living up to her opportunities and advantages and that she falls far short of what might reasonably be expected of her in the light of all the blessings which she has enjoyed. The sin of ingratitude is one of the serious things which she has to face.

Ingratitude may not seem like the blackest of sins, but it certainly is at the root and foundation of practically all others. A country can never become truly great if it manifests a selfish and an ungrateful attitude for blessings which it enjoys. Nations, like individuals, in order to insure their highest success and do the greatest good for the world must have the ideal of service insead of self. We are a long ways from that national ideal yet,—even though we claim to have played our part in the World War from unselfish motives and purposes. It is the belief of many sincere people that all war is selfish, and that when we once begin to catch the ideal of service there will be no more room for war.

But we are not primarily concerned here about the national aspect of the spirit of ingratitude. We may

bring the application home to ourselves a little closer and think of our attitude as a Church on this matter. Is the Mennonite Church guiltless of the sin of ingratitude or have we shown ourselves sufficiently grateful for all of the blessings which we have enjoyed in the past? What have we to say, for instance, about the fact that our missions are severely handicapped by the lack of sufficient men and means to do their most effective work? Has not the Church been blessed sufficiently in both of these talents that there should be scores and scores of volunteers available, and many more thousands of dollars on hand to carry on the work which we have started and to begin work in new fields? So few are the volunteers considered qualified by our Board that in spite of the most urgent calls for new workers in India this year none could be sent. Church buildings and other necessary improvements, both in India and South America, are being delayed because of the lack of funds. If our people would give even as little as the tenth of their possessions there would be no lack. And is there any valid reason why less than one-tenth of our number should be on the mission field? Of course we may advance plenty of reasons why that would be an entirely too large proportion, but are we sure that they would stand the searching test of the Master? And are we sure that a less number, with sufficient funds to support them, properly expresses our gratitude for all the blessings, both spiritual and temporal, which we enjoy?

And what about the disturbed condition in so many of the churches today, including our own? Does the fact that we already have seventeen different branches of Mennonites, and serious disturbances within some of these, indicate that we are properly appreciative of our heritage and of the message which we have for the world? Or does it perhaps look as though we had allowed some of the petty jealousies and selfish ambitions of life make us ungrateful for that which we have received and enjoyed? Let us beware lest the sin of ingratitude be laid at our door.

The Mennonite Church is preparing to celebrate the quadricentennial anniversary of its birth. No one doubts or denies that in her early history the church had many and severe trials. So she has today, and has had in all of the four hundred years. But with all of these things, God has blessed her with untold blessings, and has preserved her in the midst of all her dangers and difficulties. That He has done this would seem to be conclusive evidence that He has a real mission for her to perform. Unless we are truly grateful for the fact that we have been preserved and blessed and favored temporally and spiritually, and unless we seek in every way possible to pass on our blessings to others, and go on in fundamental harmony and accord with the Spirit of the Master and with each other, we are in danger of having the sin of ingratitude laid at our door.

What is true of the nation and the church is just as true of each one of us as individuals. Ingratitude is a serious and fundamental fault especially apt to be found where there have been long and unbroken periods of prosperity. We in America have enjoyed such periods, and we are in great danger of forgetting to be truly grateful. Our brethren in Russia and some other countries are not just now in that danger. Whatever may have been their condition previous to the last few years, it is evident that today they are more profoundly grateful even for the privilege of being alive and with enough food merely to sustain the body than many of us are for blessings of unbounded prosperity and plenty and an absence of danger of violence or oppression from an unfriendly government. We do well if we learn their lesson without having to pass through the same experience.

God's goodness to us has been for a purpose. It is not because of superior merit on our part, nor does it portend any particular favor on God's part. It brings with it a real responsibility. A failure to regard this responsibility and to pass on the blessings which we have received in loving, faithful, and humble service becomes grave sin on our part.

The sin of ingratitude is not far from each one of us. Let us in this Thanksgiving season search our hearts and seek to cast out from our lives every trace of that which is ungrateful, selfish, or unkind, as well as everything which is wicked and sinful and tends to separate us from a close, loving walk with our Master. In this spirit let us observe Thanksgiving Day.

Let Us Give Thanks

Elsie B. Burkhard

We Thank Thee, Lord, for all Thy gifts,
For blessings of the field
For all the wealth of fruitage that
Our vines and gardens yield.
We Thank Thee for our love-lit homes
Where friendship blossoms true
For God above Whose tender love
Recrowns each day anew.

AGAIN we are nearing the season that has been set aside as a period of special prayer and Thanksgiving for the blessings of the past year. The thought uppermost in the minds of all at this time will probably concern itself with what we have for which to be thankful. What blessings has the past year brought to us? And no doubt, the great majority of people, after making an inventory of their blessings, will join in the spirit of the season feeling they have again been favored of God. But there will also be those who will be unable to do so because they feel they have little or nothing for which to give thanks. For such it might be well to take a backward look into early colonial history.

A little stretch of imagination will take us back to the time of the pilgrim fathers some three hundred years ago. Picture a group of travel-worn, sea-faring men and women landing on the shores of Massachusetts in midwinter. Enlarge this picture so as to include the suffering from cold and exposure they must have endured before they were comfortably housed against New England winter weather. Shift this scene for another o

springtime, of breaking up the soil, and of planting. How anxiously that little band cultivated their fields and gardens all summer long. How carefully they guarded their dwindling food supply! They well knew that the failure of that first season's crops meant almost certain death to their entire number. But their effort was rewarded. They had a harvest—bounteous beyond their fondest expectations. And for this reason they set aside a day or more for a special season of prayer and rejoicing.

Against this background of the first Thanksgiving day, we, today,are richly blest. Both as individuals and as a nation we have much for which to be Thankful. Again we have had a plenteous harvest. Practically every part of our land has shared this blessing and whatever localities may have hadany shortage of food supplies or other necessities have at least not known the anxiety, bitter want, or death, that used to follow in the wake of the scanty harvest in the time of our forefathers. Modern methods of communication and transportation have changed all this. Let us then give thanks for the food we eat, the clothes we wear, and the homes that provide us shelter. And in giving thanks to the Giver of all good let us remember our indebtedness to the vast army of workmen whose ingenunity and toil have brought about means of communication and transportation, thereby making all these things easily accessible to us.

Let us give thanks for the spiritual blessings that have been ours during the past year—the things that we feel have enriched and enlarged our lives. It may have been only the kind words of some passing stranger; it may have been some book we have read, some truth we heard uttered, some song we heard sung that lifted us for the time being out of the sphere of self into a more ideal relationship with our fellowmen. Or it may have been some disappointment, some loss, some grief nobly borne,that wrought upon our lives in such a way as to give us larger vision and broader sympathies. For all these things that have enriched us whether they have been pleasurable or painful, let us give thanks.

Let us give thanks for those organizations—our schools and churches—whose aim is to know truth and to make it known. For they are the saviors of society. Let us especially remember the individuals in these institutions —the men and women whose lives are dedicated to the same high purpose and whose quest for some particular phase of truth sometimes covers an entire life time. They are our benefactors. They are the sponsors of true progress. Without them civilization would move backward. The beauty of these lives is their great unselfishness. Future generations are invariably the ones to receive the greatest good from any truth discovered by them. For these lives, then, whether their search is for religious or secular truth, let us give thanks.

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"The highest we can be is the lowest we ought to be."

"It is necessary for some to do exceedingly well in order that others may do ordinarily well."

The First Baptism

SOME "FIRSTS" IN MENNONITE HISTORY.

Harry F. Weber

Article V.

The Charter Meeting; Concluded.

THE outstanding event which put reality into the new movement was the first baptism which was probably the concluding event of this charter meeting. The Brethren were convinced that belief had to accompany the water-baptism. In most cases, this would mean rebaptism and certainly adult baptism. The next article deals more in detail with the principle of baptism. With this new point of view—new for this age of reform, they began to baptize as an initiatory rite into the new denomination. The account of how this began appears variously, but the one most agreed upon is the following quoted from Newman "History of Anti-Pedobaptism", (pp. 107-8.) "In this Grebel led, baptizing first of all Blaurock, who in turn baptized large numbers. On February 7, (1525) fourteen Anti-pedobaptists from Zollikon were arraingned before the council, among them two members of the Hottinger family, who confessed that they had been baptized and expressed their resolution to act henceforth according to the directions of God's Spirit and to be deterred therefrom by no wordly power.

Ruedi Thoman gave an account of a meeting in his own house in which Brotli, Reublin, and Blaurock took part. After much conversation and reading, Hans Bruggbach stood up weeping and crying out that he was a great sinner and asking that they pray God for him. Then Blaurock asked him whether he desired the grace of God. He said he did. Then Manz rose and said "Who will forbid that I should baptize him?" Blaurock answered "No one." Then Manz took a dipper with water and baptized him in the name of the Father, Son, and Holy Spirit. Then stood up Jacob Hottinger. Him also Manz baptized. Then the others all went away and Manz and Blaurock remained with him over night. They rose early the next morning. Then Blaurock said to his son-in-law: "Marx, you have hitherto been a gay young man. You must make a change. You must put away the old Adam and put on a new." Marx answered that he would do his best. Then Blaurock asked whether he desired the grace of God, and when he said that he did, Blaurock said: "Come hither and I will baptize you also." Then Marx went to him and was baptized. Then Blaurock said to him (Ruedi Thomann), that he was an old man and near to death and that he should amend his life, and said that if he desired the grace of God he would baptize him too. And when he said that he did, Blaurock baptized him. After that Blaurock would have no rest until he had baptized the whole household. He related further, how they had a loaf upon the table and Blaurock said: "Whoever believes that God has redeeemed him with his death and his rose-colored blood, let him come and eat with me of the bread and drink with me of this wine." Then they ate and drank. (Thus was also instituted for the new movement The First Communion Service.)

This is a fair sample of the methods employed by these zealous men in propagating their principles. Considering the universal discontent of the working classes it is not wonderful that within a few weeks thousands had accepted the simple gospel thus earnestly proclaimed and were baptized on profession of their faith. Thus were the preliminaries to the movement fulfilled and it was begun in all seriousness.

Next Issue—The First Principle

Witmarsum Theological Seminary

Henry A. Fast

ON September 16th Witmarsum opened its doors for the fourth year of its existence as an independent institution. The enrollment this year is not as large as in previous years but in a denomination of the size of the Mennonites we could hardly expect on the average, a much larger student body. One very interesting thing about this year's student group is that four out of the eleven students enrolled are missionaries on furlough, and a fifth is planning to join us the second Quarter. It surely is a very encouraging thing when our missionaries are beginning to look to our Seminary as the place where they may spend a part of their furlough in study and association with other missionaries and students. This gives them the opportunity to meet missionaries from other fields, to get acquaninted with future ministers of our churches, and to get that refreshing and broadening of mind through study which they desire.

The following missionaries are taking work here this year:

Rev. and Mrs. Lester Bixel, Djoke Punda, Africa.

Miss Aganetha Fast, Kai Chow, Chihli Prov. N. China.

Mrs. Ada Burkhalter, India (Now Bluffton, Ohio)

Other students are:

Miss Ruth Yoder, teacher of Religious Education Bluffton Grade School, M. Ped., Hartford Theol. Sem.

Rev. Shellhaas, M. E. Pastor, Elida, Ohio.

Miss Adeline Schrag, Freeman, S. Dakota.

Mrs. Joshepine Hoel, Toledo, Ohio.

Frank Mitchell, Chicago, Illinois.

Herman Brandt, Jansen, Nebraska.

Earl Salzman, Carlock, Illinois.

Financially the Seminary has been doing remarkably well. The institution so far, after the first year, never has had to report a deficit at the end of its fiscal year, thanks to the generous interest and support of our churches. That is a truly remarkable thing. At the same time we want to recognize the fact that it took considerable hustling on the part of the men in charge to accomplish this the last year. The four Conferences which have pledged themselves for a definite amount toward the support of the Seminary have done remarkably well but have never completely reached their full quota. In some cases this deficiency has been less than $100. Pres. Hartzler is now about to leave for the Western District Conference in Kansas to submit there also the matter of Seminary support and no doubt some assistance will come from there. The Seminary needs to plan for the future and it is for the purpose of increasing the endowment fund and creating a building fund that we are looking for bigger contributions.

We sometimes feel that our institution is small and expensive. And yet when we look at some figures we cannot help but be impressed with the actual results accomplished in the few years of its existence. By this time we have 24 in the field who have taken degress here not mentioning those who have taken work here but have not taken out a degree. What a possibility for good such a group of workers may mean for our church we cannot estimate. A statement from a book by Dr. Kelley who made an extensive survey of all the seminaries of the United States and Canada might be of interest in this connection. "Witmarsum Theological Seminary although founded as recently as 1904 (I suppose he means 1914) and enrolling only 18 students has an elaborate program offering many avenues of approach." Dr. Kelley is not given to flattering seminaries and a statement like this from his pen is something of a tribute to the type of training offered in our Seminary.

The Seminary annually calls on some man of experience to give a series of four addresses on some special subject. Last year Rev. J. W. Kliewer gave a series of addresses on Missions. This year, Nov. 4-7, Rev. J. E. Amstutz of Trenton, Ohio will deliver the series of lectures on the general theme, "The Christian Gospel." His special subjects are: "God and the World", "His only-be-gotten Son, Jesus Christ," "Christian Faith", "Eternal Life."

It will no doubt be of special interest to our churches to know that the Seminary plans to make the Annual Christian Workers' Conference this year a celebration of the 400th anniversary of the birth of the Anabaptist movement. On that occasion a series of papers will be read that are to be something of a permanent contribution to the literature on Mennonite history. Plans for the celebration are practically complete and they will be announced through the papers later.

Samuel Writes to Father

Dear Father:

This is a beautiful Sabbath morning and as I sit here by the window looking out across the campus, the trees, robed in their gorgeous autumnal colorings, present an inspiring picture. I have been reading some wonderful passages from the splendid Bible you gave me just before I left home. As I read, the chimes from the near-by church, began playing those good old hymns that we all love so well. As the bells in clear tones started on

"When morning gilds the skies,
My heart with rapture cries
May Jesus Christ be praised"

I glanced out the window at all the splendors of Nat-

ture before me and my heart joined in the praise. I was kept pretty busy during the week with my studies and I suppose did not think very much of Sunday things but now I feel like I wanted to go to church and join in the worship. Just now the chimes are playing "Oh Master let me walk with thee." I had never heard chimes before coming here and I suppose that is one reason why I like to hear them so well. It seems to me it is a good way to get people to thinking about religious things even before they enter the church. The tune has changed now to "Holy, Holy, Holy". It is time to be going. I will finish later.

. . . . .

It is evening now, and I have just returned from the evening service. Heard a splendid sermon this morning and again this evening. The preacher did not talk in high-sounding language but spoke so simply that I felt everybody could understand him. He put certain truths so clearly and plainly that I found I did not need to make an effort to follow him as I confess I have often been obliged to do. I have been trying to think what there was about it that made it so impressive. I believe it was a number of different things. The beauty and majesty of the building, the soft deep strains of the pipe organ, the quietness of all that entered, and then the way the minister had the sermon in hand, all made their contribution. The preacher did not need to shout or go through a lot of unneccessary motions to convince people he had a message, but he spoke with such earnestness and conviction that we all knew that he knew what he wanted to say. I have often listened to preachers who, I felt, were not quite sure whether they had anything worth while saying or not and so thought they would shout to make it appear they had. But in both sermons today we knew he was an authority on his subject. I kept thinking of the services at home today and wondered what our pastor was preaching about. Don't you think we are fortunate in having such a man there? He seems so unselfish always and so interested in all his people. I am going to write to him soon. My roommate has been telling me about their pastor. It seems he is an elderly man who has always had to make his own way and preach at the same time. My roommate says he thinks he has become just a little bitter toward life in general and that his sermons nearly always are along the same line, a sort of vague repetition of phrases which do not seem to have very much meaning to the people in general, and then a critical and censorious attitude toward them and towards life. He says there is nothing inspiring or encouraging about his messages but that they nearly always depress him. I do not think he is irreligious either for he seems to take a great interest in the church here. Why is it anyway that some ministers do give one that impression? Is it because they are not happy in their work? It seems to me a preacher should be one to bring joy and encouragement to people and not one who constantly tells people how bad they are. If they are bad can he not help them to be good rather than merely "scold" them constantly by telling them what they must not do? You have been around a great deal, Dad, and no doubt have pretty good ideas about the minister and his work and I would be glad for your opinions on some of these things. I have been thinking about it a great deal after hearing the preacher today and after what my roommate has told me. I remember I didn't care formerly about such things but it seems to me if one could be able to bring hope and encouragement to people like our pastor has been doing in the year he has been with us and the way the man I heard today can do, it would be a great thing. Why, when they are through it always seems I would want to do nothing else but live my very best.

. . . . .

I have just read over what I have written and it makes me smile, as no doubt it will you too, to see what a serious letter I have written. May be you think College has already made me a sober philosopher but of course I am not always in just the "mood" I find myself in today. Perhaps you will be getting some letters soon that make you think I should be back in the "grades" again. But I suppose there are several reasons for my sober thoughts. It seems when Sunday comes around I think about home harder than usual, and also about the confidence and concern your letters imply about me and I get rather "serious-minded". Perhaps the next letter I will write during the week and tell you more of my school work.

Affectionately,

Samuel.

OUR BI-WEEKLY SERMON

The Power That Lifts

I. R. Detweiler

Text, John 12:32. *And I, if I be lifted up from the earth, will draw all men unto myself.*

The idea of this text had been suggested by Jesus before this. But now He has finished His work with the Scribes and the Pharisees. The conflict which Jesus has lead with the Jews for nearly two and one half years is now closed. Even the Greeks understand that Jesus has finished his work with the Jewish nation and Greeks desired to have an interview with him. Jesus is profoundly moved by this petition. These foreigners are to understand that the only way He can be the universal ruler, the spiritual Messiah is by the way of the cross. The cross was the finishing work, consistent with the kind of life He had lived. As He approaches the "hour" of his death He gives more and more evidence of His conscious relation to the wide world. He shall exert His sovereignty in the spiritual realm after He

has entered this domain by way of the cross. After Jesus concludes this address He withdraws from the public never to appear again in the same way. This fact adds to the significance of our text.

Jesus believed thoroughly in the power of a perfect life. And the way He did was to sum up and express the real spirit of His perfect life. This life would "draw all men unto him."

After two thousand years of such drawing it is perfectly just that we ask the question whether the drawing has succeeded. To one who has enjoyed this power that comes from the Christ He is especially made to wonder why the whole world has not been won to Him by this time. Jesus is confident that His drawing will succeed. Jesus Himself manifested a power which was largely the secret of His wonderful life. He was a Jew and lived as a Jew in all their manners and worship. He belongs to the Jews. He never held an official position in the religion of the Jews. He never receivied ordination from them. According to His sermons and His teachings we can not infer that He was interested in an organization of any knd, above gathering together a few associates. There is very little comparison between what He seems to have in mind and the present pompous organizations of Christian churches. And what makes this still more striking is that they assume to have derived it from Christ.

In spite of this fact the secret power of His wonderful life still gains ground in the world, though He never posed as an official head of a party or sect. He did not even write any thing. His whole success was dependent upon a higher type of character than had ever been seen or known in the world. It was a divine character, through which was manifested God himself.

As we consider this peculiar type of character the elements which are abundantly manifested are, meekness, gentleness, kindness, sympathy, patience, truthfulness, self-sacrifice, loveliness; and these are all personal characteristics of manhood. These had never been known as they were manifested in the Christ. It was a new type of person, it was the divine type.

Since we have but one way to gather information, and that is through human eyes and human experiences, this human Jesus at once becomes the lens through which we behold the divine. He came in human flesh and this human flesh which He had taken on Himself with all the human traits and human attributes became the lens through which they were exalted to God. These were so harmonized, so unified that together they presented not only a perfect human being, but God himself.

Jesus then relied upon two sources of power when he said "And, I, if I be lifted up from the earth, will draw all men unto myself." First, is that moral evidence that has withstood all the storms and the blasts of two thousand years. The lives of those who manifested these qualities of meekness, etc., have been more powerful than pleasure, love of money, or any earthly attractions. Those who learned to appreciate these have been the one staying power of Christianity. "The blood of the martyrs has been the seed of the church."

The second was the life of God that has come to the believer who accepted these qualities and through this had fellowship with God. The power of Christianity has never been in the synagogue, nor the temple, nor has it ever been in the cathedrals nor organizations, nor denominations. This power must be in the individuals and the way they live.

By placing the power of Christianity where it belongs we do not undervalue the instruments which Christianity has always employed. But the church and the various associations that cluster around it are the machinery. They in themselves create nothing. They express that which grows in the human heart. Individuals have sometimes been absorbed in corporations until the Gospel ideas of individual experience and personal conversion have been overshadowed and personal spontaneous power has been given away to the corporation.

The apostolic church finally developed into what we call the Roman Catholic church where outside force was substituted for individual life. No organization guarantees the soul of the church. The life of the church preserves the organization. No synagogue, nor cathedral, nor organization can keep the life of Christianity but the soul of Christianity keeps them pure. No office can make a man Christian in spirit, the individual keeps the office what it ought to be. These qualities expressed by Jesus are the expressions of individuals, as love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. All the activities, service, reformations, intellectual advancements are "sounding brass and tinkling cymbals" when the individual hides behind his organization while he deals uncharitably, unsympathetically, unlovingly, with individuals. If the church had been entirely without this personal power it would long ago have been forgotten. There have always been individuals who lived the life that draws men. The church can not preserve religion; religion must preserve the church. It is not the priesthood that furnishes the power, but the humble Christians are the salt of the earth, and save the priesthood.

The real progress of the kingdom is more safely measured by the spread of these personal qualities than by numbers or buildings or even organizations. Where these have come to supreme power, Christianity is manifest. When the church usurps authority over the individual conscience, even though in the name of God, it is as detestable as when a government usurps authority over its subjects. When religion is not spontaneous it is nothing. When the conscience of the church is substituted for the conscience of the individual the man's freedom is gone.

We would consider a man somewhat beside himself if he should try with a gun and sword to make his crop grow, or to pump it with a fire engine. It must grow of itself. The farmer does things that encourage the growth, but something else is necessary in order that the crops may grow. But he can not make it grow by using

a crowbar or uttering commands. No more can you get folks to, "love" or be "joyful" or have "peace" by giving the command. These qualities must come spontaneously or they are not at all. "To his own master every man stands or falls." "Every man shall give an account of himself to God." No one else can judge.

One reason why the church has not done more is that she has too often moved forward armed as a warrior, and substituted this spirit for the graces of the spirit. It requires more patience for the sweet wooing influence of the sunshine of the Spirit to work. Christ and him crucified must be the moral force. We must rely upon the secret of the power of this fact. Any other substitute will divide, and actually has divided the forces of Christianity all these years.

Let us therefore hold fast the faith in Jesus, by living the kind of life that will actually draw, and truly represent Him on earth.

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

From India

The special meetings arranged for November 22 and 23 celebrating the 25th anniversary of the founding of the Mennonite Mission in India are to be held near the holidays because of the time of arrival in India of Brethren Ressler and Albrecht who are visiting the work there and the return of the missionary Lehman family. Following are the programs for the two days for which we are asked to join with the Indian workers in earnest intercession. Pray that these "as well as the month's special evangelistic campaign may result in a deeper spiritual life to the Indian Church and the gathering of many "other sheep" into the Kingdom.

A. Meeting of missionaries to be held in Mango Grove at Sunderganj at 1:P. M. Moderator, G. J. Lapp.

Devotional exercises, E. E. Miller.

"The Mission as I Remember it and as I see it now, J. A. Ressler.

"School Life in the Hills", Lois Lapp and Russell Kaufman.

"Growth of the Church in India", J. N. Kaufman.

"What has been accomplished during the quarter century at each station."

Eight minute talks by various missionaries.

"What has the Indian Mission meant to the Church in America," H. Albrecht.

Review of the History of our Missionary Force," A. C. Brunk.

Quartette, "Under the Mango Tree."

B. All day Public Meeting to be held in new Church at Dhamtari, Chairman, P. A. Friesen.

Devotional Exercises, Deacon John Haider.

Dedication Sermon, J. A. Ressler.

"How the Mission has helped me, "Deacons Sadhuram and Sukh Lal.

"How the Mission was started," J. A. Ressler.

"Things I remember about the early days of the Mission," Elisha.

"What the Indian Church has done during the past 25 years to spread the Gospel," Deacon Persadi.

"Missionaries who have passed away," Deacon Mukut.

"Indians who have given their Lives in Service," Lydia Lehman.

"What ought the Church Accomplish in the next 25 years," Dr. C. D. Esch and Deacon Peter.

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From South America

Letters from our workers in Argentina dated Sept. 17 and 22 give the following news:

"I had a delightful visit to Tres Lomas the other day. I went by auto in company with two native brethren. The town is forty miles from here. We ought to have a work in that place. We visited a number of homes that are ready and pleading for the Gospel privilege. This town to the South-west and Pellegrini on the West are the two that appeal to us as Paul's vision in the night. Surely we must do something soon. All of us are well."

"Today Bro.—— has gone with one of the native workers to Saliquilo to hold a little service for a little handful of interested ones he has gathered together in his visits to the town. They went on the train this morning and will get back this evening. Bro. Luayza is holding meetings in Carlos Casares. There have been eight confessions. Bro. Lauyza is such an earnest speaker he attracts the people and holds their attention.

"We are having lovely spring weather now but do need rain badly. There has been so very little rain for months so that the earth was very thirsty and greedily drank up the few showers we have had and now is pleading for more."

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What Would You Say?

From a personal letter written by one of our foreign missionaries we quote the following:

"Somehow, sin looks more terrible here than it ever did before. It seems that we are beginning to see it more than ever. It takes a tremendous shaking up for these people to get out of the shackles by which they have been bound all these years. We have always had faith in the marvelous power of the Christ spirit to make new creatures of them. We are seeing some wonderful results of the new power in some lives. But when we see how bitter some are against the truth, and how slow some who have accepted are to get victory, and again how long a way it is to bring them to the intelligence necessary for an all around Christian life,—then we wonder whether we can wade through. I know it would be easier for us to have complete faith in the future if the church at home were not doing what she is today.

Can you tell me what you would say to encourage a missionary in the face of that? I am not discouraged but I just feel that there is a strain of bitterness in our lives that would disappear if the Christian world would prove that its professed love is genuine. When I think of our work here and what we are trying to do for these sin sick people, I almost feel like blushing with shame for daring to come here as a representative of a people who with all of their knowledge of the Gospel, can't prove the Christ love in their hearts?"

What would you say to encourage a missionary in the face of the present lack of true support from those who ought to be "holding the ropes"? Too many of us forget that what is neded first of all to support our foreign missionaries and missions is the spirit of Christ, the true Christian love and life in our own community— not merely our money. As we read again the lines written by one of our number gone out to take to those in another land the Light and Power of the world, can we not realize how much such an one must be hampered in his work unless he be able to point back to his own Church, professed Christian people as an example of the Christ life? Some of us wish that we might serve in a distant land. It is often times the very hardest work to serve in our home community and to stand face to face with the problems of that community, but unless the communities of our own Church can be bound together in a spirit of love which shall make us a united, a strong, a Christ-like Church then the faith and courage of our foreign missionaries and the power of our missions must weaken because you and I have failed to prove our professed life and love in the place where we have a particular work.

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Say it With Silver.

Missionary Day, The 25th Anniversary of the founding of our Foreign Missions, Thanksgiving Day, all make this month an opportunity for disbursing a generous amount for giving the Bread of Life to hungry souls. "The silver is mine and the gold is mine, saith Jehovah of hosts." If every person in our churches and Sunday Schools were to use for each of these twenty-five years only one piece of silver or gold (not copper or nickel) that belongs to God but is in their possession temporarily, for Missions, we could make it a month of rejoicing indeed. If you are thankful our land has been a land of Churches and Bibles the last twenty-five years say so and say it with silver.

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE GOOD SAMARITAN
Lesson Text: Luke, 10:25-37.
November, 30, 1924.

WE all know the story of the man who was robbed, wounded, friendless, lying along the Jericho road. This is a vivid picture of a man in need,—stripped, beaten, forsaken, half-dead. Who could pass by a helpless suffering mortal like this one without giving him help? The priest, presumably returning from Jersualem where he had been to worship, "passed by on the other side." How could he do it? What did his religion mean to him? A Levite likewise passed that way. He turned aside to look upon the man but that was all. He too went on. Jesus tells us that a Samaritan came along the same road. He did not merely look at the wounded man. He came to where the poor man was lying. His heart was touched to help. He dressed the wounds. He gave the suffering man such comfort and relief as he could. He helped him to mount his own beast. The Samaritan walking by the side led the way to the inn. There he further ministered to the friendless sufferer. The next day when the Samaritan set out to continue his journey he arranged with the inn-keeper that he "take care of him" And in addition the Samaritan assumed all costs. It is quite proper that we speak of the Samaritan as the Good Samaritan.

Jesus teaches that he who loves God with all his heart, soul, strength, mind and his neighbor as he loves himself "shall live". The Father expects this of us. The Father demands this of us if we would enjoy His approval. Jesus follows this story of the Samaritan who showed great mercy with the command, "Go and do thou likewise". Jesus would have us love God and our fellowman with true fervent love. It is impossible to ignore or hate our neighbor and at the same time love the Father. The love of our hearts cannot be divided in such a manner. If we truly love our heavenly Father our hearts are charged with such a measure of love that hate, jealousy, indifference or neglect toward our neighbor are impossible. Jesus would make mercy and love rule our lives.

Why are we so slow or reluctant to help the needy as we meet them near at home or on some Jericho road? Are we merely thoughtless? Or are we too busy? Perhaps we are selfish and hard-hearted. Perhaps we think that since the person in need is a stranger we have no duty toward him. Just why did the Samaritan give such generous help? Do you suppose he had ever before given help to needy folks? The Spirit of Christ within us constrains us to love and serve our neighbors. Who are our neighbors? All men regardless of race or station are our neighbors. Jesus says that He came not to be ministered unto but to minister. "Go and do thou likewise."

Father we thank thee for the teaching of this parable. With thy help we would love and serve our neighbors that they may come to love and glorify thee.

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THE MAN BORN BLIND.
Lesson Text: John 9:13-17, 26-38.
November 7, 1924.

JESUS makes another man happy and free. For that purpose He came into the world. This man had been born blind. He had lived all of his days in the darkness of night. Jesus opened his prison of blindness that the light of day might shine in upon him. To him this was a great deliverance. He was impatient with the Pharisees because they did not cease to quiz him concerning the manner of his healing He did not care about their senseless questions as he thought. He was not concerned about the matters over which they were disputing. He knew what had happened to him and was living in the joy of his newly given sight. In a firm tone of voice he said, "One thing I know, whereas I was blind now I see." His further reasoning was sound also. The Pharisees tried to persuade him to pronounce the one who opened his eyes as a sinner. He answered, "If this man were not of God he could do nothing." He was convinced. His own experience was his evidence. The account is given of Bishop Thoburn that he sailed across the Atlantic with a group of unbelieving men. In the course of the voyage the men questioned the Bishop concerning his faith in God. He replied that he believed in God because he knew him. He said, "I have lived with Him for thirty years." The Bishop could not deny his experience.

When tempted to yield to doubt, reflect a little. Think of the joy and peace attending the forgiveness of sins. Our hearts answer, "I

know I have been forgiven". It is a work of God. Allow your mind to review the days of childhood, youth, manhood or womanhood. Is there not conclusive evidence that, "Hitherto the Lord hath led." Our experiences with Him confirm our faith and increase our love for the Father.

The man to whom Jesus gave sight would not compromise his conviction . He chose to suffer rather than deny the truth. The Pharisees, insisted, "This man (Jesus) is not from God because he keepeth not the Sabbath." According to their interpretation the opening of this man's eyes was a violation of the Sabbath law. They believed that he who violates the "traditions of the elders" is a sinner. If the man cured of his blindness had only consented to their reasoning he would have fared well. He contended that he knows that this man Jesus is from God because of what he has done for him. He would not recant. He would not deny the truth. As a result they cast him out of the synagogue. This was cruel. Our feelings are touched. We exclaim, "Such heartlessness. Such intolerance. Such blindness." This man was true to the conviction established in his heart. He suffered. We admire his courage and steadfastness.

Many have suffered in behalf of the truth. Stephen was dealt with cruelly. His last word were, "Father forgive them for they know not what they do." If our faith is sound and has a sure foundation in the Truth we may expect to suffer for it. Our faith is our life. To deny our faith or compromise the truth means loss-spiritual loss.

When Jesus heard that they cast the healed man out of the synagogue, He found him. Jesus wanted to have an opportunity to speak with the man. He surely needed encouragement. Jesus wanted to do something for the man's faith. He said to him, "Dost thou believe on the Son of God?" The man was able to answer, "Lord I believe." With that faith he was able to stand.

Our Father we thank thee that through thy Son thou hast delivered men from blindness of soul.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

CHRISTIAN MOTIVES FOR ACQUIRING AN EDUCATION

(Topic for Nov. 30)

WHEN you mention education to one individual it suggests a certain idea or set of ideas to him. If the same suggestion is given to another it will, no doubt set up an entirely different set of ideas. So the first problem before us in this discussion is to unify our ideas of education. What, after all is education? Herbart thought the purpose of the school was formation of moral character. Spencer said the aim of education was complete living while Dewey claims that the main aim of education is social efficiency, and still other men have given other definitions.

These definitions do not necessarily contradict each other but some of them do not tell quite the whole story. Others if enlarged upon may take in the entire subject. A recent author attempting to sum up all the different ideas of education and trying to state it in more concrete and detailed terms says, "The objectives of education may be stated as follows: (1) Health and physical efficiency. (2) Mastery of tools of formal learning, reading, spelling, writing etc. (3) Vocational efficiency. (4) Education for play and recreation. (5) Appreciation of the great moral values in the race experience." To my mind the latter covers the field in a more thorough and satisfactory way and will be the basis of this discussion.

In its last analysis there is only one scriptural motive for acquiring an education, the motive of service. Our Master came to us in the form of a servant. It was He that said, "He that is great among you let him be your servant." If our motive is service our next question will be, how can we best equip ourselves so that we might serve in the most effective way and the answer to this question is found in the above statement of the objectives of education.

In the past it was customary to think of a student as a pale, thin sickly individual. In many cases it was sadly true that after one had acquired what he thought was an education he had lost his health and thus was of little use to society. But modern education aims to take health into consideration and from the study of certain subjects from athletics and physical education one ought to come out of his schooling with a vigorous healthy body that is capable of the hardest of service.

We need not here discuss the tools of formal learning. They have, in the past, been considered the whole of education. They are not to be neglected now but they are to be given just the proper amount of attention so they will add to efficient service rather than detract.

Our institutions of learning are just beginning to take into account the individual's native ability so that they can equip him for the vocation for which God endowed him. When this is more fully accomplished our society will not have so many misfits. The man who is musically inclined will serve his fellow men much better if educated musically than if he would try to be a farmer or blacksmith.

Then comes the subject of play and recreation. This is a big subject in itself. We are beginning to agree that it fills an important place in our lives but all that can be said here is that real education ought to equip one so he would make his play and recreation an asset rather than a liability. We can all recall individuals that during their spare moments developed habits or tendencies that led to their ruin. This should not be the case. When the young are rightly taught they will have an equipmenent that will help them to get joy and profit out of their leisure time and will put them in better condition to work and serve.

Closely connected with recreation is, appreciation of the moral values which the race has accumulated. The national committee on moral education has given a list of virtues that have always been to the advantage to the individual and to the race, such as obedience, kindness, self control, and many others. If our modern education can lead the youth to appreciate these values, which are well summed up in the ten commandments, it will go a long way in promoting real service which should be the one Christian motive for acquiring an education.

—o—

GOOD MANNERS

(Juniors Topic for Dec. 7)

THERE are very few subjects in which young people take a keener interest than they do in the subject of good behavior especially those who are interested in becoming ladies and gentlemen. Too often this interest is laughed at or ridiculed when it should be led out and developed. Someone has said, "Instruction on points of etiquette is every bit as necessary as instruction in any branch of learning which tends to broaden the mind. Good manners must be studied and practiced before they are really at one's command. It is the duty of the parents to provide their children in their earliest years, with opportunities for acquiring this instruction."

I give this quotation for the benefit of the junior who may have a craving for such knowledge but who is being laughed at or teased about his craving, so that he will know he is craving a good thing and the one who is laughing at him is exposing his own ignorance.

The quotation does not mean the superficial manners sometimes put on by young people when they return for the first time and are desirous of showing their achievements along this line. It means the opposite. The same author says, "No man can have any claim to the title of gentlemen, and no lady can justly be considered a lady whose manners are devoid of kindliness and courtesy." Another has said:

"To be polite is to do and say
The kindest thing in the kindest way."

If this standard of politeness and good manners could be established how much smoother our society would run. Life's jostles and jars must of necessity be lessened if daily living is to be easy and pleasant and good manners are the shock absorbers that make that kind of living possible.

But the individual who has, for some reason been deprived of instruction along this line need not feel that there is no chance left for him. "The one secret of politeness is love. Love cannot behave itself unseemly. You can put the most untutored person in the highest society and if they have a reservoir of Love in their heart they will not behave themselves unseemly" (Henry Drummond).

This means that there is a chance for every one if he has this one qualification, Love. But it does not mean that instruction is unnecessary. Good manners are a great aid in demonstrating that love

It is not the province of this article to attempt a discussion of the details of good behavior. Every junior should have in his or her posession a good book on that subject. The New York Society of Self-Culture publishes a good work, in two volumes, on the subject of "Correct Social Usage." The Christian Exponent company, no doubt has books of tnis kind to offer.

Following are a few "donts" selected from the above mentioned text that might be of interest to juniors:

Don't borrow, don't nag, don't growl, don't *gossip*.

Don't read letters not intended for your eyes no matter how they came into your possession.

Don't tell lies. Make few promises and keep them.

Don't forget that your character cannot be seriously injured excepting through your own acts.

Don't expect to control others until you can control yourself.

Don't talk about things which only interest yourself.

Don't be witty at the expense of another's feelings.

Don't set up your own standards and expect the entire world to be governed by them.

Don't by a single thought or action, add to the burden of sorrow pressing so heavily upon so many fellow pilgrims.

Don't condemn because you do not understand.

Don't spend the time deploring the imperfections of others, but consider how best to mend your own.

Don't forget to write to a friend after enjoying a stay in her home as a guest.

BE KIND AND COURTEOUS to every one you meet and you will have obeyed most of the laws of good behavior.

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WHAT OTHERS THINK OF IT

"The Christian Work" for April 26 contains the following paragraph. It will give readers an idea of what some others think of it: "We are going through a curious episode just now. Women who have the right to be intelligent are taking their standards of taste both from the ignorant and from those who have a commercial axe to grind. Hairdressers want to make money; therefore the hairdressers tell our women that it is the style to wear cropped hair or to imitate Negro curls. And an appreciable fraction of our women fall over themselves to accept the verdict of tasteless business men or business women. Our manufacturers of cosmetics and talcum powders manage to circulate the idea that the face which has the complexion which nature gives it is in bad taste. They do not venture to criticize God's ideas of the human race explicitly, but they allow it to be understood that his color schemes can be improved up; accordingly, they get great numbers of our women, not only in our ignorant cities, but even in the country, to rub dirt, under the name of talcum, into the pores. Why do not our women's clubs set out to wrestle with this problem? Why do they not attempt to educate women—and men, too, for that matter—to a clearer sight of what really is beautiful in women's faces? Why do not mothers and teachers make our high school girls think a vanity box matter for ridicule? Baby faces, doll complexions—the whole idea of centering attention on nothings—must pass if we are to have a race whose women are lovely, not only of heart but of aspect. And the danger strikes deep. For when the outside is robbed of all its character, the inside is prone to become characterless too."

THE OPEN FORUM

The purpose of the Open Forum is to provide a means of expression for our readers who desire in a genuine Christian spirit, to comment on, enlarge, or take issue with views that have been expressed in previous issues, as well as on general policies and issues before the Church. Its only limitations are those inherent in the policies and principles for which the Church unitedly stands. All views expressed must be regarded as the personal views of the writers only, and neither the editor or the editorial board must be held responsible for them.

ON CHILD TRAINING

Dear Editor of the Exponent:—

I was so pleased with the article in the Sept. 26th number on "The Child's Religion" that I must tell you I wish we could have such articles often as I think there is a great need in the Mennonite Church for such teaching.

I have been observing closely for years the methods used by some of our people in dealing with their children, and it is not at all surprising to me that criminals and incorrigibles are the results of some of that kind of training. A child need not be very old to detect a lie told by its parents, or an injustice in dealing with it. I do not believe in "breaking" a child's will as some advocate, but I do believe in "*training*" that will, and that in *the way it should go*.

Being absolutely honest, truthful, and just in dealing with my child will do more good than all the lecturing I can give it if I fail to live out those things myself. In making Love the basis in dealing with the child we will have something left after our "authority" over the child ceases. It seems to me some of the things that are blamed on the high school influences are nearer home. Anyone not having a fixed principle to go by is more easily influenced. I wrote more than I intended, but you will know what some of your interested readers' ideas are.

Wishing you continued success in your work, Sincerely,

R. D. 6. Kent, Ohio. Mrs. H. H. Haas

OUR BOOK REVIEW

THE WORLD'S LIVING RELIGIONS

by

Robert Ernest Hume Ph. D.

THE eminently practical nature of this little volume is suggested by the title. Eleven religions are discussed each one alive to-day with its group of followers. These eleven are Hinduism, Jainism, Buddhism, Sikhism, Confucianism, Taoism, Shintoism, Judaism, Zoroastrianism, Muhammadanism, and Christianity. Each one is discussed concisely, almost briefly, but with a strict regard for the essential characteristics. In the main each is approached from the following angles; its position in the world to-day, a life-sketch of the founder, a review of the extracts from the sacred writings, the central teachings, an outline of the history and finally two concluding paragraphs in which the elements of strength and the elements of weakness are frankly and clearly stated in compact sentences.

In the chapter on Buddhism the author's method can be noted. He points out the following radical dissimilarities between that religion and Christianity.

"God in Buddhism is denied except as Buddha himself was deified and then many gods have been worshipped. In Christianity there is one God to be loved, obeyed and trusted."

"Man in Buddhism is a worthless temporary conglomerate. In Christianity every human individual is a child of God."

"The human body in Buddhism is only a miserable hindrance. In Christianity it is a fit instrument for the spiritual life."

"Sin in Buddhism is denied. In Christianity a sinner sins against God and against other human beings and against his own higher self."

To quote once again:—

The analysis of the elements of strength and weakness in the great rival of Christianity, Muhammadanism, is typical of similar analyses in the other religions.

Elements of Strength in Islam.

Its theory of one supreme deity, versus idolatry.
Its confidence in a really sovereign world ruler.
Its teaching that God is also merciful and compassionate.
Its principle of utter devotion to the will of God.
Its theory of an unescapable just judgment day.
Its insistence upon a continuous life of prayer.
A certain powerful example in its enthusiastic founder.
Its world-wide outlook.
A certain strong historic missionary aggressiveness.

Elements of Weakness in Islam.

The arbitrariness of its deity.
Its reliance upon the method of force.
Its excessive appeals to motives of fear and reward.
Its belief in fatalism (kismet).
Its excessively sensuous future.
Its low estimate of woman.
Its lack of a great social programme for the salvation of the world.
Its inconsistent animism; jinn, devils, Kaaba-stone, repetitious prayers.
Certain pathetic weaknesses in the founder's moral character.
Its theory of non-progress; Muhammad the last of the prophets.

The foregoing paragraphs are typical of the author's power of critical analysis. His aim has been to state the facts so justly that a follower of the religion under discussion would admit their fairness. One feels that in this he has largely succeeded. The final chapter is a summary of all the religions in terms of a comparison of their essential points. Thus the reader has a survey in miniature of the views of mankind on fundamental religious beliefs. For those who wish more detailed study an excellent bibliography is furnished.

It will be noted that the book is not intended to be an exhaustive study. The language throughout is non-technical so that the average reader may approach it with confidence. The author seems to be well fitted for his task. Born in India of missionary parents he spent his early years there and his young manhood as a missionary on the field. He is a thorough Hindu scholar as evidenced by his work as exchange professor at a leading Indian university. Extensive travel has brought him into contact with the other Eastern religions. In his summary of the Elements of Weakness in Christianity his attitude is that of the loyal Christian. He sees no inherent weakness in Christianity at all. The weaknesses are among the followers of Christ, not in His teachings. This book should be particularly useful to busy preachers and Sunday School teachers who have not the leisure for detailed study but desire to know the essential facts in concise form. For purposes of comparison it is quite invaluable.

J. Boyd Cressman.

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Notes From Here and There

The Executive Committee of the Mennonite Board of Missions and Charities is scheduled to meet at Elkhart, Indiana, on December 5th.

Allen H. Erb, of La Junta, Colorado, was recently appointed by the Executive Committee of the Mennonite General Conference to fill a vacancy in the General Sunday School Committee, and Noah Oyer, Dean of Goshen College, has been chosen by the Sunday School Committee as its chairman.

A. C. Gabeline, of New York City, gave a series of lectures during the recent session of the Western District Conference of the General Conference Mennonites, held at Pretty Prairie, Kansas. This district is composed of the states of Nebraska, Kansas, and Oklahoma, and is the largest in the General Conference.

W. B. Weaver, of Danvers, Ill., gave a series of Bible lectures at the South and East Washington Mennonite Churches (Illinois) during the first week in November.

Seventy-five Russian Mennonite immigrants are being temporarily cared for by the small congregation at Tofield, Alta., Canada. The congregation has a total membership of about 120.

Stella Jennings, a senior in the Nurses' Training School at the Mennonite Sanitarium, Bloomington, Ill., has been compelled to give up her work for the present on account of ill health, and has returned to the home of her father, William Jennings, Supt. of the Knoxville Mission, at Knoxville, Tenn.

Communion services were held at the Warren Street Mennonite Church, Middlebury, Ind., on November 9th, and at the Maple Grove Church near Topeka on Nov. 2nd.

Rev. E. Troyer of Carlock, Ill., began a series of meetings at the Mennonite Church in Mottville (formerly the Barker Street Congregation) Michigan, on Nov. 10th.

J. D. Minninger, Superintendent of the Kansas City Mission, was scheduled to begin a series of meetings at the Bethel Church, West Liberty, Ohio, on Nov. 10th.

Maurice Yoder, a student at Hesston College, held a series of meetings at the Center school house, near Hesston, which resulted in six public confessions.

Twenty-four students, six of whom are Russian immigrants, enrolled for the school term on October 1 at the German-English Academy near Rosthern, Saskatchewan, and others were expected to enroll later. J. J. Voth is principal, and three teachers are employed.

J. E. Hartzler, President of Witmarsum Theological Seminary, attended the sessions of the Western District Conference of the General Conference Mennonites, held at Pretty Prairie, Kansas. He also gave a number of addresses in Mennonite centers in the middle west.

The quarterly Mission Meeting of the Logan and Champaign County (Ohio) churches will be held at the South Union Church on Thanksgiving day. I. W. Royer of Orrville is one of the prominent speakers on the program.

Emanuel Troyer of Carlock, Ill., and E. T. Rowe of Chicago, ministers in the Central Conference branch of the Mennonite Church, held a Bible Conference at the Pleasant View Church, Aurora, Nebraska, from October 19th to 26th.

The General Conference Mennonite Church has received through the will of the late Anna S. Voth, 560 acres of land near Goessel, Kans., which was recently sold at auction for the sum of $46,375. Of this sum, approximately $20,000 will go to foreign missions, $18,000 to home missions, and $7,000 to the Bethesda Hospital at Goessel, Kansas.

S. C. Yoder, President of Goshen College, visited a number of Mennonite Communities in Ohio recently in the interests of the College.

A recent survey, conducted by John Warye, of the Mennonite young people in the vicinity of West Liberty, Ohio, disclosed the fact that 47 are attending high school, 8 are in the county normal at West Liberty, 24 are teaching, and 10 are attending college.

It is expected that the recent mission party consisting of the M. C. Lehman family, Mary Burkhard, together with visitors J. A. Ressler and H. V. Albrecht, will reach Bombay, India, about November 30th. Due to this late arrival, the 25th anniversary celebration of the founding of the mission at Dhamtari has been postponed to a later date. It is planned that for the time being, the Lehman family will move into the village bungalow at Balodgahan and assist in the work there. Brother Lehman will make a special study of the village school problem which is one of the largest problems facing the mission work in India, and to which he gave special attention while on furlough during the past year. Dr. Troyers will move to the medical station at Bathena.

Fire of unknown origin totally destroyed the Arlington, Kansas, Mennonite Church recently. All of the contents were destroyed. J. P. Linscheid is pastor.

A new class of four started their nurses' training at the Mennonite Sanitarium, Bloomington, Ill., on Sept. 10th. The report of the Sanitarium for the month of September showed that eighty-seven patients were received into the hospital, and twenty-six had remained over from the previous month, making a total of one hundred fifteen patients.

The Mennonite Publishing House at Scottdale, Pa., is planning to add two new quarterlies to their list of publications with the beginning of the first quarter of 1925. They are to be a Junior—Intermediate quarterly, and a Teachers' Quarterly for the help of teachers using the Primary and Junior—Intermediate Quarterlies.

An all day program for the purpose of emphasizing the contribution of the Mennonite Church to peace was announced for the Carlock Mennonite Church, at Carlock, Ill., on Armistice Day, Nov. 11th.

A financial drive to raise $75000 for the erection of a fine modern college building on the campus of Freeman College has been authorized by the Board at its annual meeting. About $43000 of this amount was raised in pledges five years ago, but the campaign at that time was interupted by the financial stringency is only now being resumed.

The Twenty-sixth Street Mennonite Mission, A. M. Eash Superintendent, began a systematic effort to increase its Sunday school attendance on the first Sunday in September. During the eight Sundays in September and October, one hundred and thirty-five new pupils have been enrolled. Fifty-nine of these are of Italian nationality, and the others represent various nations. The attendance at the Sunday evening Junior Service has likewise been increased. The new members were brought in by forty-five different individuals.

The private school at the Mennonite Orphan's Home, West Liberty, Ohio, opened this fall with an enrollment of 28 pupils, with Euseba Yoder as teacher. This school was started in 1918 due to conditions arising during the World War. It has always been properly recognized by the State, and its decrease in attendance is only due to the fact that the number of inmates of the home has decreased to 31.

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DECEMBER 5, 1924.

A Serious Situation
An Editorial

The Girl Problem in the Sunday School

Despise Not the Little Ones

Father Writes to Samuel

The Principle of Baptism
Some "Firsts" in Mennonite History

A Triple Challenge
Our Bi-Weekly Sermon

FOUR HUNDRED THIRTY-EIGHT DEGREES BELOW ZERO

If you think that the summer time, is warm or that the winter is cold, there is a machine at the Bureau of Standards in Washington that produces a contrast to the coldest cold you ever experienced and as for that hot day—well, when hydrogen gets down to 438 degrees below zero, it may be said to be cold.

In a room at the Bureau of Standards—and the Bureau is the wonder-working branch of the Government—there is a container. It is filled with frozen hydrogen. Professor C. W. Kanolt who has succeeded in reaching this lowest mark for cold, is anxious to go still farther down the scale and reach the mark that scientists know as zero which is but twenty-one degrees lower than the contents of the container. This point that the professor is trying to explore is known as absolute zero.

Most of us know that mercury freezes at thirty-eight below the zero marked on our thermometers, and that the coldest weather ever known in this country was around the sixties, and that the coldest known in the world was about ninety degrees. Then your chemistry will remind you that alcohol freezes about 140; that oxygen liquefies at 297, and that nitrogen is affected in the same manner at a drop of twenty-two degrees beyond that of oxygen, and that it freezes at 347, and oxygen freezes solid at 360 and that will give you some idea of this extra cold discovered by frozen hydrogen at 438 below.

This cold is so very cold that the most hardened Arctic explorer would freeze to death in a minute. He would be as brittle as glass and touched a tiny blow would break to pieces.

This cold is reached by a machine that compresses the hydrogen gas in an electrical way. You sit and watch the indicators as they show how cold it is getting inside. First, the gas becomes liquid when it reaches 421 degrees and then the fluid becomes like flaked ice at 438 degrees.

The only difficulty thus far in reaching the point known as absolute zero has been in obtaining pure hydrogen. Even a little bit of air mixed in clogs the valves, for air freezes long before hydrogen, and thus makes the machine useless for going still farther down in the cellar of coldness. A cork dropped into liquid hydrogen would sink like lead.

The very fact that the scientists of our Government have achieved such results, is evidence of the exhaustive study that is being given to the chemical and physical world about us to make it a better place in which to live and work and play. These men are not paid big wages but work more for the love of achievement.—*The Classmate.*

ALMOST INVISIBLE SCREWS

The smallest screws that are made—those that are turned out in a watch factory—are cut from steel wire by a machine. As the chips fall from the knife it looks as if the operator were simply cutting up the wire to amuse himself. No screws can be seen, yet a screw is made at every third operation. The smallest of the screws, says the New York Herald, are next to invisible; to the naked eye a pile of them resembles dust. With a good microscope, however, you can see that each tiny object is a screw with no less than two hundred sixty threads.

Those tiny screws are four one-thousandths of an inch in diameter, and the heads are twice as large. An ordinary thimble would hold a thousand of them. About a million are made in a month.

No attempt, however, is ever made to count them. To determine the number, one hundred of them are placed on a very delicate balance and weighed, and then the weight of the whole divided by the weight of the one hundred shows how many hundreds there are. The number of all the small parts of the watch is ascertained in that way.—Sel.

LIFE INSURANCE

"I may not be much of a church goer," said John Sykes to me, "but if there is one thing I pride myself on it is that I make provision for the future of my family."

"According to the Apostle, that is a Christian virtue," I remarked.

He smiled in appreciation and went on.

"My farm here is clear of debt. In addition to that I have eight thousand dollars of life insurance; that is four thousand for each of the children, and I think that I will take out more. You know I had a hard struggle getting started, and I want to relieve them of that hard start."

There is no doubt that the sentiment expressed by Mr. Sykes is fine. Many families have been left destitute by fathers and husbands who failed to take out the insurance they need and could have paid for conveniently. Yet I felt that he had failed in a very vital way to provide the best life insurance for his boy and girl.

Just then our attention was called to a high-powered automobile which was rushing by, careening from one side of the road to the other. We both recognized the driver. It was young Evans, whose father had been president of the village bank. He was the only child and inherited considerable money. He married the minister's daughter. She thought that she was fortunate then.

"Poor fool," said Sykes.

"He had a good father," I remarked. "He was not a churchgoing man, but he loved his family and provided for their future. He had more life insurance than you have, and that one boy got all of it."

Mr. Sykes looked at me with questioning in his eyes.

"There are several kinds of life insurance," I went on. "The kind in which you have invested lays up gold for the future of your children. There is another sort which builds character for the future. I knew Evans' father when the boy was just about the age of your Charlie. I was teaching a Sunday-school class of boys and young Evans was supposed to be in it. He was irregular in his attendance and I once spoke to his father about it. He told me that it was his wish that the boy should attend and that he would speak to him about it. If he did, it did no good; the boy did not come. Mr. Evans used to spend his Sundays on the golf links, and the boy soon spent his in the village pool-room. And I have often thought, John, that if he had invested in some real life insurance by going to church and keeping in touch with spiritual things, the boy might be an honored successor to the father, rather than the drunken driver of a big automobile.

"I never looked at the matter in that light."

"There are many kinds of insurance," I repeated, "but the best is that which builds boys and girls into strong characters for honest living. There is something required for the future besides a bank account.

"But I didn't come here to preach a sermon," I went on. "I wanted to talk about Charlie. He has been out of Sunday-school now for three Sundays."

"I didn't know that," said Mr. Sykes. "Of course I want him there, even though I am not a church goer myself. I'll speak to him."

And what is more, he did. The next Sunday Charlie returned to his class, and his father came to church with him. John Sykes has been a regular attendant since that day. I was talking with him just last week.

"You missed your calling," he said. "You should sell life insurance. You sold me the best protection that I have for my family's future."

"That *is* my business," I told him. "Of course, I run the store down here, but that is just to get enough to eat. My real business is selling insurance for character and happy living."—The S. S. World.

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THE

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.The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

A POINT TO PONDER

AN exchange recently made a point about the danger of being over-cautious which we believe is worth while passing on to our readers. We do not propose to give the argument verbatim, but merely to develop a thought which was dropped in the article in question and which we believe is well worth our consideration.

Few people will care to argue that it is not a good thing to be cautious. Caution is a true Christian virtue. It would be a good thing for many people if they exercised this virtue a great deal more than they do. Few of us can truthfully say that we have never made mistakes because we have been too hasty. Frequently we jump at conclusions before assuring ourselves absolutely as to the facts in the case, and very often we find that we have been mistaken and perhaps have committed grave injury or a serious injustice to someone because we have not exercised sufficient caution. What we wish to say must be accepted in the light of these statements.

Does it not stand to reason that if mistakes are apt to occur by being insufficiently cautious, it is equally serious, if not more so, to be overly-cautious? It is needless to speak here concerning lost opportunities, or wasted lives, or blasted hopes which are the result of over-caution—fearing to go ahead, being unable to make a decision and then staying by it. Multiplied instances come to our minds at once. But has it occurred to us that frequently the greatest tragedies of over-caution are not material at all, but spiritual?

The greatest peril to spiritual life which Jesus ever pointed out is that involved in calling good evil. Those who persist, in spite of evidence to the contrary, in attributing the works of God to Satan, are in grave danger of committing the unpardonable sin. Passing judgment on individuals is serious business at best, and is not in the province of the Christian, but when we get so far as to pronounce judgement on those whose conception of Christian truth and duty does not agree with our own, and when we give way to the temptation to dogmatically declare their works evil because we fear to investigate the truth of their position lest we may need to change our own, we are really running the virtue of caution to an extreme. What if that which we call evil should after all be good?

It is assuredly true, as we have tried to state before, that to hold a conservative position simply because we wish to be on the "safe side" and without investigation and thought to the extent of our ability, is as dangerous as to accept a progressive or liberal position without likewise having thought the matter through and arriving at our position in an honest and intelligible way. We cannot honestly and fairly refuse to face facts. We dare not claim intellectual sincerity and spiritual merit merely by denouncing that which departs from the conception of truth which we have held in the past, or because we fear that a fair consideration of the other man's point of view might possibly unsettle us in our own way of thinking. That is caution gone to extremes. It is exceedingly dangerous. There is no safety in such a position.

An indiscriminate acceptance of everything plausible that comes along is bad. But an overcautious, distrustful blind attitude which results in our calling good evil is worse. Let us pray to be delivered from both extremes.

A REQUEST

THE Editor wishes to take this opportunity to thank the readers and friends of The Christian Exponent for their splendid help and co-operation in the past, and to remind them of several points in which they can be of great assistance in extending the help and influence of the paper during the next year. We hope that a brief summary of these points will not seem out of place at this time.

This is the season of the year when many of our subscriptions expire. From the responses we have received during the year, and from the sentiment we have been able to gather from various sources, we believe that the majority of our subscribers will wish to renew their paper for another year. If this is true, and we hope it is, let us urge that these renewals be sent in very promptly. The present time is none too early. Prompt renewal will save us both time and postage, and will be a great help in simplifying our work. We are making some special offers now to induce prompt action on your part. Look these over and make your decision.

Another matter in which the Exponent must depend largely on its present subscribers is the increase of its circulation. While our list has much more than doubled itself since the forepart of this year, yet there is much still to be done and our readers can help us a great deal. The Exponent is not yet self supporting. We appreciate the fact that many of our friends have been willing to assist by generous donations, but the most permanent help after all will be rendered by introducing the paper to those who are not now readers. See your friends and neighbors and call the paper to their attention. Tell them of some of the features that should be of special interest to them. Then offer to send in their subscriptions with your own renewal, and take advantage of the discount to which you are entitled. In this way you will help both yourself and us, and, we firmly believe, the Cause of Christ as well.

Then there is the matter of gifts. The Christmas season is approaching and you will be wondering what to get for your friends. Why not order a year's subscription to the Exponent for those who would appreciate it? It will come to them regularly throughout all of next year, and each time it makes its appearance will remind them of your kindness and generosity. It will make an ideal gift.

But there is another way in which you can help the Cause. We hope that you will pray definitely and often that the blessings of God may attend this work and that He may bless and direct those who are in charge to the end that it may serve its purpose in a way that will mean the advancement of the Kingdom of Christ. Without these prayers and this sympathetic interest the work cannot succeed.

What we are interested in, more than anything else just now, is that each one should feel that this matter does not depend only upon a few people who are actively engaged in the work itself, but that it is dependent on the united support and good will of the body of readers at large. It is their support or lack of support that will determine the success or failure of the venture. We are extremely grateful for the way in which this support has been given during the past year, and we bespeak for the coming year a correspondingly hearty and enthusiastic response.

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THE LURE OF BOOKS

SOME people care little for books. They cannot content themselves to sit down and read. They feel that they must be active,—"doing something," as they say. There are plenty of people in middle age who have never finished a book in their lives, and who have very little time for even papers or magazines. While such folks assuredly are delivered from many perils which beset the average reader today, yet they just as surely miss much that is worth while and of permanent value,—so much in fact that he who would wish to take this method to avoid trashy literature today is resorting to a medicine that is worse than the disease itself.

The majority of folks, however, do not attempt to solve the problem in any such manner. Most of us have a keen pleasure and delight in reading which cannot be stifled by knowledge of the fact that there is much afloat that is unworthy of the name literature, or whose reading does not repay for the time and effort spent. Unfortunately, however, there are many in this class who do not use proper discrimination in the selection of their reading matter and the result is that they absorb much mental poison, and undoubtedly will need to account for much time ill spent. The daily and Sunday newspapers, the magazines, and the flood of cheap and trashy literature with which our country is flooded compose the reading diet of far too many people, and mental and spiritual dyspepsia is the almost inevitable result.

But there is another and far smaller class of folks to whom books are almost an object of reverence. They (the books) are our friends. We handle them with a tenderness and a delight which we bestow on few (if any) other inanimate objects. Every volume has a meaning of its own because of some worthwhile and valuable truths which we have obtained from it. Instinctively, almost, we sense those which are worth while and discard those which are below our standards. We spend hours with them in deepest enjoyment. We prefer their companionship to that of most of our friends, for they are the souls of the worlds greatest men speaking to us. Such books are more than ink and paper; they are almost like living souls and companions. Happy the man who has formed such an acquaintance with the best books of the land. He will never lack for good companionship.

The real lover of books will not be deceived by neatly printed pages and attractive covers. The kind of books in a man's library is a wonderful revelation of his character, as well as of his culture. It is safe to assume that those persons who invest heavily in best sellers and in

books that are momentarily popular cannot have the deepest and highest life purposes. And he who feeds constantly on this type of literature cannot be otherwise then shallow and fickle. It takes skill and practice and a keen sense of what is worth while and enduring to successfully guide one in the wise selection of books in this day when they are coming out by thousands and ten thousands and when every inducement possible is being made for their sale and distribution. But it is worth our most serious and earnest attention, and the problem can not successfully be ignored.

The winter months, with their long evenings are with us once more. For many people this affords a splendid opportunity for reading. Let us not forget, therefore, that choosing the right kind of reading material is a very important and serious matter. We cannot afford to waste our time on the light trashy stuff which is so abundant everywhere. Let us choose our reading carefully, as we would our diet or our companions, for the matter is scarcely less serious. With a judicious selection and diligent application every man can have an opportunity and a privilege which offer the richest and most worth while rewards.

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A SERIOUS SITUATION

AS followers of Christ and believers in His way of life, professedly so at least, we sometimes make a sorry spectacle of ourselves before the world, and give those who do not understand us just cause for wondering what our words are all about.

The plain truth of the matter is that we fail to live up to the high professions which we make.

We do not mean the above statement in a mere rhetorical sense, nor would we take away the sting of the charge by the evident truth that we cannot expect to reach perfection, and that all of us make mistakes. What we mean to say is that the plain, unvarnished, and glaring truth about us as Mennonites is that we are not true to what we profess, and that we are not living out the principles which we glibly explain and defend to inquiring souls about us.

There might be a number of things to which we could point in substantiation of the statement just made, but let one or two of them suffice for our purpose here.

Is it not a fact that while we claim to be a peace-loving and non-resistant people, *we are at war among ourselves* even within our own groups? We need not point out details or give evidence on this point. All of us know the facts. All of us try to justify ourselves and are convinced of course that we are right and those who do not think as we do are wrong. All of us have Scriptures to prove our positions. But the cold hard fact remains;—*we are at war among ourselves*. The world cannot see our position in any other way, and the result is that our testimony is robbed of its power.

Besides, it does not require anyone with particularly keen powers of perception and analysis to see that we are afraid of each other. Here we are,—some sixteen or seventeen different branches of Mennonites, with a common ancestry and heritage and with common ideals and principles in the main, and yet we are unable to work together. One group is suspicious and jealous of another. We refuse to co-operate and work together as we should. We mistrust each others motives and purposes. We are each of us determined to go our own way and ride our own particular hobbies, while calmly and as completely as possible ignoring our brethren. Some of us may not have thought of it in just that way before, but is this not the true analysis of the situation? What else can we expect the world to make out of our actions and our conduct?

Oh Yes, to be sure we worked together on a relief project for a few years while our brethren were suffering and dying in Germany and Russia. But only those who worked closely with that project know how difficult it was at times to do the most effective work and service just because of the things mentioned above. There was much that was good and noble and large hearted to be sure, but what a pity that so many things that were otherwise crept in! And even as it was, it was something new and almost unheard of in recent years that we should work together as well as we did.

Yes, it is true too that we are working together to bring our unfortunate brethren in Russia into Canada, The United States, and Mexico, but ask those who are on the inside and who are facing the problems in a very real way what the real situation is and how smoothly we are working together. If they would choose to tell us everything we might suffer some rude shocks.

Four hundred years ago the church which we love and respect was born. These have been four hundred eventful and significant years. The steps which our fathers took in 1525 were far more significant and far reaching in their effects than could have been dreamed of at the time . Their courageous action and godly vision deserve highest recognition and praise. The years since that time have held many perils and dark moments, but always we have been preserved and blessed, and today we enjoy a freedom and blessing which must surpass the fondest anticipations of those who lived before us. We keenly need the lessons which these four hundred years of history have for us. It would serve to strengthen and ground us, and would help us to get a new determination for the preservation of these principles which have thus stood through the centuries. Surely all of us have much to learn from them. But in spite of these evident facts, it seems to be impossible to get any united or concerted action among the Mennonites of the United States and Canada to jointly observe this significant anniversary in our history. Last summer the Mennonites of Germany issued an official call to the Mennonites of this country to observe this quadricentennial anniversary jointly, and to make of it a memorable occasion for the cause of Mennonitism. So far as we know, only one branch of Mennonites in this country has officially recognized or acknowledged this call, promising to co-operate in a general observation of the

day. It may be that the other branches of the church in this country are preparing to pay some attention to the anniversary, but the general feeling seems to be that whatever is done must be done separately and independently and without any co-operation on the part of the different branches in this country. What would the founders of our faith 400 years ago have thought if they could have foreseen the actual conditions existing today? How much do we honor their memory by the sort of thing which has just been described?

The Christian Exponent does not advocate that all lines and distinctions between us should be at once and utterly abandoned, though we do believe that this should be our ultimate goal. "That they all may be one; . . . that the world may believe that thou hast sent me" was the agonized prayer of our Master. No great changes, however, can be made in an instant. It must be a gradual and a permanent growing together, the result of mutual confidence, trust, and understanding. These conditions can come about only as we cooperate and work together, and learn to know each other's hopes, ideals and purposes. When we once find that we are all earnest, sincere, and desirous of serving our Master with our whole energy, and when we once become convinced that our differences are on non-essentials rather than on essentials, then it seems to us that many of our present prejudices, fears, and mistrust must vanish.

And what would be better fitted to help us bring about this condition than close co-operation in thinking and learning about the history and development of our faith during these past four hundred years? The history of the events which brought about many of our divisions is not one to make us feel proud. Many of us do not know some of these details. A knowledge of them obtained in a fair and impartial manner would doubtless go a long ways in preparing the way for a better understanding and appreciation of each other's viewpoints. In fact it may be a realization of that very fact that makes some of our leaders who are in favor of continued isolation to hesitate to engage in common anniversary celebration. Certain it is that some of them were not very heartily in favor of joint relief work for similar reasons. Such an attitude, it seems to us, is difficult to reconcile with the Spirit of the Master whom we profess to serve.

The duty of the Mennonite Church is not primarily to preserve certain customs, forms, traditions, or marks of distinction, but to propagate and disseminate the whole Gospel of Jesus Christ. It is to be feared that we are in danger of losing some of the essentials of this Message through overemphasis of nonessentials. Certain it is that unless we forget ourselves and think only of our Message we cannot be faithful servants. The world is watching us. Will we disappoint our Master, or will we be true to the trust which He has given us?

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"That is the best sermon which makes right living easier on Monday morning."

Despise Not the Little Ones

Rudy Senger

"Take heed that ye despise not one
of these little ones." Mat. 18:10

THE inclination to slight those who in some sense seem to be or really are inferior has ever been a human fault. But however human, we may not call it "Christian." It may be human to be clannish, but essentially, a real Christian should be a generous neighbor. Factional or sectarian exclusiveness may be human enough; but it takes a Christian at heart to love those who differ, or to behave like one toward members of another denomination. Retaliation may be quite human, but it requires Christian grace to return good for evil. These then are but a few of the many "human" ways which may hardly be Christian.

As a man of conviction and character, a Christian's behavior toward others should be conscientiously on the side of fair treatment. Although entitled to confidential friends, it is Christian to treat all others right. God is no respecter of persons and godliness should involve like characteristics. According to Prov. 28:21: "To have respect for persons is not good, for, for a piece of bread that man will transgress." Such a man may not be trusted. Christ would have us to love even our enemies. He insisted that if we love only those who love us, we have nothing over pagans and publicans. Mat. 5:43-48. So he gave us that great rule of Christian fair play: "All things whatsoever ye would that men should do to you, do ye even so to them."

"These little ones" of Matthew eighteen are representative of all who appear to us as in some way inferior. They may want in maturity, capability, attainment, position, or may even be the victims of misfortune. But they have an intrinsic value and a real place in life. They receive recognition in the Father's presence, Christ tells us in verse ten. And Paul exercised a conscientious regard for his weaker brother, "for whom Christ died" (Rom. 14:2, 15 and 1 Cor. 8:11). In this that we are Christians, followers of him who died for all, it ill becomes us to despise the very objects of His great sacrifice.

Children should respect their elders, for this is right. Eph. 6:1. But our text requires that even childhood be respected. Example counts for much. A child that is constantly teased, snubbed or abused is not likely to become a model for behavior. If accorded proper consideration (Eph. 6:4 and Col. 3:21), there is little reason why it should not acquire the same attitude. Boys and girls, limited as yet in their experience and life outlook, often fail to sense their real aptitudes; and unfortunately, older people sometimes measure them, not by all they are capable of becoming or doing, but by the meagre little they have as yet accomplished. Since their life is mostly future, young people must be estimated more largely by their inherent possibilities, else we underrate their real worth.

Men, possibly waning in their usefulness, sometimes

get in the way of progress. Unwilling to "decrease" before others, they will enviously despise those younger men of promise who are well equipped for an efficient life. With some exceptions, young men of this type are usually imbued with a sincerity and a seriousness of purpose that challenge recognition and they get a following. Because of their virility and alertness, they soon set a new pace for progress, which is their normal prerogative. These things arouse opposition and lead to persecution. Either by long endurance they outlive the struggle, or they give up in despair, or else they move into a more welcome field of service. Recognizing this tendency, Paul wrote to Timothy: "Let no man despise thy youth;" and to Titus: "Let no man despise thee." To despise youth, is to invite certain failure.

Furthermore, when positions in the church take rank, as higher and lower, many will become unduly subordinated, that is to say, despised. But Christ warned his disciples against this wrong. "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." Mat. 23:8. This puts all members upon a common level regardless of position. After mentioning certain autocratic practices of pagan rulers and lords, he said: "Not so shall it be among you." Math. 20:25. And finally he demonstrated this lesson by washing their feet. For since he as their Lord in very fact, could do this; they, as equals, should observe the same principle. John 13:13, 14. Even Peter, who at the first staggered at this object lesson, in later years testified against "lording it over God's heritage." Lordship is presumptive for it is reserved to Divinity and in the church "all are brethern." In 1 Cor. 12, Paul writes: "Nay, much more those members of the body, which seem to be more feeble, are necessary.....Now ye are the body of Christ, and members in particular." That is to say: each member counts as one. So none may be despised.

A certain disciple once stopped a man, as he claimed, because "He followeth not with us." But Christ replied: "Forbid him not: for he that is not against us is for us." Those inclined to forbid others who are "not of our kind" may find this "a hard saying." And yet, whoever obstructs the way for a believer, it were better that he be drowned in the sea, indicating the seriousness of standing in the way of a lesser disciple.

In periods of religious stress, like the present, factionalism becomes more pronounced. But party strength usually varies in different cases, so that the stronger may impose upon the weaker—despising it. Should the major faction set for itself the policy of "no compromise"; it can compel the other to "come across" the entire difference, right or wrong, a prolific source of division. This is of course quite unfair, for it demands of others what it refuses for itself. It would be a rare case indeed were one side one hundred percent right and the other wholly wrong. When any power or party may exceed the more vital considerations of righteousness, justice and equity; then abuse is rendered possible. But Christ's lesson on gnats and camels, and that on the mote and beam teach against this. Partisan or numerical power is no reliable evidence that one is right. No superiority which we may assume, or even may have attained, can therefore justify us in despising others.

"Shunning," over which our fathers had no little dispute, represents a practice in which human nature can very easily resort to a factional unwelcome that is far from Christian (John 16:2). Paul advised it for a case of gross sin. See 1 Cor.: 5:9-13. But for differing views among believers, he would abolish factional names and party slogans. He emphasized instead the "one foundation" Christ, and wrote a whole chapter on charity (Chapters 3 and 13).

James argues that if there come into our assembly a man well-dressed and a poor man in vile raiment, and we show deference to the man in good clothes and assign the poor man to an inferior place; we make ourselves "judges of evil thoughts." He would insist: "Ye have despised the poor." When such haughtiness manifests itself, whether through costly dress, social importance or sanctimonious mannerisms; the common people soon feel themselves despised. The American church has been too much discredited by the prevalent notion among the masses that they are not welcome.

Innocent "little folks" have suffered much merely because inconsiderate "big people" felt strong enough to impose upon their helplessness. Similarly, labor has been outraged by the grasping hand of exploitation, and subjects have felt the cruel heel of autocratic potentates. Believers have died martyrs under the decrees of some "established order," and laymen have been subordinated under a man-assumed "infallibility." Even majorities now and then are more selfishly wrong than considerate. So any lawful contest between right and wrong may result in a ruinous measuring of partizan strength. But we are Christian and our watchword is righteousness. So with us, might does not make right. Power in conflict with rectitude has contributed much to "Man's inhumanity to man," and its abuse has often "made countless thousands mourn."

Oppression demoralizes life. But Christ came to give life and to bless with abundance. His advent meant "Good will to men." Prophets proclaimed him the emancipator of the oppressed; and as such, he warns us to take heed that we despise not one of these little ones. This great Christian conception of fairness to all, even a considerate appreciation of those less fortunate, needs a living accent. It is essential to evangelism, to every missionary endeavor, and to the peace and prosperity of the Church. For unless we can believe in these "little ones" and their redeemability, we will be disqualified to serve on behalf of their welfare.

The Girl Problem in the Sunday School

Frances Ebersole-Burkey

THIS title has been so frequently used to open discussions on the welfare of the growing girl that it

has come to be the accepted form of approach. But we should do ourselves, the girls, and our ideals for them greater justice were we to substitute a term that is more calm and more uplifting, and were to rejoice in our *privilege* rather than to deplore our *problem*.

No greater privilege can come to any one than to have a share in directing the course of a young girl's thoughts in the tremendously important years of her early adolescence, when she scarcely knows what she thinks, nor yet what she desires to think.

Through the Sunday-school teacher this God-given privilege may be turned to splendid account for the Master at the critical time when her young charges are reaching out to find an anchorage of some sort, and will choose the one which makes the strongest appeal to their unformed minds. What an opportunity is this to point them to the green pastures of the Good Shepherd's own bright kingdom!

One of the ideals of the consecrated teacher is a full and regular attendance. The Sunday-school hour is short enough, at best, to devote to the religious education of our girls, and, unless they are all present every Sabbath, even the most perfect plans must suffer in consequence.

There are two fundamental ways of gaining the desired attendance. The girls must have teachers of personality, who will draw them —not a human personality, merely, but one with the charm which comes from much communion with the Great Teacher, and much careful study of His far-reaching methods. Furthermore, the girls must feel a sense of need for the Sunday school. Somehow they must be brought to think seriously enough of their own future, and of the importance of the well-balanced life to wish to feed the spiritual side of their natures as well as the mental, the social, and the physical. They must be led to see that their education holds a serious lack if it does not include a knowledge of the Bible, and that they are sustaining a great and irreparable loss if they fail to develop an understanding and appreciation of God's merciful plan for the human race.

Assured of attendance, let the devoted teacher repay her loyal class by giving them all that they crave, and more. There is not a lesson to be taught that cannot be made very absorbing if she earnestly tries to make it so. Growing girls need something that will stimulate thought, something that will stir their hearts with strivings after the beauty and light of the Infinite. Even in sacrificing some portion of the day's study to answer the questions which arise out of such thought and emotion nothing will be lost and much may be gained. For the moment when a girl's expanding mind seizes upon some of the great issues of all time is a precious moment, and one dare not risk letting it pass unheeded. It may be the moment which will mark the beginning of a new future for that girl. The wise teacher will welcome the eager, spontaneous questions of her girls, and will so frame her replies that she may draw their half-formed thoughts into the safe channels of deeper minds and thus she may often lead them to look upon life, thenceforth, from an angle larger than their own.

There may be a girl who asks no questions at all—who takes no part in the animated discussions of the class. Because she is unresponsive is she therefore indifferent, and untouched by all that she hears? The greatest results are not always visible results. More than once has a teacher rejoiced in the depth of feeling revealed by just such a pupil as this when she has thrown aside her restraint, and her spoken her gratitude for the help she has received. Then, if ever, does it seem enough to work and have faith, and leave the results with God.

The true teacher will not forget her girls with the passing of the Sunday-school hour. Daily she will plan for them and pray for them. Each Sabbath she will give them something to fortify them against the temptations of daily living. A choice bit of Scripture repeated together each Sunday will linger in the minds of the girls and will rise, unbidden, before them at needed moments during the days following. While the Bible offers the ideal selections for memory work together yet there is much to inspire a girl and help her live nobly in exquisite lines like these—

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend to all—the foe, the friendless;
I would be giving—and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

As the devoted teacher of young girls is happy to feel herself a sort of guardian to them constantly she is therefore unwilling to be absent from them on the Sabbath except under great necessity. Even then will she first make sure that some one else is prepared to meet her class. So important and so precious is this work which has been given into her keeping that she can well afford to make many sacrifices that she may keep it growing.

The class of young girls must have reason to feel strongly their teacher's concern for the salvation of their souls. She can make this plain to them by frequent, simple prayers in their presence. Nothing is more impressive to a young girl than to be made the subject of a direct prayer, and her tender heart is a fruitful place in which to sow the seeds of faith and love. It is but natural and right that many young people should gain their saving vision of Jesus Christ through the words and prayers of a teacher in the Sunday school, where the influence of the church and the home are supplemented in such a strangely effective way. To make this possible we must give them teachers in whom they can have confidence, and whose words they are willing to accept. Above all, we must give them teachers who will love them well, for the spirit of love bears a message that will live in a girl's heart long after the spoken word has been forgotten.

Father Writes to Samuel

Dear Samuel:—

Your last letter was received in due time. We are very glad to know that you have not gotten away from your occasional "serious" and thoughtful moods, for life itself is a serious thing and the quicker young people will realize this and will prepare themselves to take it seriously the greater will be their chances for ultimate success and achievement.

But I did not expect to begin "preaching" to you so soon. It is now evening and we have had a busy day. Of course we went to Sunday school and church this morning, and as usual our services were very inspiring and uplifting, from the opening of the first session to the close of the Church service. I think your estimate of our pastor is correct. He does preach most excellent sermons which are an inspiration and a help to all who hear him, but his activities are not all told when one speaks about his sermons. You well remember what sort of a Sunday school we had before he came. Often we would start late, and frequently there were only a very few people present when we did start. There seemed to be no definite plan or purpose, inattention and disorder were common, and a general lack of interest and concern was evident throughout the session. But somehow things have changed, and the secret of it all is that our pastor has inspired in all of us a new vision of the opportunities and possibilities of the Sunday school, as well as impressed upon us the responsibility of this line of endeavor. The same thing is true of all our other services. And the beautiful part of it is that he has been able to do this in his own quiet and unassuming way, without seeming to obtrude or make himself in the least offensive.

Someone has said that the test of a great man is his ability to get others to work, and to direct them without his seeming to do so. I think this is true. I am sure that you know of cases where the pastor does practically everything that is to be done. He makes everyone feel that no one but himself can do it satisfactorily, and the result is that everyone soon learns to sit back and allow him to go ahead. He may build up a wonderful work for a time, but everything depends on him, and when he goes the whole thing falls flat. And so in every other phase of life. The work that endures is the work that is built upon eternal principles, and not upon personalities.

It is true that the type of pastor which your roommate describes is all too common in many of our churches. I, with you, believe that by far the most effective work in most cases is done by the trained minister who has had opportunity to prepare himself adequately and specifically for his task. And this will be true in increasing measure in the future. The time is undoubtedly coming, and in many of our communities is already here when the minister who has not had special training and preparation will be utterly unable to cope with the problems which he meets in our modern age as they affect our own people. We may not relish the idea, and may even choose to ignore the situation, but that will not change the facts in the least. You understand, of course, that this is not in any way minimizing the importance and absolute necessity of the proper spiritual qualifications. I take those for granted. I would not even place them on the same level, for it is my honest conviction that the spiritual far outranks the intellectual in importance,—if indeed it is possible to estimate them separately. I think, however, that we have been underestimating the intellectual side, and it needs to be reckoned at its proper importance.

What I have said, however, need not in any way reflect upon the faithful men who have served our church in the past and who did not have the opportunities and the advantages which our young people enjoy today. There was a time not many years ago when the special qualifications and training necessary today would not have been necessary even had they been obtainable. On the whole our spiritual leaders in the past have been men of great power, able to cope with the problems of their day. They deserve all due honor and respect for their steadfastness and loyalty. The same loyalty and devotion to our Master must be manifested by our spiritual leaders today, in accord with the same fundamental principles, but also with due regard for the conditions and the changed environment which now face us. We must have a definite and vital message for the present age in which we live. We cannot isolate ourselves and live the kind of life that our fathers lived a generation or more ago, and at the same time make our contribution to the world. We will be held accountable for meeting the demands which God makes upon us today,—not for perpetuating the exact forms and interpretations which so adequately served our fathers in the past. In order to know how to meet this responsibility, to learn the actual conditions which confront us, and to be able to give our message to those about us it is absolutely essential that we have trained, intelligent, spirit-filled leaders as our guides. Without this we must fail.

There are many more things about which I might write, but perhaps this is enough. I am not even sure whether a College Freshman would ordinarily be interested in what little discussion of these serious questions I have already indulged in. Naturally, I suppose, I think of you as somewhat of an exception to the average run of College Freshmen, just as most parents are inclined to think about their own offspring. I do think, however, that your teaching experience before entering college, and the interest which you have always manifested in Christian work give you an advantage in the discussion and appreciation of serious problems.

I am glad to note though, from your letters to mother, that you are not confining yourself entirely to the serious side of life. Get occasional periods of relaxation and fun. Develop an all round, symmetrical character. And do not forget, through all of your activities, that first of all

and over and above everything else, you are a CHRISTIAN.

Mother will write you the news in a day or two. With much love, Father.

—o—

The Principle of Baptism

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article VI

(NOTE: In a series of this kind it is rather difficult to give a logical sequence of treatment article by article as there are a number of Firsts calling for treatment at the same time. Beginning with this article it is necessary to retrace our steps to the opening of the movement but instead of considering *incidents*, as has been done, the *principles* involved will be the center of attention. This will include the several principles as later set down in the first confession of faith.)

BEFORE the confession itself is considered three of its early principles will be discussed at considerable length. Each of these principles lays claim to being first, but their primacy is due to varying points of view. The one that is placed under discussion in this article is first in the point of time. The principle of baptism played a very important part in drawing a sharp line of distinction between the Zwingli group and the Anabaptists or Early Mennonites. Chronologically, it was the first Mennonite principle. The early leaders would not have claimed that it was the only principle nor the most essential although important, but it was the first one because it caused the separation and thus the beginning of the new movement. This principle though still faithfully held today is not discussed so very frequently in pulpit or columns of the Mennonite papers so it is perhaps not inappropriate to discuss it in considerable detail. The treatment will be divided into three sections: Section A—"History of the Principle of Baptism." Section B—"Extracts from Menno Simon's Writings on Baptism." Section C.—"The part the Principle of Baptism played in the formation of the Mennonite Church."

Section A—"The History of the Principle of Baptism"

Among all peoples of all times, water has been of value as cleansing the physical body. It is not surprising that it should take on some religious significance for the pagan's superstitious mind. Another tendency in the pagan's religion or even in any man's thinking, is to make things physical to take on spiritual meaning. One even in describing spiritual things uses physical terms as, "city of God with Streets of gold," nor is this necessarily wrong. Long before the beginning of Christianity water was accorded a cleansing value in religious matters. Even today Mohammadeans will wash themselves a certain number of times in a certain prescribed fashion before they will read their Koran. The Pharisee removed ceremonial uncleanliness by bathing. Water was used much throughout their religious rites. An earlier religious significance can be seen at the time the Prophet Elisha sent Naaman to bathe in the river Jordan to cure the leprosy. When Aaron was made High Priest, Moses washed him. Passing through the Red Sea is sometimes considered a baptism of the Israelitish band. The Flood may be considered as a baptism of the world. The water destroyed the wicked but those who looked upon God came through the storm safely because the water was the means of floating the ark in which the precious few of humanity were saved. The crossing of the Jordan river can be considered in the same light.

Aside from the cleansing value of water there is the life giving power which has no doubt considerable influence in making it sacred. Ancient man realized how dependent he was upon it. If his thirst was not quenched he suffered discomfort and if not satisfied eventually died from its scarcity. The human body is composed of about three-fourths water and that supply must be kept intact. In fact all life, both plant and animal, must have water to survive. Among the heathen Icelanders it was the custom at the birth of a child that the father could accept or reject it. If he wished to preserve it he would pour water over it. Thus in reality it was baptized into the family. Ezekiel said, "I will sprinkle clean water upon you and you shall be clean.

In later Judaism the ceremony of proselyting was a sort of baptism. The stranger was circumcised, then made to stand up to his neck in a pool while the great commandments were read and to which he promised obedience. After a benediction he was completely submerged.

The Essenes, a sect of Jews had a process of initiation into their order which involved the use of water.

But it is not necessary to further discuss the early semblances of baptism for in all the illustrations that one might amass it is not possible to find any close resemblance to the Christian form and meaning. No Jewish or heathen custom can be said to be the direct antecedent of the Christian rite. John the Forerunner of Jesus came the nearest to the Christian principle in his practice. However he placed more emphasis on the water than was to be given later. John may have received his idea from the Jewish ceremonies or proselyting customs but his was a distinct advance over them. John gave it such a new and definite emphasis that it became a part of his name. John's conception of baptism was not a restoration to a former more perfect state but a step into a new condition possible only by a change of heart. In his method he differed in that he applied the water to the applicant instead of the unclean one performing the ceremony by himself as was the former custom. John knew that his form of baptism would not become the true Christian form for he says that Jesus would baptize with the Holy Ghost.

The Christians take their authority for their principle from the New Testament with the Baptism of Jesus as the outstanding example. The Scripture states that Jesus was baptized by John. No Christian calls this statement into question but as the passage does not state

other than that they went down into the water there has been much discussion and strife as to the form in which John baptized Him. Jesus was baptized not because he had any sins to be taken away but as an example to his followers. This act also placed him in direct line with John's teachings. Thus he is strongly in favor of John's demand to repent and be baptized. The mode of baptism is left an open question. That is just like Jesus; He came to earth to proclaim great principles. He left man to work out the minor details. There was to be no right or wrong method of applying the water. Each generation was to solve that problem for themselves, using that which fitted its purpose the best. Jesus is not known to have applied the rite of baptism personally but seems to have directed his disciples to perform it on various occasions. At the close of his life he told his disciples to go into all the world and preach the gospel and all who believed and were baptized would be saved.

Baptism is the outward act which initiates one into the Kingdom of God. It is just as concrete as the Lord's supper which signifies that the member has continued in the kingdom. Like everything else which Christ taught they are not ends in themselves but means towards Christian living.

(Concluded next issue)

OUR BI-WEEKLY SERMON

A Triple Challenge

A. M. Eash

"Can ye"—"We can"—"Ye shall". Mark 10:38, 39. THE message I would find in the incident from which the words of this text are taken is closely associated with ambition. It is, in fact, an experience in which ambition apparently got the better of several of the disciples. James and John had gone to Jesus with a large request. It concerned position in His glory kingdom. The ten were much displeased with their brethren because of this show of presumption. So are we usually when we refer to them in connection with this particular request. Is it not strange that Jesus showed no signs of resentment or indignation in his reply? He saw in their request not purely selfish ambitions. To ask for seats on His right and left sides implied a loyalty and affection. Wherever He was they wished also to be, and to share His life was their desire. What to others appeared like vulgar ambitions, Jesus proceeded to carefully dissect. While He was unwilling to encourage vain ambitions, He gladly gave of His precious time to carefully discover their motives and use that which was worthy. Were there no other lessons to be learned from this incident, this one alone would be worth employing more largely in our relationships with others. Underneath blunt and unpleasant attitudes one might frequently find a sincerity and devotion that merit admiration.

In the first place Jesus dealt with these two men as having honorable motives. To Him their requests were an indication of the stuff they were made of. A man that asks for a throne, to Jesus, must have some royalty about himself. He recognized in them sufficient royal blood to be educated for a place at His throne. He was preparing for a kingdom and these were two of the men He had chosen for training. He met their request with a challenge, "Are you able to pay the necessary price to sit by my side?" He alone knew what that price would be. Entirely ignorant of the price of Golgotha and Calvary, the two men promptly responded with an, "We can pay the price." It is not a surprise to note that Jesus' reply to them was not a bit explanatory. In the briefest possible form He at once meets their reply with an, "You shall." A triple challenge! On the one hand two of the disciples scarcely knowing what or why they made this large request, certainly entirely ignorant of what it would imply and on the other hand Jesus, who saw in them a larger good than did their fellow disciples and challenged them to a decision the cost of which they certainly could not know. He freely overlooked their ignorance and impetuosity and invited them to a life of training for the positions they coveted. Someone has remarked that it was well that these immodest men were willing to enter His school of training even though they did not know what its required courses were. It is a blessed vanity when any man or woman, faced with a vision of the ideal of what he or she ought to be says, "I can". "Not God Himself can forgive the hanger-back."

Is it not true that each one of us is daily guilty of just such presumption as we find in James and John? Each day comes to us fair and unstained from the hand of God. We have lived through many other days and every one was left by us partly spoiled. We are conscious of this imperfection in our living, yet on the morning of each new day when we choose to live it for God we boldly announce to Him that we will live it aright. He, knowing all too well of all our failures in the past entrusts us with that day. How patient and forbearing we find Him! Throughout the ages He has so dealt with men, ever trusting and forbearing even though their imperfections were fully known to Him.

We exercise the power of thought. Let that thought be about ourselves, our environment, our ideas of right and wrong, our future—or what not. Should a collection of the opinions of mankind be made and exhibited to public view, what a wonderful stock of freak ideas for a museum! How imperfectly we think! We are convinced today that the world is round in shape. In the fifteenth century, when one man ventured to entertain such a thought and make it known he was considered a fool. Nearly all men thought wrongly on that subject. So it is true along many lines of thinking. When I was a boy someone thought crawling around a table leg in a certain direction was a sure cure for a certain

disease. I crawled around the leg. Folks thought wrongly even as we think wrongly today. Should we be able to live a hundred years hence, how foolish much of the thinking of today would appear to us! The fact is that we have the power to think but use it very imperfectly. Here again comes the great challenge from God. To each one of us He grants the power of thought. He knows of our past failures in exercising this power. He has bequeathed to us a spirit of openmindedness and loyalty to the truth. He has shown us that right living is the road to right thinking. We declare to him that we can think out life's problems in the powers He has bequeathed to us. Though He knows the imperfection of our thinking He is willing to bear with us and cheerfully entrusts it anew to us.

The particular cup which Jesus held out to James and John was that of discipleship. They were to follow Him in His oneness with the Father; thinking with God, feeling with Gcd, working with God. They were to be as salt to the earth and as leaven in the world. Through their ideas men were to know the mind of God; through their love to feel the throbbing of His heart; through their plans to see the purposes God was bringing to pass through the eternal ages. They were to reincarnate their Father's life as Jesus had embodied it. How could this be realized in the person of a frail human being? The challenge of discipleship was an enormous one. Jesus well knew that every volunteer follower would find it a great task. He knew that there would be multitudes of failures and that no one would be able to follow Him perfectly. For the followers it was an opportunity to enter into kingship with Him. Though the question, "Who is sufficient for these things?" was often theirs, they could not but reply, "We can." To us this is a closed question. As we look back over the centuries at His person and life; as we feel the charm of the Spirit of His teaching, of His contact with men and His quiet communings with God; as we see what He lived for and worked for and died for and ever liveth for every impulse of our being cries out: "There is the cup for my life—I must and I will drink it!" And as we reach out to Him with the appeal that we might be trusted with that discipleship, a pleased Heavenly Father cries out in exultation, "My sons and daughters, ye shall!"

We say Jesus risked in His day when He trusted men like James and John and Peter and the rest—and he surely did. Was not the risk equally great when He delegated to them and their brethren the great task of telling the message to the world? This small group of untrained simple folks to become the leaders in a world-wide movement! One marvels at the great confidence of Jesus in men—all of them young men. Does not God today take equally great risks in the confidence He places in us. We are imperfect and He fully knows all about the imperfections. Often men do not trust us. Yet God does. He permits temptations to come into our lives. Experiences of doubting He does not withhold. In every experience in which our faith is tried He challenges us anew. To each of His challenges we respond with fervor and determination that we will prove true to Him. And He trusts us!

John and James did not fail Him. Peter was a rock. Follow James to the executioner's block, John to Patmos and Peter to the cross. In spite of their many failures, Jesus knew that men could be trusted. He challenged them to a life the nature of which they did not understand and they faithfully accepted the challenge. So, today, we are surrounded with tokens of His confidence in us. Why did He trouble to bring us into existence? Why does He hand out forgiveness so freely, without money and price? Why did He equip us with talents for service? Why does He place into our frail hands the keys of the Kingdom of Heaven? Why does He admit us to sonship with Himself?

"It is finished!" This was His cry cn the cross. What was finished? Only a few men and women in an obscure corner of the world knew of Him yet this redemption was for all men everywhere. Jesus was able to pronounce the work of redemption finished because He trusted John and James and the others to whom He delegated the work. Today we are His representatives. The task that was first delegated to James and John is now ours. The challenge placed before them is ours. "Can ye drink of the cup I drink of?" To that challenge we have replied, "We can." Coming through the vista of years, loudly and distinctly and confidently I hear Jesus say, "Ye shall."

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

Eleven Missionary Needs

More missionary facts.
More missionary faith.
More missionary prayers.
More missionary sermons.
More missionary intelligence.
More missionary conviction.
More missionary self-sacrifice.
More missionary consecration.
More missionary giving that will make the angels glad.
More missionary volunteers with a Pauline faith and zeal.
More missionary rejoicing over the wonderful conquests of the Cross. —Bishop Berry.

From our Field in India

A letter from one of our oldest workers under date of Oct. 7 gives the following bits of news:

"The work is going on but we see so much that is being left undone because of lack of workers. The Christian Workers' Normal will begin next week at Dhamtari. Bro. Friesen is the Manager, the teachers are Bro. Kaufman, Dr. Esch, Sisters Miller, Sarah Lapp and Esch. Bro. Geo. Lapp will give a few lectures.

"The rains are about over, it is nice and clear today but rather warm. In a few weeks we can look forward to cooler weather, it has been hot so long. I don't think I have minded the heat at any time as much as I did this year. Bro. Geo. Lapps were at Dhamtari on a visit last week, they came with the horse and buggy. They had not been away from Ghatula, neither had anyone been to see them since the first of June. The roads are bad but are getting better each year.

"In about a month Dr. Esch and family will move to the new Leper Asylum site."

When an experienced missionary in spite of having had a hot season vacation in the high hills writes of so much work being left undone and adds that the heat has been minded more than at any other time a thoughtful person cannot but read between lines, "overwork". In the words of that other laborer, "Tell me what you would say to encourage a missionary in the face of that", as an answer to the following from Bro. P. A. Friesen in the Weekly Mission News:

"New church (at Sankra) is progressing nicely. The work in the villages needs more attention. As we go out to the villages we find that the people are hungry for the Gospel, all that is needed is more workers in the harvest field. It seems to me that the method now taken with the missionaries is to let them wear out here and then I suppose start with a new set."

"We were glad to learn that Lehmans are coming in a short time. There is surely enough work awaiting them. Everybody busy".—G. D. Troyer.

"A few Sundays ago we took up a special collection for the India Home Mission Station and in cash and pledges we reecived over Rs. 110 (about $37.00) all from the Sunderganj congregation. Even the poorest gave at least one anna (two cents). A few days ago we had a good general rain. We thank God for this timely rain.—J. N. Kaufman in Weekly Mission News.

At Sunderganj there are 310 church members, 15 of these are inmates of the Old Men's Home and a number are boys in the Orphanage. According to the financial census of the Indian Mennonite Church 95% of the families have a monthly income of less than $16.50; 70% receive less than $7.00 while 35% must receive aid from the mission to provide for their food and clothing. Such are the people who gave an average of twelve cents each for their own mission work, in addition to their regular contributions. The next time a collection for missions is taken in your congregation, think of that other congregation in India whose members gave,—even the poorest gave.

The late M. C. Lapp and wife. Bro. Lapp's place at the front is still vacant. Sister Lapp plans to return to America

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

THE PASSING OF LAZARUS
Lesson Text: John 11:31-44
December 14

JESUS was a friend and a frequent visitor in this Bethany home. He was always welcome. The two sisters and the brothers, Lazarus had never found a friend who was always so sympathetic, considerate and appreciative. They realized that Jesus understood all of their trials, perplexities, and anxieties. What a God-send it is to have a friend whose heart pulses with sympathetic understanding and love! In the days when the clouds hang low, especially, we need genuine sympathy to save us from despair. We thank God for our friends, for their wise counsel and for their sympathetic goodwill. This Bethany home was rich because of this friend.

Death, sorrow and grief visited this happy home of Mary and Martha. Death took from them their brother Lazarus. They felt keenly the loss. It was not easy for Jesus to face the intense grief of these sisters. Jesus wept with them. It means much if our friends weep with us. At such an hour our hearts are strengthened through the sincere love and tears of friends. Sorrow, reverses, death visit sooner or later every family circle. Let us welcome the opportunity to express genuine sympathy through word or deed when sorrow hangs heavily upon the hearts of our friends. Jesus came into this Bethany home to comfort and help. It is Christlike to visit the sick, the suffering and the sorrowing, to bring cheer and comfort.

Jesus' visit to the home of Mary and Martha during these days of mourning as well as on previous occasions was productive of much good. How was it that Mary was able to speak so confidently, "Lord, if thou hadst been here, my brother had not died"? When and how had Mary acquired such faith? On previous visits Mary's faith was awakened. Her soul was fired with His love. Jesus in the days of His public ministry awakened many souls to faith. Through Him they were born to a new life. Jesus is Master. He is able to beget faith, to call forth devotion and loyalty, to stimulate latent talents and to fire with new hopes. Jesus calls forth always the noblest of which we are capable. Mary is an example of His great power over the souls of men. He is both Lord and Saviour.

On this occasion Jesus was constrained to do a very unusual thing.

He had such power to use as the Father gave Him. God gives life and He is able to restore it. We do not question that it is within the power of God to recall a spirit to the body. Throughout His earthly life Jesus clearly demonstrated that He was at one with the Father. God's power was His power. The spirit of Lazarus is called back to the body.

What light does this event throw upon the nature of death? What was Jesus' view of death? Death is the passing from one realm of life into another. Death is not the end. It is rather the beginning of a richer and more blessed life for the Godly.

I am the resurrection and the life.

THE CONVERSION OF ZACCHAEUS
Lesson Text—Luke 19:1-10
December 21

JESUS came to seek and to save the lost. He lived for that one purpose. His prayers, His thought, His energy were directed toward that end. Can a Christian's life really have any other purpose? Can the farmer, or the merchant, or the mechanic if he be a disciple of Jesus justify himself if he permits his life to be ruled by any other purpose?

The quality of a life depends to no small degree upon the purposes that rule it. Jesus came to seek and to save. He come not to be ministered unto but to minister and to give his life a ransom for many. He came that we might have life. Such purposes ruled the life of Jesus. Could He think little thoughts or live selfishly? The ruling purpose of His life was so high and noble that the highest and noblest in His soul was called forth in service. It is imperative that we adopt a Christ purpose for our lives if we would be Christ-like in character. High purposes are essential to noble lives.

Jesus was ready to pay the price needed to win a man. He apparently had set his heart upon Zacchaeus to win him. Zacchaeus was known in the community as a "sinner". None of the "respectable" folks of Jericho would have condescended to dine with such a man. It was beneath them to eat dinner with a "sinner". Jesus ignored this foolish custom. He said to Zacchaeus, "to-day I must abide at thy house." Jesus did not let customs or conventions stand in His way if they hindered Him in winning men. Love demanded that He dine with Zacchaeus.

Such friendliness was too much for Zacchaeus. He could not withstand the spirit of such a life. He had been a despised man. He had a sensitive soul. He was human. He was not accustomed to such good-will. He probably thought to himself, "All the people say I am a sinner and hate me. This man of God is kind and gracious." That day salvation came to the house of Zacchaeus. He was willing to resore even four-fold all that he had taken wrongfully. He pledged of his goods to the poor. A remarkable change. What is the explanation? He had a guest. And that guest was Jesus. Men are born anew through Him.

A genuine conversion issues in certain definite results. A converted man is honest and if he has taken anything dishonestly he will make restitution. There ought be no peace of conscience until we restore that which we have gotten unfairly or dishonestly. Zacchaeus gives evidence of a healthy conscience. Also a general impulse was born within the heart of Zacchaeus. He was ready to give. "It is more blessed to give than to receive".

Zacchaeus was a changed man through the grace of God. His life was ruled by a new power. There was a new love and a new joy in his soul. Men may become new creatures through Christ Jesus.

The Son of man is come to seek and to save that which was lost.

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

QUALIFICATIONS FOR CHRISTIAN SERVICE
(Topic for December 14)

THE first qualification for Christian service is an active acquaintance with the great Author of this kind of service. He Who came, not to be ministered unto but to minister; He Whose very idea of greatness was ability to serve—"and whosoever would be first among you shall be your servant". When the individual gets a glimpse of this side of the Master there is a decided change in his outlook on life. He no longer asks, "Where can I make the most money?," but "Where can I be of most service?" or "Where can I do the most good?" The idea of money or even making a living becomes a secondary matter.

If the life is dedicated to such a service it will not be difficult to appreciate the next great qualification for service which is the full surrender. Note the last clause of Mathew 20:28, "and to give His life a ransom for many". Many people are willing to serve if they are guaranteed a good safe job. The young veterinary who had several brothers in the Civil War wrote to them that he would be willing to doctor horses for the soldiers if they had a safe place for him to work. The reply of the brothers is significant. "We don't need such a horse doctor". The world doesn't need that kind of servants. What it does need is servants that are willing to give their lives in the work to which God has called them. The attitude taken by the young men in relief and reconstruction work is a worthy example of this kind of service. "He that loseth his life for my sake shall find it".

The next qualification for real service is impartiality. Jesus regarded one life as valuable as another. The quarantined leper with fingerless hands and decaying joints was repulsive to the aesthetic feelings and most people were afraid of infection. Jesus not only healed this man but His sense of humanity so went out to him that, "He stretched out His hand and touched him". Our missionaries and especially those who are specializing along the lines of healing are living examples of this kind of service.

But coming closer home, we are usually willing to serve those who in some way promise fruit for our effort. It is not hard for the teacher to help the well dressed and well nourished child who comes from a good home. But her test of service comes when she is face to face with one of the opposite type,—one who is undernourished, poorly clad and because of evil surroundings is filthy and immoral. What attitude are we taking toward these most unfortunate ones? How would the Great Servant deal with such problems? Read John 8: 2-11. If one is really qualified to serve where service is most needed, one will be inclined to help even the most unfortunate and the outcast as did Jesus, and not be so ready to condemn as were the scribes and Pharisees in the above passage. In which class is it the most natural for me to be?

In second Timothy, 2:15. we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". There are three things to be studied diligently if we are to be efficient Christian servants. We have room only to enumerate them here. First, study God's word that we might be acquainted with His plan and message. Without this no one can be an efficient servant. There is where we come in contact with the ideals and qualifications mentioned above. Second, study ourselves so that we may know for what particular kind of service God has equipped us. There are few things that are more distressing than to observe one who is trying to work in a particular calling when every move indicates that he is not at all qualified for that work but has admirable qualifications for some other line of work. And the third is, study the field so the person with certain natural endowments will get the proper training for the particular field for which he is most fitted to serve, so that he knows how to face the peculiar problems in that field.

Putting the last paragraph in a few words in modern terms, what we need is a Christian education that takes all these factors into account.

THE CHRISTMAS MESSAGE AND THE CHRISTMAS SPIRIT

(Topic for Dec. 21)

AND there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, fear not: for, behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a savior, which is Christ the Lord. ....And suddenly there was with the angel a multitude of the Heavenly host, praising God and saying, Glory be to God in the highest and on earth peace, good will toward men."

In this portion of scripture we have a good definition of both the message and spirit of Christmas. When we stop to think of the condition of people in the world at that time, especially the poor people who were becoming poorer all the time, their farms were being taken from them and they were being reduced to vassals and serfs, who saw no hope for the future as far as this life is concerned, we can gain some idea of what such a message meant to the poor shepherds. "I bring you good tidings of great joy which shall be to all people". There was no question about it, it was for themselves as well as for all people. What a wonderful message it was for them. No wonder they very soon came to the following decision, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." "And the shepherds returned glorifying and praising God." Life took on a different meaning for them: they saw a new hope. Darkness was to change to light and the poor down-trodden people were to have a chance for this message was for all people.

What were some of the changes that were to take place? Did it mean that they would no longer need to herd sheep? No, it meant that labor would be elevated to a place of honor and the laboring man would be considered a more worthy member of society than the idle rich.

When they saw the light and heard the singing they were sore afraid but after they understood they were very happy. Was there anything significant about this? We are only afraid of the things we do not understand and now one is here who is to lead us into the knowledge of God and His laws. As a result we are reducing the things that caused fear and are harnessing these very forces for our good. Lightning has been changed from a monster to an obedient servant. We still have some fear of it when it is not harnessed but a recent report claims that it is now possible to control the clouds so that they will not produce dangerous lightning or destructive rains. Many things might be enumerated but these are sufficient to illustrate the point. Of course the shepherds did not see all these things but they saw the spirit of Christ applied to the problems of their day and they were filled with the Christmas Spirit. How about our day? Do we have a vital dynamic Christianity that is capable of taking hold of our social problems, one that we can use in a positive way and rejoice in its triumphs or do we have a "so-called" Christianity that has become a custom to us and we painfully adhere to it because of an eternity that we fear? If it is the latter "we are of all men most miserable". If it is the former we will, like the shepherds, make it known abroad. Every one will know that we have come in touch with the great Spirit that should endue every life all the time, and with even an added emphasis on the birthday of our Lord and His great ideals, which have meant so much to humanity and will mean so much more in the future. It seems to me that with thoughts of this kind we can really enter into the Christmas spirit because of its great message, and with a new and deeper meaning wish all a "Merry Christmas."

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Notes From Here and There

C. F. Derstine plans to move with his family to Kitchener, Ontario, where he becomes pastor of the First Mennonite Church, early in December. While conducting a series of revival meetings at Kitchener a few weeks ago he was called to his present home in Eureka on account of the serious illness of his wife, who is again convalescing.

An all day Gospel Song Service was held at the Diller Mennonite Church, near Newville, Pa., on Sunday, Nov. 23rd. Congregational singing, special music, and discussions on subjects related to music were the features of the day. J. Paul Burkhart, Ezra McCulloh, and H. L. Burkholder are the speakers whose names appeared on the program.

J. B. Smith, of Elida, Ohio, announces a series of Bible courses by correspondence. Among the courses to be odered are, Inspiration of the Bible, Articles of Faith, Book Study (three courses,) Topical Study (two courses), Scripture Quotations, and Scripture memory.

The Mennonite Brethren congregations observed Nov. 2 of this year as a special day for thanksgiving and sacrifice in honor of the twenty-fifth anniversary of the sending out of the first missionaries to the foreign mission field by the M. B. Church. At the services in the Corn, Oklahoma, Church, a collection of over $1100 was raised during the sessions of the day.

The Goshen College Library announces that it has eight copies of the "Elkhart Institute Memorial" which it will dispose of for one dollar each and postage, giving preference to Alumni in order of application. There is also on hand a limited number of the last issues of the Goshen College Reflector, Vol. 5, 1908, which it will dispose of at fifty cents each under the same conditions. Both contain valuable historical material and cuts. The proceeds will be used to augment the Mennonite Historical Library at the College.

Tabor College, Hillsboro, Kansas, announces that since the organization of the college in 1908 1200 students have studied in its halls, 466 have graduated, 80% of whom are actively interested and influential in church work.

Twenty-sixth Street Mennonite Church, Chicago, A. M. Eash, Pastor, recently celebrated Father and Sons week with appropriate services. The Sunday school attendance for the past six Sundays has been above 160.

A program for the annual Workers' Conference of Bluffton College has been made public. The Conference will be held from Feb 9 to 13, 1925, and will also partake of the nature of a 400th anniversary celebration of the founding of the Mennonite Church. A number of interesting topics and speakers have been announced.

The Canton Bible School will again offer a six weeks course in Bible Study this winter, beginning January 5 and ending February 12. I. W. Royer, Otis N. Johns, John S. Umble, and Fannie Kurtz are the instructors.

A Mennonite Historical Association has been organized at Goshen College with some forty Charter Members. Regular meetings will be held, and a library will be collected. Harold Bender has been chosen president of the Association.

Dr. H. G. Good, instructor in Ohio University, Athens, O., was scheduled to deliver the vesper address at the Bluffton College Chapel on Sunday, Nov. 23rd. His subject was announced as "A Servant of the Truth."

"The Growth of the Spirit in the Romantic Poets" is the title of a new book by Dr. S. F. Gingerich, Michigan University, formerly of Goshen College. The book was scheduled to make its appearance in November, and is to be published by The Macmillan Company.

Raymond Hartzler, Topeka, Indiana, preached at the regular Sunday morning service of the Twenty-sixth Street Mission Chicago, on Sunday, Nov. 16th.

The Oklahoma Convention of General Conference Mennonites was held at Goltry, Okla., Nov. 9-11. The program was devoted to Missions, the Fiftieth Anniversary of the coming of the Russian Mennonites to the Western States, the Bible School at Meno, Okla., and other vital topic.

Noah Oyer, Dean of Goshen College, made a trip to Wayne County, Ohio recently, and conducted the Sunday morning services at the Orrville Mennonite Church. Bro. Oyer is now chairman of the General Sunday School Committee of the Mennonite Church.

The annual union Mennonite Sunday school and Young People's Convention of the vicinity of Bluffton, Ohio was held on Thanksgiving Day at the Ebenezer Mennonite Church. Participating schools were the First Mennonite, Ebenezer, Defenseless, Zion, St. John, Grace, and Missionary.

James Hostetler of Baltic, Ohio, known to many former Goshen College Students, and Miss Gladys Stoltzfus, daughter of Bishop Eli Stoltzfus of Hudson, Ohio, were united in marriage on Wednesday evening, Nov. 26th, at the home of the bride's sister and family, Mr. and Mrs. E. J. Yoder, Topeka, Indiana. The Exponent extends congratulations.

C. H. van der Smissen, of Berne, Indiana, a widely known Mennonite minister, recently celebrated the fiftieth anniversary of his ordination to the ministry. A surprise service planned by his Sunday school class was held in honor of the event after the regular prayer meeting service.

Dr. Dietrich Neufeld of Bluffton, Ohio, has been giving several illustrated lectures in Mennonite Communities, showing lantern slides of conditions in Russia before and since the war. Bro. Neufeld escaped from Russia with a price on his head, and is the author of several books written in the German language.

Dietrich R. Hoeppner, a member of the Mennonite Relief Unit in Russia for about three years, and before that engaged in Friends Reconstruction and other philanthropic and relief work in Germany, Austria, and Poland, has left Russia and returned as far as Germany where he will study for some time before returning to America.

The Virginia Conference, in fourteenth annual session in Rockingham County, Va., placed itself on record as being "opposed to the Christian Exponent because of being the organ of those who are not in harmony with the *established and traditional* standards of the Mennonite Church." (Italics ours). The same resolution also recommended the books by John Horsch on "Modern Religious Liberalism" and "The Mennonite Church and Modernism."

There are now twenty inmates at the Mennonite Home for the Aged at Eureka, Illinois, and more expected soon. One of the needs for the Home is an elevator to make it possible for the aged people to reach various parts of the building without climbing stairs.

November 16th (or 23rd) was designated by the General Sunday School Committee of the Mennonite Church as Missionary Day. Appropriate services were held in many churches on one or the other of the above dates.

Norman Bauman and family, for several years resident at Biglerville, Pa., have changed their place of residence to Columbiana County, Ohio.

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The CHRISTIAN EXPONENT

A Bi-weekly Christian Journal

DECEMBER 19, 1924.

The Christmas Message
An Editorial

The Spirit of Christmas

The Message of the Christmas Bells

The Principle of Baptism
Some "Firsts" in Mennonite History

Good Tidings of Great Joy
Our Bi-Weekly Sermon

I WOULD BE TRUE

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer,
I would be brave, for there is much to dare;
I would be friend to all, the foe, the friendless,
I would be giving and forget the gift.
I would be humble, for I know my weakness.
I would look up, and love, and laugh, and lift.—*Selected.*

People, as well as seeds, get too crowded. One thing chokes out another in our lives, and too often it is the best that gets choked out. We are living so fast, we have so much to do, so many interests. As some one, feeling the disadvantage of his hurry, said, "I am in danger of being jostled out of my spirituality." It is a real danger, and one that threatens us all in our rushing life. Cares, worries, distractions, seem to grow in our hearts as naturally as weeds do in a garden.

Some people think worries quite harmless, but Christ spoke very strongly against them as most potent for evil in our lives, in the way of crowding out the good. He warned us strongly against all anxiety. He said plainly that it can add nothing to our stature, possessions or success, but instead does us harm and grieves our Heavenly Father, who all the while is caring for us. There are two things, at least, about which we should never worry. First, the things we can't help. If we can't help them, worrying is certainly most foolish and useless. Secondly, the things we can help. If we can help them, let us set about it, and not weaken our powers by worry. Pluck up the smallest roots of worry at their first appearance, or they will crowd out all beautiful things that ought to grow in our hearts.—*Hallock.*

TOWARD INTERDENOMINATIONAL UNDERSTANDING

The following account from an exchange is submitted as a example of interdenominational understanding. "Dr. Grenfell, after amputating the leg of a Roman Catholic, wrote an appeal for a wooden leg to enable the man to move himself about. This was published in the "Congregationalist" and read by a Baptist woman whose husband, a Methodist, who had worn a wooden leg, had just died. Instead of burying the leg with the rest of the corpse, she shipped it to Dr. Grenfell. So the Methodist leg given by a Baptist woman in answer to a Congregational appeal in behalf of a Roman Catholic is now being used as a perfectly satisfactory interdenominational understanding".

THE BIBLE ON DANCING

Some folks appeal to the Bible, in justification of the dance. But Rev. Dr. Patton carefully examined every text of Scripture in which the word occurs, and reached these conclusions:

1. That dancing of old was a religious act among idolaters as well as worshippers of the true God.
2. That it was an expression of joy for victories and other mercies.
3. That dancing took place in the daytime.
4. That the women danced by themselves.
5. That the men seldom danced.
6. That men and women never danced together.
7. That dancing as an amusement was regarded as disreputable, fit only for the "vain fellows."
8. That the only instances recorded in the Bible of dancing for amusement are of the worldly families described by Job, the daughter of the murderess, Herodias, and the "vain fellows."
9. That the Bible nowhere sanctions such a thing as the modern dance.—*Publisher Unknown.*

WHAT TACT DOES

The tactful person always fits in. He may be a profound scholar, but the one whose education was limited to a few months in the district school does not feel uncomfortable in his presence. He may have clothing of the latest cut and finest quality, but in his presence shabby people forget about his garments and their own. His manners, instead of rendering the awkward more acutely conscious than every, are good enough to set them at their ease. Even the habitual grumbler and fault-finder surrenders to tact, and grudgingly acknowledges that things are not so bad as they might be.

The tactful person makes friends, gets ahead, and enjoys himself for the simple reason that he scatters happiness about him wherever he goes. Why not cultivate a little more of so beneficient a quality?—*Leaves of Light.*

GHOSTS THAT KEEP YOU FROM CHURCH

The Duplex Company of Richmond, Va. issues postcards containing this wise observation of our friend, Dr. John Andrew Holmes: "The best excuse for absence from church is not so good as actual attendance. The sermon may save your soul, but it is not likely that the excuse will." Among the millions who absent themselves from the sanctuary, some give reasons and others excuses; and it is interesting to note the amazing degree in which reasons degenerate into excuses. A reason has a basis of fact; but an excuse is a phantom, a haunting ghost, a figment of the imagination. It is safe to say that thousands of men and women would put these miserable subterfuges to flight if they realized how much damage is being wrought by the unwholesome example of their daily lives.

One of the most disheartening factors in American life to-day is the large number of parents who are influencing their own children against the sanctuary of God, because the example they are setting is so utterly at variance with the precepts they profess, and with the heritage they have received from their own forefathers. Many of these do not seem to realize the extent to which their influence is counting against the Church of Christ. It cannot be too frequently emphasized that the best way to keep the growing youth of America in our churches and Sunday Schools is by building a wall of fathers and mothers between them and the door of the sanctuary.—*Reformed Church Messenger.*

WHAT DOES "HELLO" MEAN?

Telephone company executives have been seeking for a long time to have subscribers stop using the word "hello" in responding to telephone calls. For reasons of courtesy, time-saving, and efficiency, they have been striving to have the recipient of telephone calls merely announce his or her name or firm and then listen to the caller.

Possibly they will receive greater co-operation from subscribers by reason of the fact that etymologists have just announced that "hello" really means, "Oh, go chase a wolf."

According to these etymologists, the derivation of the word "hello" is from the cry "Au loup" (to the wolf), used by French and French-speaking Norman-English hunters when they sighted a wolf.

The French pronounced it "a loo." The English, using the aspirate "h," made it "ha loo." The cry has been used by hunters up to date when a fox is sighted, and by Americans, generally, as a personal salutation.

So we get "hello" which really means, "Oh, go chase a wolf." Which, it must be admitted, is scarcely a polite form of salutation, either over the phone or personally.—*Ohio Utility Times.*

"There is no wrath like the wrath of love. But it is not irritable, cross, snappish. It punishes but is not vexed; it is angry, but is not impatient; it rebukes but it never scolds."

"Love makes glorious the most menial services, and the loveless services are menial, however rendered."

"Love envieth not; it has no mean, miserable desire to pull another down to its own level; will not climb to preferment on the shoulders of others; cannot intrigue."

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THE

CHRISTIAN EXPONENT

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VERNON SMUCKER, EDITOR

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The Christian Exponent is an unofficial publication, seeking to make the teachings of Christ effective in the world today and to promulgate and defend the historic principles and doctrines of the Mennonite Church. Present day issues and problems will receive free and candid discussion, in the belief that such discussion will contribute toward progress and Truth. The Christian Exponent is not the organ of expression for any particular group of individuals or ideas, but seeks to be considerate, open minded, and helpful to all, with the hope that a better mutual understanding and more effective Christian service will result.

EDITORIAL

THE CHRISTMAS MESSAGE

THE most joyful and hopeful message which humanity has ever known is the message which came first to the shepherds on the Judean hills over nineteen hundred years ago, announcing the birth of Jesus the Savior. It thrilled those who heard it, and even the angels rejoiced. It has continued to thrill men ever since, and as now the season approaches when we again celebrate this birth it thrills us anew and brings to us as Christians a feeling of joy which is unequaled by any other joy which we have ever known.

"Jesus the Savior is born!" Good news indeed, for the weary sinsick world, torn with strife and dissensions. Good news for the individual who labors under a burden of sin and disappointment and trouble. Good news for the Christian, as he realizes the peace and satisfaction which come from a whole-hearted surrender and complete loyalty to Jesus Christ as Master and Lord. What indeed can compare with the joy and the power and the satisfaction which the lowly birth of the Bethlehem Babe on the Judean hillside nineteen hundred years ago made possible? It is God's greatest Gift to humanity.

Humanity, however, is oft times slow to show its gratitude and appreciation for benefits received. Today there are untold thousands of human beings who have never even heard of the Good News. Those of us who have learned about it, and have experienced the spiritual and material benefits which are made possible by the birth of the Savior, have, for some reason or other apparently failed to share fully that which we ourselves have learned to enjoy and from which we have derived such unspeakable benefit and advantage. The Christmas story is told to us, but all of our fellow men are not so fortunate. Many of them have yet to hear the Message for the first time. Others who have heard repeatedly have thus far failed to take advantage of it. We have abundant opportunity to show our gratitude.

There is grave danger, too, that in the very midst of our celebration of the birth of our Lord and Master we lose the real significance of the event. Many professing Christians have gotten into the habit of making this season a festive one, and of crowding it full of activities whose spirit is foreign to the real Spirit of the Master. The virtue of giving, which is the essence of real Christian service, degenerates into a lavish display of resources and wealth, or into a desperate attempt to keep our social standing and the respect of our friends by means of gifts because it is customary and they are expected of us. Such a spirit can never be blessed, and must ultimately drag us down to the level of sordid selfishness. To some people the approaching Christmas season means a renewal of friendships, pleasant associations with congenial spirits, and a continuous round of entertainments, merrymaking, and good times entirely devoid of spiritual content or uplift. Spiritual impoverishment is sure to result from such a celebration. Still others there are who make this the occasion for indulging their physical appetites with all sorts of sweets and dainties, and overloading their systems with foods and confections which decrease their physical vitality instead of building it up. It should be needless to say that in such a case the spiritual suffers as well as the physical, and the celebration of the birth of our Savior becomes a hollow mockery.

The Christmas season is here. Let us make the most

of it,—not in feasting and lavish display, not in dissipation and selfish gratification, but in a sincere effort to appreciate and bring to others the great Gift which the world received on this day nineteen hundred years ago. Let us be message bearers to bring this joyful Message of Christmas time to those who have never heard it.

———o———

OUR INSTITUTIONS

IT is the intention of The Christian Exponent to give its readers information about various Mennonite institutions during the next few months. We propose to print each issue a write-up on one of them, furnished by a member or friend of the institution itself, and giving information concerning its aims, purposes, future outlook and present needs. This will include all of the branches of the church.

In a previous issue we printed an article on Witmarsum Seminary. A write-up on one of our colleges was scheduled for this issue, but failed to reach us in time. Colleges, Hospitals, Orphans' Homes, and Old People's Homes will be invited to respond in order that our people may know more about what is being done in various parts and in different branches. We believe that the articles will be interesting and profitable.

Any suggestions from readers which will help to make these articles more valuable will be appreciated.

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END OF VOLUME ONE

VOLUME One of The Christian Exponent comes to a close with this issue. We recognize keenly that there have been many shortcomings and imperfections during the past year, but we hope also that there have been some things of value and merit. We have enjoyed the many kind letters of appreciation that have reached us from time to time during the year, and thank those whose co-operation has made the work possible. We are not unmindful of those who have criticized the undertaking adversely and even bitterly, and only hope we have given no just cause for such an attitude. While our experiences during the year have been varied, and while there have been discouragements and some disappointments, there have been abundant compensations on the other hand and we believe more firmly than ever that there is a real place today for the kind of a periodical which The Exponent tries to be.

It is our earnest hope that Volume Two may be better than Volume One, and our earnest efforts shall be directed toward this end. There is much of value that is to appear in these pages during the next few months. We might speak at some length concerning the good things that are to come, but we refrain at this time for lack of space. We are sure, however, that you will continue to enjoy the paper, and that you will profit by its careful reading. We hope all of our readers will stay with us and that many more will join us during these coming months.

For those who criticize and assail our motives and purposes we have nothing but good wishes, and the hope that all of us may see our Christian duty towards God, the Church, and each other in clearer light during the coming year than we have in the past. We do not question the motives or the sincerity of anyone, and only express the hope that all of us may constantly measure our lives and our actions by the Spirit of the Master as reflected in the teachings which He gave us. We believe that a careful adherence to this rule will enable all of us to work together unitedly and harmoniously on the fundamentals of our faith, and to exercise Christian charity and forbearance toward those who differ with us on non-essentials.

On another page of this issue will be found the index to Volume One. We believe that if you glance through it you will be convinced again of the varied and helpful nature of the contents of the Exponent. We will appreciate your very prompt renewal on expiration of your subscription and your aid in interesting others who are not now subscribers. Upon the co-operation of our readers will depend in large measure our future success.

The Christian Exponent will continue to be, as nearly as possible, just what its name implies,—an exponent of the religion and principles of Jesus Christ. If there are those who feel that we are in any way departing or deviating from these principles, and can give us concrete evidence to substantiate his opinions, we will be more than glad to have him call the matter to our attention. It appears to us that it would be the Christian Duty of any one giving us credit for sincerity to do this, rather than to use their influence against the paper, either directly or indirectly, without so much as having brought their complaint to us at all.

Again we thank all of those whose co-operation in various ways has made the work of this year possible.

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YOUR WALL OF RESISTANCE

VERY few adult persons pass through life without at some time having had tuberculosis. Ninety-eight out of every hundred of them never know it, and only two out of every hundred ever come to light at all. More significant also is the fact that practically every person who reaches adult life, particularly those who live in large cities, is infected with tuberculosis. This does not mean that he has the disease, nor does it necessarily mean immediate danger. Millions of children are infected by impure milk, or by contact with careless tuberculosis patients, or from picking up crude sputum during their play with marbles, or ball, or rope on the street and sidewalk.

The germs of tuberculosis when they enter the body act differently from those of any other germ disease. In measles, scarlet fever, small pox, or diphtheria, for example, when the germs enter the body, that is, when a person is infected, there is a definitely known period of incubation, so-called by the doctors, between the time of entrance and the breaking out of the disease. Thus we know that within so many days or so many weeks

after infection a person is likely to develop the disease. Not so with tuberculosis. The period between the time of infection and the onset of the disease may be five years, ten years, or twenty-five years. Or the disease may never develop at all.

The tissues of the human body treat tuberculosis germs very much the same as they treat any other foreign body such as a grain of sand, or a piece of shot that is swallowed. They build a wall of cells around the invader. This wall of cells gradually tends to harden in a normal healthy individual and becomes stronger, or, as we say, more resistant.

When, however, that peculiar individual thing which we call resistance is lowered and the vitality of the body is reduced by previous disease, by overwork, by self-indulgence, or by bad food, the wall of resistance holding back the invading germs weakens and danger results.

For example, a boy may be infected with the first five years of life and never experience any unfavorable influences. In fact, this infection may and probably does convey a certain degree of helpful immunity against tuberculosis. But suppose that at the age of sixteen or eighteen this boy goes to work in a factory. His wages are not large, his work is hard, and he, untrained in proper habits of health, spends his leisure time in ways that are not conductive to building resistance. He tries to do what so many young men do—work by day and dance or dissipate all night. The inevitable follows; he breaks down with tuberculosis. Because of insufficient rest, faulty habits of eating, undue physical strain, self-indulgence of various kinds, and failure to realize the value of health, this young man has broken his wall of resistance.

The result may be tuberculosis. The imprisoned germs that have been lying perfectly harmless in his body for ten years or more and that might have remained there the rest of his life without causing disease, are released and begin an active growth in the tissues of his lungs.

The National, state and local tuberculosis associations of the country are working to teach men and women how to build healthy, resistant bodies against tuberculosis. Constant good health insures against this disease. To teach 110,000,000 people the value of health before they lose it is a task of tremendous importance and beset with many difficulties. The means for carrying on this extended educational campaign are supplied through the annual Christmas seal sale. The Seventeenth annual sale of these holiday messengers of health will be held during December of this year. Christmas seals are virtually health insurance.—N. T. A.

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The Spirit of Christmas

Gladys Miller Rutt

HAVE you ever heard the story of the Other Wise Man who wanted to visit the child in the manger cradle at Jerusalem? When the three wise men we read about in the Biblical account left their home in far away Persia to bring costly treasures to the new born King of Israel, he too, wanted to go with them. He took three precious jewels: a sapphire, a ruby and a pearl, and started out to meet them that he might travel with them.

Before he arrived at the appointed meeting place, he came to a man lying along the desert highway, dying of a fever. He hesitated to help him lest he might not be able to meet his companions at the appointed time and they would go on without him. He could not miss that! As he looked at the man he breathed a prayer to God that he might do the right.

In a moment he was beside the dying man, bringing back to him the life that was so nearly gone. After hours of work, he sent the revived man home to his people and he speeded on his way to meet his companions.

When he arrived at the meeting place, he found only a note telling him they had gone on; they could not wait for him. Heartsick and weary, he turned back to the nearest city to buy provisions to take the long journey alone. He was forced to pay his sapphire for these provisions. He started again with one less jewel but with a burning desire to see the King.

The story goes on to tell how he traveled through many many weary ways and arrived at Bethlehem just after Joseph and Mary had fled to Egypt. Disappointed again, he tarried in the village a few days. When the decree of Herod went out that all children should be killed, his compassion was again aroused by a helpless mother, and he paid out his ruby to save her child for her.

For thirty-three years he continued his search, always hoping but never realizing his hope, still carrying his one jewel, the pearl, hoping that he might sometime give it to the King.

On the day that Jesus was to be crucified, the Other Wise Man came into Jerusalem. Old and bent from his long, fruitless search, he had yet a ray of hope that he might find the Christ and give his gift to Him. He followed the crowd toward Golgotha, but ere he reached the city wall, a young girl who was to be sold as a slave rushed up to him and begged that he might save her from the hands of the cruel men who had taken her. Thinking his quest hopeless and pitying the helpless girl, he paid the pearl for her ransom.

With a sense of joy, yet a heavy heart he went on with the crowd. Darkness suddenly came over them and the earth quaked. At the shock, a stone fell from a high building and wounded him. As he lay dying, a beautiful vision passed before his eyes. From the vision came a voice saying: "In as much as ye have done it unto the least of these, ye have done it unto Me." His quest was ended. The Other Wise Man had found the King. He was content.

Ever since that first Christmas men and women have been seeking the Christ; they have been gathering jewels to bring to Him; they have sought that peace of soul and crying—though many do not realize it—for just the thing the Other Wise man received.

Mankind has sought always to satisfy this deep unceasing longing by learning and, often blindly, following and imitating incidents and customs of that time. In this search the method of observance of Christmas has varied much through the ages.

In that long march of time, Christmas has come to mean many different things to the various groups of the human family. Many have wrested those ideas and customs of the first Christmas to their own selfish interest and, with their eyes on themselves, have lost sight of that guiding light from the Christmas star of old.

Take the giving of gifts for example. How many people there are who feel that they *must* remember certain persons at Christmas because it is a social duty, regardless of whether they are prompted by the spirit of love to do it or not. Think of the vast sums of money spent extravagantly for that which is neither food for the soul nor bread for the body. Gifts are heaped lavishly on the wealthy or those of high social standing while the poor are often neglected or left with very little.

We hear a great deal of the "spirit of Christmas", but how much of the beautiful Spirit of Christ is there connected with it? Too often it becomes a heyday of riotous colors and a glimmer of tinsel. A multitude of Santa Clauses great you with bland, meaningless artificiality at every shop window. To many, Christmas means royal feasting, even to excesses that bring physical suffering and dissipation in their wake. It is the season for big dinners, dances, revelry and entertainments.

The bewildered human heart, still with that same deep longing for peace, rushes madly for every opportunity to satisfy it. In the revelry and exhilaration of this worldly "spirit of Christmas" a sense of joy is realized, a certain attractive brightness touches the soul, but when the immediate glow vanishes, the soul turns away with a sickening sense of being deluded. It murmurs sadly, "There is no real joy—no real peace."

It would be sad, indeed, if we could not, on the other hand, see the beautiful Spirit of the Christ in the lives of many who have followed the light of the star; those who, forgetful of self, minister to many in the same sacrificial spirit that prompted the Other Wise Man to give his last jewel for others, though he thought it would cost him the favor of the King—the greatest desire of his heart.

There are many who each year turn their faces toward that little village of Bethlehem and thank God for what it has meant to the world. With a heart overflowing with joy and thankfulness, they go about giving here and there a cheerful greeting, a gift of love, a kind remembrance to hearts that long for wramth and joy. There are yet many Marys who labor and sacrifice much that they might bestow a cruse of precious ointment for love's sweet sake. From the depths of their overflowing hearts, their souls speak forth with gladness and say: "There is a peace which passeth understanding." They have gained the quest of their souls. They are content.

We turn with joy to the Christian homes and churches that might be called the sacred shrines where the true Spirit of Christmas dwells. They are as beautiful oases in every Christmas season, untouched by the glamour and chill of the artificial and superficial coldness of much of the socalled "spirit of Christmas", but are glowing with the warmth of love and fellowship, where hearts are inspired and souls are satisfied. It is from these places that the world must learn to know the Christ; from these must shine forth the light of the Christmas star of old, otherwise souls will go hungry and empty because they have not learned the beautiful lesson of sacrifice, the simple truth that alone can bring them joy.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

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The Message of The Christmas Bells

Elsie B. Burkhard

"The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other inthe mist.

Four voices of four hamlets round,
From far and near, on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound;

Each voice four changes on the wind,
That now dilate, and now decrease,
Peace and goodwill, goodwill and peace
Peace and goodwill, to all mankind."

IT is Christmas eve. The sky is clouded. Mist is hanging over the lowlands and around the rectory at Somersby. Inside the rectory the scene is more cheerful. The Tennyson family is preparing to celebrate theevent in the usual festive English fashion. The Yule-log has been brought and duly lighted by a brand kept from last year's log for that purpose. Wreaths of holly have been hung around the fire place, and mistletoe suspended from the ceiling. Christmas carols have been sung and it is now near midnight at which hour according to Scottish folk-lore, the Christ-child was born. Presently the merrymakers hear the sound of bells. There are four hamlets lying at various distances from the rectory. It is the bells from these hamlets that are ringing. They, too, are joining in the spirit of the season. The sound of the first bell comes swelling through themist, then dies awayasgradually. Another bell peals out, and dies away. Still another rings, and yet another. And thus they alternate for some time. To the poet, on this particular evening, the sounds of the bells come as voices with a particular message, and that message is as he says in the above lines "Peace and goodwill, to all mankind."

It is not at all strange that bells at this time should have this connotation for the poet. Goodwill has always been associated with the Christmas season. More

than this, a series of events covering years in the poet's life had combined to make his mind particularly receptive to any suggestion that was quieting and turned his attention outward from himself. One of the most outstanding of these was the loss of a very dear friend whose relations with the poet had been of the most intimate nature, and upon whom he had always looked as a source of inspiration to his own future career as a poet. Added to the suffering which this personal grief brought into his life was the stress occasioned by his attempt to make an honest adjustment between his religious faith and the scientific thought of his day.

In his first reactions to these two particular situations in his life, the poet constantly wavered between hope and despair. There were moments when he felt that death is the most cruel fact in the universe, and that he could never recover from the shock of sudden parting. Again there were moments when he longed, and even tried to feel that there was a possibility of Arthur Hallam's death being a greater blessing to their friendship than his longer life would have been. It was also thus with the poet's attempt to reconcile faith and fact. In his stronger moods he felt he could not let go his faith and still live on. In his weaker moments he felt that fact was obliterating faith entirely, and that man was on a level with the brute creation. At such times he frankly admits wishing "No more to wake" and that his "Hold on life would break."

It is with this strange alternation of conflicting emotion that the poet enters into the customary festivities of Christmas eve with his family. He joins in their games and songs, although in a rather perfunctory manner. The songs, however, seem to inspire a calmer mood as midnight draws near. And when the bells, which he has heard every Christmas eve from boyhood until now begin to ring, they come as voices with a message of peace and good will.

It is interesting to know that the poet not only welcomed their message, but that the suggestion they brought gradually worked its way out in his own life. Later in life he realized and acknowledged that the death of Arthur Hallam had made a richer contribution to his own life and writings than his longer life could possibly have done. The conflict between his faith and science was never really adjusted. But the poet's final decision was in favor of religious faith. Without it, he felt life is not life. To him it seemed men are most men when they have unshaken confidence in their fellowmen, in God, and in the ultimate goodness of human life. And to this belief he held steadfastly until the end of his life.

As the stress incident to these two situations in the poet's life passed, he became trustful and calm. Peace was his again. Goodwill also became manifest in his life. For years his thoughts and emotions had moved around his own life as their center. Had this attitude been prolonged indefinitely, it would have blighted both his life and art. No life is a center large enough to use for itself all the spiritual energy with which it is endowed. Energy was meant to turn outward. The Chrismas message of almost two thousand years ago always has, and today still gives the truest direction to all human energy. When goodwill came into the poet's life, his spiritual energy was released; it flowed outward constructively "to all mankind" beautifying and enriching everything and everyone with whom he came in contact.

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The Principle of Baptism

SOME "FIRSTS" IN MENNONITE HISTORY

Harry F. Weber

Article VII

Section A—"The History of the Principle of Baptism" (Concluded)

THE views on baptism vary. Some consider the ceremony a cleansing of all past sins thus allowing one to enter the kingdom as a pure man. These are liable to doom all unbaptized to eternal damnation. Others consider the ceremony as a mere physical process which parallels the spiritual regeneration. In this case the baptism has only symbolic value. The formal act is but a public manifestation of an inward desire. Through man's carnal eyes the baptism is the time when the sinner becomes a church member. The entrance to the spiritual kingdom may have occured at conversion as God would see it. In Christianity baptism furnishes a symbol or sign of admission as circumcism admitted the young Jew to Jewry.

As a rule the ceremony of baptism is performed with the use of water although there are a few sects which make it all spiritual, eliminating the fluid. In this the work of the Holy Spirit is supposed to be given better emphasis. In the majority of cases the water is either applied or the individual is immersed into it or in it. Immersion is a total submersion of the body while in the other called sprinkling or affusion only a portion of the body is moistened. The immersionist wishes to represent the sins as buried in the water, while the affusionist feels that the method of sprinkling is more applicable to all seasons, climates and conditions of mankind.

Baptism rightly administered to those who are qualified by repentance and faith to receive it is supposed to have certain benefits. The first is that of rebirth. It does not cause the rebirth but makes the one conscious of his regeneration. Jesus told Nicodemus that he must be born of the water and of the spirit. Sometimes it is thought of as the power that performs the act of rebirth but rightly it is only a symbol of it. The baptized repentant become sons of God as can be inferred from Paul, "For ye are all sons of God, through faith in Christ, Jesus; for as many of you as were baptised into Christ did put on Christ". This brings a closer relation between the Godhead, and the individual is saved. The Second Birth is not merely a new capacity for change in the direction of the right but an actual change to the right. Baptism removed sin but it does not remove the capacity to sin. The old sins are blotted out but the weakness of the flesh still remains. Jesus had atoned for these sins and through baptism the individual receives

the benefit of that atonement. The other benefits may be briefly stated as membership in the group of believers called the church as well as the spiritual body and its accompanying benefit of the Holy Spirit.

The foregoing will serve in a weak manner to give an idea of the principle, doctrine and sacrament of baptism. It is impossible to dogmatize on the details of the principle because each period of Christian history has had a slightly different idea of the principle in its function and form. The following will attempt to give the opinion as expressed by each age.

In the Primitive Period of Christianity, that is, during the first three centuries the practise of baptism was in its simpler forms. It was used by the apostles and all Christians. They did not attempt to develop very much theory about it.

In the Old Catholic Church Period from the Fourth to the Eighth Centuries inclusive, the principle crystallizes into a creed becoming very involved. Many theologians have their say on the subject but they will be passed by for the giant theologian of that age and also other ages namely Augustine. Many of his ideas persisted through the Reformation and became a prominent part of Protestant Christianity. His works, "De Baptismo contra Donatistas libri vii" and "De unico baptismo contra Petilianium" are very comprehensive. The trend of his thinking is the necessity of baptism for salvation. It can not be applied by any outside of the church which for him was solely the Catholic Church. Sonship with God can be gained only through that Church. The close corollary to such thinking is the baptism of infants and this is just what Augustine insisted upon. In order to furnish faith for these too young to have any of their own he introduced sponsors or godfathers. He said that the innocent children were doomed because they had inherited sin through the fall of Adam and their only hope was through baptism. As the theology of baptism has become complicated so did also the form develop into an elaborate ceremony which John the Baptist would likely have failed to recognize as the same rite he had used in the case of Jesus. The reader will do well to stop long enough at this point to contrast this view of Augustine with the true baptism held by the Mennonite Church.

The next age from the ninth to the sixteenth century is known as the Roman Catholic Period. During it the departure from the truth becomes still greater. This age spent its time not in doing its own thinking but in elaborating the teaching of Augustine. But instead of emphasizing the many great truths of that man's thinking they seem to have picked out his errors and made them worse. The ceremony of baptism becomes distinctly sacramental in its most creedal sense resting on divine authority which alone the Roman Church has a right to exercise. Baptism conferred "character" on the one receiving it. Salvation is denied to all unbaptized infants. The ceremony consisted of preparation by the clergy, reading of the XLI Psalm, giving of the name, renunciation, profession of faith, threefold blowing into the face, signing the cross on forehead and breast, prayer, more signs of the cross, imposition of hands, blessing and administration of salt, another imposition of hand, and esorcism, confession of faith, symbolic opening of ears, renunciation, anointing, baptism proper, confirmation. Evidently, the Roman Church knew of no Mennonite doctrine of simplicity.

The Protestant Period of Christianity begins with the year 1517 extending to the present time. It begins with that revolution of religious thinking called the Reformation. From that time on, it is no longer one view but many, many denominational views. However it will be well to discuss the three main views as brought out at the time of the Reformation.

The Lutheran Denomination was the first to come onto the scene. They did not depart radically from the Roman view in the matter of baptism. They still retained baptism of infants and put almost Roman stress on the necessity of baptism for salvation. They however did not say that the water itself worked the miracle of salvation. The idea of "Character" being bestowed by baptism was discarded. Luther merely omitted parts of the ceremony given above but retained it in its main parts.

The second main view was held by the Reformed Denomination as led by Zwingli. Infant Baptism was retained but not so much to save the children from damnation as to set them aside for God. Calvin the successor believing in predestination considered the elect saved even if death came without baptism.

Is it any wonder that a third group should arise to declare the real truth as delivered to the saints? This group as stated before called themselves Brethren but in history are called Anabaptists because of their view on baptism which was so different from all others although more like the Apostolic type. They knew that for baptism to be anything but a mockery the individual himself must have the faith in the saving power of Christ. This leads to a direct rejection of any saving virtue in the appliction of water and almost demands that the individual be an adult, for in infancy he would not have the understanding of things spiritual so that he could believe. Menno Simon is quoted in an extract in the next section to show how he confirmed the idea of Believer's Baptism and the following section will be more in line with the general scheme of this series in telling how it happened that this principle was brought into prominence and in turn brought into being a new denomination.

Next Issue: Section B.—Extract from Menno Simon's Writings on Baptism.

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"The law of sacrifice is the eternal law of life."

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"Every disciple must carry a cross and follow Christ."

OUR BI-WEEKLY SERMON

Good Tidings of Great Joy

Paul E. Whitmer

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:10, 11.

SUDDENLY one night a band of Judean shepherds were roused out of their well earned slumber by the glad anthem: "Behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord". Evidently these shepherds were devoutly awaiting the coming of the Lord, otherwise their ears would not have been able to hear the glad acclaim that the long expected Lord had come. "And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds.—And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them".

Little did the multitudes realize that in an obscure Judean town, the one great event in human history had occurred. Herod was lolling in ease and splendor, feeling secure in the enjoyment of his throne. The approved religious authorities were in undisputed control of the religious life and thought of the Jewish people; never had they been more absolute in their sway over the masses than at this moment. The whole outlook, religious, political, social, was in favor of things as they were. Unseen by those who were blind, a new religious order was at hand. The long expected Messiah had come. Those who had ears to hear, eyes to see and minds to perceive recognized that the good tidings of great joy announced a new, a better religious life to all true followers of the new born King. The uncertainty, the suffering, the anxiety of the old dispensation gave way to the good news of a full salvation under the new born Saviour. Under such circumstances why should they not, shepherds and all, sing the praises of a new found hope? This was the beginning of a new age of better things, the good-news age.

The Shepherds

There were many great and powerful men in Judea at this time, men who held high social, religious, and political stations among the Jews but to none of these was the coming of the Saviour announced by the appearance of the star, by a vision in the night, or of the hearing of the angel chorus. Not even the priests busy in their temple ministrations heard and saw these things. The scholars who had devoted their lives to searching the Old Testament and expounding the Law and the Prophets had neither eyes nor ears to see and hear the announcement that Christ had come. The self-denying wanderer in the wilderness who lived apart from the multitudes, neither eating nor drinking, giving his time to fasting and prayer, he even did not see nor hear this glad proclamation. This group of humble shepherds alone was permitted to receive at first hand these "good tidings of great joy". These shepherds were no doubt devout men who were free from the ambition and selfish self-seeking so common in their day and ours. In mind and spirit they were better fitted to be the mediums through whom the coming of the Christ could be proclaimed than any one of the other classes. Their minds were occupied with a devout reverence for the Scriptures and its promised Messiah. They could declare the wonder of this revelation to them without obscuring it with human selfishness They were the God-chosen messengers because they were God-minded and not man-minded.

In the night time when earth, its cares and labors were shut out of their minds, this experience came upon them. Night has all through the ages played an important place in religion. In the night time Jesus was born. In the night time Jesus spent long hours in prayer alone with his God. In the night time Jesus agonized in the garden within sight of the cross. In the night time when the duties and toils of the day are over devout men are engaged in meditation and prayer. This then has all through the ages been the normal time for godly men and women to have their greatest religious experiences. How fitting that the Christ should have come into this world in the night season of meditation and prayer.

Silent night, Holy night!
All is calm, all is bright,
Round yon virgin mother and Child!
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

Silent night! Holy night!
Shepherds quake at the sight!
Glories stream from heaven afar,
Heavenly hosts sing alleluia.
Christ, the Savior, is born!
Christ, the Savior, is born!

Silent night! Holy night!
Son of God, love's pure light
Radiant beams from thy holy face,
With the dawn of redeeming grace,
Jesus, Lord, at thy birth,
Jesus, Lord, at thy birth.

The Meaning of Christ's Birth

"There is born to you this day in the city of David a *Saviour*". No fact of human experience has been illustrated more often in the lives of individuals as well as of nations than that a Saviour is needed to rescue helpless men. We have had human saviours who have saved us from this difficulty or that difficulty but in the fullness of time there was to come a Divine Saviour who was to save mankind from his sinful and fallen condition. We greatly appreciate human saviours and well we may but we have infinitely greater reasons to love and adore our Divine Saviour. Booker T. Washington is sometimes called the saviour of the colored people of the United States. True it is he did much for his people and deserved great praise for his achievements but how futile were even his efforts and the efforts of others like him, had there never been a Divine Saviour to break the power and bondage of sin. Human saviours can help their fellowmen only as they co-operate with the Divine Saviour to bring to man the fuller benefits of the great SALVATION wrought through Christ. Moses was a saviour of his people in delivering them from Egyptian bondage. But Moses was only a type and forerunner of the Divine Saviour who was to do for his people in the realm of the spiritual what Moses did in the temporal, —bring hope through deliverance. No wonder that even the angels rejoiced in the birth of such a Saviour and acclaimed Him to the shepherds!

"There is born to you this day in the city of David a Saviour, which is *Christ*". In the fullness of time the promised Anointed one, the Messiah came to accomplish the work to which he was appointed. Even to the first parents in Eden there was a promise given. This promise was repeated and renewed again and again all through the Old Testament times until it was the one great event to which every Israelite looked with longing heart. The coming of Christ, the Anointed one, the Messiah was the greatest hope that cheered the hearts of God's people during the long weary yers that the nation sat in darkness hoping for the dawn of the day when the Christ should come. "The people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up".

The reproach of Israel would be taken away at the coming of this Anointed one, consequently his coming was awaited with hearts full of anxious urgency. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts shall perform this".

"There is born to you this day in the city of David a Saviour, which is Christ the *Lord*." This passage of Scripture reaches its climax in the declaration that the little child that was born is not only a Saviour and the Christ but that he is even the Lord. Here then we have the mystery of mysteries! This little child, born in lowly circumstances, having a human birth, is also declared to be the Lord. Here then we have the human and the divine linked in the birth of the Christ child. The Christ was to be tempted at all points like as unto man, hence he must be man. But he was also to be mankind's Saviour, Christ and Lord, hence he must also be God. Nothing short of the God-Man would have been able to effect this great redemption and reconciliation. Here then we have the reason for such unbounded confidence in the little child and such songs of joy. The reproach of Israel is taken away. Salvation has come; the Messiah is tabernacling among men; the Lord himself is incarnated in human form. These things are indeed "good tidings of great joy—to all people". Is there any wonder that there should have been rejoicing among the heavenly hosts as well as among men who were looking for the coming of the Lord? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased."

The same motives that gave rise to this exceedingly great rejoicing on the birthday of our Lord is still the source of our joy and hope. All the Christmas anthems and hymns which are sung at this season of the year have the angel song as their theme. The event of the birth of Christ lies in the past two thousand years but the benefits that came with that birth are still among us. For their hope is our hope and their joy is our joy,—"Glory to God in the highest".

OUR MISSION DEPARTMENT

Conducted by Crissie Shank

How Many Hours Will You Take?

From the Weekly Mission News the following extract is taken:

"J. N. Kaufman, Dhamtari, C. P. India, Oct. 9. Beg to acknowledge receipt of two drafts—we realized only 299 exchange. Exchange steadily on the decline and the end is not yet. We are especially grateful for the money received for the churches and we are longing for the time when all the money so badly needed will be received and the buildings completed and in use. May God speed the day!!! I also give below the annual budget for 1925 as passed by the managing committee.

Administration	$54.00
Evangelistic	426.00
Educational	626.00
Medical	194.00
Emergency	100.00
Total per Mo.	$1400.00

You will note that the total is the same as for 1924.

Appreciating the situation in the home land and desiring to do all we can we have decided not to ask for an increase for 1925. The $1400.00 provides for no expansion in the work but only to maintain. Should like to urge that since there are many open doors, especially in evangelistic work that the Board be prepared to send us an increased amount for the year 1926. For the same reason we have decided to ask again for the $1400.00 per month for charitable institutions for 1925."

Our responsibility it is to support this Mission in India with its monthly budget of $2800.00. We can support *all* the work,—all the Bible women and colporters, all the schools and teachers, all the medical dispensaries and hospitals, all the orphans and widows and aged men, for–

One day for	$100.00
½ day for	50.00
One hour for	4.20
One minute for	.07

How many hours per month can you support the India Mission in 1925? If one out of each 10 members of our Mennonite Church in America should support it for 11 minutes each month they could more than pay the total budget, leaving the other 9 out of each 10 members to support the rest of our mission work.

If each member of the church should give for the India work the amount needed to support it for only two minutes each month (14 cents) all the budget would be paid in full with a margin of $2600.00 for expansion this year.

What "situation" is there in our land to prevent this possibility? We have no famine, we have no political or industrial disturbance, we have no poverty—such situations as are in India where they are "desiring to do all" they can. What if we should do all we can? Have we really been supporting our India Mission or have we only been trying to make ourselves believe we have been supporting it? How many hours per month will you support that work in 1925? Will you spend the same time in praying for it?

Chinese Memorize and Follow the Scriptures

A plan to evangelize the Chinese is through a Scripture Memory Course of about fifty chapters from Scripture and ten hymns, blocked out in ten appropriate sections. Every person who learns to repeat the fifth, sixth, and seventh chapters of Matthew without mistake at one sitting, is given a copy of the Bible in good print Mandarin. Those taking the course are expected to repeat at one time one section without but a slight mistake and that not in meaning. A worker writes of this attempt to get the Word read as follows: "Many living at a distance, whom we scarcely know, have received Bibles. One man of sixty-three came to me to repeat nine sections of this course at once but did not have breath to finish the first section. His grandson repeated the first section for me and he is probably not eight years of age. Both of these were new to us but claim to firmly believe and they regularly attend one of our outstations and pray regularly daily and for every need."

THE SUNDAY SCHOOL LESSONS

Conducted by A. E. Kreider

CENTRAL PERIOD OF CHRIST'S MINISTRY

Review

December 28, 1924

THE lessons of this period cover the central period of our Saviour's public life. A hasty survey of the titles will suggest the importance of these busy days. This was an eventful year. Jesus chose out from His larger following a group of twelve. It seems that the trend of events had been such that a small group of close disciples was both desirable and necesary. Consider the type of men whom Jesus selected. They were humble and unlearned Galileans. At least such would likely have been the judgment of the scribal teachers of that day. What did Jesus see in these men? He must have believed them to be teachable. When He chose them they were not then ready for the tasks which they later were obliged to bear. Jesus led them on step by step into a new life, a new experience and a new faith. Jesus welcomed every evidence of increasing love, devotion, understanding. By slow stages the twelve grew in grace and knowledge. They were the disciples of a great Master. Their greatness is full proof of the greatness of their Master.

We know Him who was Master of the twelve to be the Son of God. What do these three short words mean to us? These lessons help us immensely to discover the meaning. Review the works and the words of our Lord during these busy months of labor and service. How God-like (not man-like) He spake in the teachings of the Sermon on the Mount, the parable of the soils, the neighborly Samaritan, and the wayward loveless sons. Such words and such a Spirit are not of Man. They are of God. He brought serenity and quiet to terrified disciples when overtaken by a storm on the sea. His presence brought life in the hour of death. His visit in the home of the Jericho publican meant salvation to that house. The impression of His life upon Peter moved Peter to utter the words of that great confession. While in prayer He was transfigured and a heavenly glory encircled Him. Such a one we confess to be the very Son of God. He is full of wisdom and truth, love and sympathy, grace and power. How full of meaning the words, "He that hath seen me hath seen the Father."

A study of events such as these leads to the conviction that every day of Jesus' ministry counted mightily for God. He gave His best always. He reserved nothing. He gave His time, His strength, His very life. There was no saving of Himself. He taught that He who saves His life shall lose it. The meaning of His words is found in the story of His earthly ministry.

It is proper to ask what are we giving to God, to our Savior, to our church? Our best is none too good. But what do we give? How much time do we give? Should we not give at least a brief period of each day to quiet thought and prayer? What are we giving to the Lord's work? Are we doing any definite thing each day? We give the odds and ends when we ought to give the best to God's service. The Lord's work among men suffers because we withhold our best strength, our choicest time, and noblest powers of mind and soul. Jesus made no reservation. Why should any of His disciples? Give your best to the Master.

Our Father we are moved to love Thee and obey Thee because we have seen Thy Son, Jesus the Christ.

CHRIST'S TRIUMPHAL ENTRY

Lesson Text: Luke 14:29-44.

January 4, 1925

IN our studies we have traced the life of Jesus up to the last week. It had not occurred to the disciples that the end was so near. Jesus had told them of His sufferings. But they understood

little of the meaning of His words. Jesus and His disciples with hundreds of other pilgrims were on their way to the Passover feast at Jerusalem. Remember that the travels, the preaching, the healing throughout Galilee and Perea had made Jesus widely known. Likely many of these Passover pilgrims were expecting, at least hoping, that Jesus would publicly declare Himself the Messiah during Passover week. But these people were expecting the Messiah to declare Himself in a public manner, in pomp and royal magnificence, which was wholly foreign to the thought and Spirit of Jesus.

Jesus knew the expectations of the people. If He would ever enter the city as the Messiah now was the time. During His preaching and healing ministry He discouraged and deliberately tried to avoid any demonstration of His Messianic powers. But now in a final effort to reach and win the nation He enters the city, riding a colt never ridden before. There was an outburst of enthusiasm. The people shouted, "Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." Many were stirred with the hope that now the Messiah is come. It is true the Messiah had come. But the people expected Him to act very differently than He did. Many who took part in the triumphal entry were inspired with high hopes only to lose them in the days of the coming week.

The Pharisees saw the followers of the Galilean prophet spreading their garments in the way and shouting aloud. Addressing Jesus, they said, "Master rebuke thy disciples." They had no sympathy with such demonstrations. They of course would not recognize Jesus as the Messiah. Such an outburst of enthusiasm seemed to them as sheer nonsense. Probably in our own day the fervor and devotion of godly men and women is regarded in much the same way. There are those who wish some one would rebuke and silence the voices of the present day disciples of Jesus.

Joy and sadness were mingled in the heart of Jesus on this occasion. He rejoiced because of the love and faith manifested by His friends. But when He thought of the unbelieving city He wept over it. Jesus loved Jerusalem. Jesus would have rejoiced if Jerusalem would have received Him then Jerusalem might have been the spiritual capital of mankind. Then there might have flowed forth from this city streams of healing and salvation. The heart of Jesus was stirred with pity and anguish when He said. "If thou hadst known,—even thou—the things that belongs unto thy peace." Jerusalem knew not the time of her visitation.

We may well consider whether we allow our days of visitation to pass by unrecognized. God may be approaching us through a friend, an experience, an opportunity, an influence, a book but we refuse or fail to recognize Him. Our loss is irreparable. How rich and joyous the life of him who knows the day of the Lord's visitation.

Father forgive us our blindness. We have often failed to recognize Thy visitations. Open our eyes and quicken our souls that we may always know Thy voice when Thou dost call.

—o—

ROBERT MORRISON IN CHINA

THE captain of the ship on which Morrison sailed for China said to him, "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire!"

"No, sir," replied Morrison, "but I expect God will."

As he was nearing the shores of his God-directed field he wrote in his journal: "Abraham, I would imitate thee in thy dependence upon the promise when thou wentest forth, not knowing whither the hand of God would lead thee. My present circumstances are not dissimilar to Abraham's. But alas! I am full of anxious thought as to my reception in China.Oh, that I could leave all in His hands who has determined the times before appointed and the bounds of our habitation! Undue solicitude begone!"

At the end of seven years' labor only one convert had been made. But Morrison was not discouraged. All this time he had been studying the Chinese language, and he completed the translation of the English Bible into Chinese. He knew that somehow God would make it all right. And He did.—*Publisher Unknown.*

THE Y. P. M. TOPICS

Conducted by A. R. Eschliman

HELPFUL EXPERIENCES OF 1924

(Topic for Dec. 28)

THE different departments of the child's knowledge are relatively detached from one another, but those of an adult, especially of an adult of the reflective type, form a unity. He has his knowledge organized into a system in which everything he knows has a definite place, and into which every new thing learned is promptly fitted. If the new is incongruous with the system, or with any part of it, the system is modified to meet the situation. But some form of system is always maintained in the mind of the reflective adult and it may properly be said of him that he has a philosophy of life of the world." (Ruediger).

It is the change from an unorganized mind of the child to the organized mind of the reflective adult that makes it possible for one to profit by his past experiences. It does not make so much difference to him if his experiences are joyous or grevious, they are helpful just the same. For him, "all things work together for good," in every sense of the word.

The unorganized child mind has a poor sense of values. The doll is broken and the little girl weeps as if her heart would break; the boy loses his pocket knife and he feels worse, for a moment, than his father, if his father is a reflective adult, would feel if he lost a farm. But fortunately for the child the grief is momentary. Its mind is soon engaged with other things and the misfortune is forgotten. The experience has done little good or harm.

How about the adult? We, no doubt, can recall some grown-ups whose minds react somewhat as the minds of the children mentioned above, but with the adult with a reflective mind that is well regulated all is quite different.

In the first place such a mind is well organized, everything has a definite place and everything is in its place. A man was one time interviewing an apple grower who had thousands of bushels of apples of all kinds stored in a great storage plant. The visitor asked him how it was possible for him to keep track of so many details. The apple grower called a servant, told him to go to the storage department to such a room, such a section, and bring a box of a certain number. When the apples came he said, "I have never seen these apples but I know without opening the box that they are Greenings, which they later proved to be. The apple grower's answer to the question was, "system". How many minds are so systematically arranged, or is the average mind more like the man who wants to use a certain article, knows he has it but must borrow of his neighbor because he can't find his own?

In the second place the well regulated mind is open to truth. When it is confronted with something new it is not satisfied until the new is thoroughly examined and taken at face value and put into the proper place. If the new proves to him that his system has not been exactly right it, or some parts of it are changed and he is wiser because of the new experience. The Jews had a system of thought but it was so fixed and formal that they could not change no matter how strong the evidence. In fact they were so blinded by their system that it was impossible for them to appreciate a new thought. They were harmed by a new experience. Their idea was to dispose of it. They killed the biggest thought that ever came to them.

If we are to profit by the experiences of 1924 we must have a PHILOSOPHY OF LIFE so that we can open mindedly and freely philosophize on every experience, pleasurable or otheriwse, that we have had, give it the proper evaluation and place it in our system of thought just where it belongs even if it necessitates a change in some of our pet ways of thinking. We will then be in a position to interpret the experiences we will meet in the years to follow and be master of every experience we meet. Such an individual can not help but be happy. He is looking for truth and the seeker for truth finds God. He who finds God loves Him so he has the promise —"All things work together for good unto those who love God."

BOOKS RECEIVED

THE YOUNG CONVERT'S PROBLEMS
And Their Solution

A. C. Dixon

A new edition of this well-known book for the training of young converts will be welcomed by Christian workers generally. With fine simplicity and spiritual vision, and a thorough understanding of the needs of young men and women, Dr. Dixon discusses the Christian life and the essentials of spiritual development. He sympathetically considers many questions which occur to young Christians as they face the insistent distractions of modern life. There are chapters on the Holy Spirit; The Church; The Bible; Prayer; Temptation; Money; Amusements; and a most impressive and inspiring closing chapter on the Ideal Christian.

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CHRIST'S MILITANT KINGDOM

L. R. Scarborough

Rev. Lee Scarborough, B. A., D. D., is President of the Southwestern Baptist Theological Seminary, and is one of the best known preachers and evangelists in the South. This book portrays the Kingdom of Christ as a conquering power before which evil must disappear—a living reality among men that is moving on to sure and complete victory and the glorious consummation prophesied in Scripture.

Published by Doran. Price $1.60.

THE LORD WE LOVE
Devotional Studies in the Life of Christ

Chas. R. Erdman

Professor Charles R. Erdman, D. D., L. L. D., has been teacher of Practical Theology in Princeton Seminary since 1906. With unusual spiritual insight and power born of deep conviction he reveals in this book Jesus Christ as the Divine Saviour who has solved the spiritual problems of humanity, and who is entitled to the loving allegiance of the race. In the midst of wide-spread and intense discussion of the person and teachings of Jesus this book comes with a calm and refreshing atmosphere of personal experience—a clear and joyful witness to the reality of Christ's presence and power.

Published by Doran. Price $1.50.

HOLY PLACES AND PRECIOUS PROMISES

L. R. Scarborough

A series of sermons by Dr. Scarborough which describes his personal experiences in the Holy Land, with first-hand descriptions of the land where Jesus lived and worked and died. He groups the precious promises which are associated with the sacred places. Woven into the realistic pictures of Palestine is an intensity of spiritual appeal, a contagious faith and assurance that give it peculiar devotional value.

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Any of these books may be ordered from The Christian Exponent Company, Wooster, Ohio.

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SUNDAY SCHOOL PROGRESS IN THE PHILIPPINES.

It was in 1911 that the late Dr. Frank L. Brown of the World's Sunday School Association visited the Philippines This marked the beginning of a specialized program of Sunday-school work.

The Philippine Islands Sunday School Union, organized at that time in connection with the first National Convention, is the fitting momument of Dr. Browwn's visit. His was the guiding hand that brought the Union into being, which through the years has meant so much for the constructive work of the Kingdom in those islands.

Today it stands as a great unifying agency, Methodists, Presbyterians, Baptists, United Brethren, Disciples, and Congregationalists joining together in one common task, and conservation of the spiritual resources of the nation as represented in its childhood. The numerical strength of this Sunday school army stands today as follows: 1,015 Sunday schools, 4, 814 officers and teachers, and 65, 590 enrollment. Leaders are being trained through standard courses in Seminaries and Bible Training Schools, Institutes,Schools of Methods, Church Classes, and by Correspondence. Nearly 500 are enrolled in these courses, the work all being done in English,

The Daily Vacation Bible School Movement has recently taken root in the Philippines and is full of promise. The following letter has been received from one of the missionaries by Rev. A. L. Ryan, General Secretary of the Philippines Islands Sunday School Union. This represents the work in one Province and is typical: "We have just finished our second year of effort in Vacation Bible Schools. It seems to me that there are boundless opportunities and a most fruitful field in this kind of work. Reports have come in from ten schools. The enrollment is between eight and nine hundred. In every school we had trained pastors and deaconesses What has been very gratifying has been the large number of good volunteer teachers who have offered themselves for this task. Teachers of the public schools and college students have volunteered Nearly sixty teachers assisted. The course was simple and arranged for primary, junior, intermediate, and senior grades with night classes for adults. Songs ,memory work and games proved popular activities. Nearly all schools had closing exercises with drama work included."

Other phases of Sunday school work are receiving commensurate emphasis. One of the missionaries wrote Mr. Ryan the other day, "The work of the Sunday School Union constitutes one of the finest pieces of missionary endeavor in the Orient. I hope our folks in the states will grant you a larger budget. The present budget is not commensurate with either the program or the fundamental needs of the islands."

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JUST A WORD HELPS

A young girl passing an aged aunt one day laid her hand gently on her white head and said, "How pretty your hair is, Aunt Mary!"

The simple words, spoken without any desire to flatter, brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked, 'What a nice dress you have on, and how well you look in it?!' She almost cried, she was so pleased. I hadn't thought that such a little thing would please her so."

"I never expect to eat any cookies as good as those you make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts with which her skill and love had filled his boyhood—*Selected*.

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Notes From Here and There

Goshen College and Eastern Mennonite School announce special Bible Terms to be held at the respective institutions Jan. 6th to Feb. 17th, 1925.

Wm. B. Weaver, pastor of the North Danvers Mennonite Church, Danvers, Ill., began a series of revival meetings at the Nappanee West Church, Nappanee, Indiana, on December 4th. The meetings were to last for ten days.

"Eucation among the Mennonites of America" is the title of a new book which is to be ready for distribution early in 1925. The author is J. E. Hartzler, and the Central Mennonite Publication Board is publishing the work. The book will have some interesting and valuable material for those who are interested in the growth and progress of educational work in the Mennonite Church.

N. E. Troyer of Cable, Ohio, recently held series of meetings at Martinsburg and Altoona, Pa.

Dr. Elmer E. S. Johnson, pastor of the Hereford, Pa., Mennonite Church, after a siege of illness has again assumed more ac tive duties in his pastoral and educational work. Dr. Johnson is also a professor in Hartford Theological Seminary, at Hartford, Mass.

A Bible Normal will be held at the Carlock (Ill.) Mennonite Church from January 5th to the 18th, under the auspices of the North Danvers, Carlock, Danvers, and East White Oak Churches.

Prof. Julius Richter, Ph. D., Professor of Missions at Berlin University, Germany, gave an address at Bluffton College on November 28th. Prof. Richter previously gave an address on "The Contribution of Missions to World Peace" at the Buffalo meeting of the American Council of the World Alliance for International Friendship Through the Churches. He was brought to Bluffton by Prof. J. Quiring of Witmarsum Seminary, who formerly studied with him at Berlin. Among the out of town people who heard him at Bluffton were Lester Hostetler of Sugar Creek, Ohio, and Prof. J. C. Meyer of Western Reserve University, Cleveland.

C. B. Blosser and family, for some time past resident in Vero, Florida, are again living at Goshen, Indiana.

The Missionary Party which sailed from New York on Oct. 26 for India is reported to have arrived safely at Bombay on Nov. 28th, after a voyage of 33 days. Our readers will remember that J. A. Ressler and Henry V. Albrecht, M. C. Lehman and family, and Mary Burkhard comprised the party. Bro. Lehmans are returning to Dhamtari, while Sister Burkhard who formerly was at Dhamtari now goes to Jangyir. She is the widow of Jacob Burkhard who gave his life for the work at Dhamtari.

Hesston College and Bible School announces a new correspondence course in Mission Study under the direction of Alta Mae Erb which will merit one-half unit credit for those who successfully complete it.

A Missionary Quarterly has made its appearance, giving information concerning the mission work of the General Conference Mennonites. It is printed in both German and English, and the editor is P. H. Richert, Goessel, Kansas.

The meetings recently held at Mottville, Mich., formerly the Barker Street Congregation, under the supervision of E. Troyer, resulted in seven confessions and much encouragement to the congregation. Bro. Troyer's work was well received, and the church has a real field of labor, there being no other churches for some miles in any direction. W. W. Oesch is the pastor. Eight persons were received into the Church by baptism and renewal of covenant on Sunday, Dec. 6th.

At the recent Missionary Day services held at the Oak Grove Church, near West Liberty, Ohio, $157.01 was turned into the missionary collection by the pupils of the Primary, Junior, and Intermediate Departments of the Sunday school. This amount was the proceeds of 59 quarters which had been loaned from the Mission Board last spring.

Nellie A. Yoder, formerly of West Liberty, Ohio, and Goshen, Indiana, is now teaching school near the Mexican Border, at Tehachapi, California.

Daniel Hostetler, who was compelled to drop his work at Western Reserve Medical School Cleveland, last winter on account of sickness, has again regained his health and expects to take up his studies with the beginning of the second semester.

J. E. Hartzler gave a series of Bible Lecture-Sermons at the Summerfield Mennonite Churh, Summerfield, Ill., Nov. 23rd to 30th.

Lester Bixel and wife, returned missionaries from Africa, spoke recently at all day missionary meetings held at the North Danvers and East White Oak (Ill.) Mennonite Churches. A. M. Eash, and Rev. Sommers of Peoria were also among the speakers at these meetings.

Recent statistics place the number of Mennonites now in Kansas at 9,750. Of this number the Old Mennonite Branch has 1100, General Conference Mennonites, 5500, Krimmer Mennonite 550, Mennonite Brethren 1500, Holdeman people 100.

I. W. Royer, of Orrville, Ohio, is holding a series of meetings for the small congregation near Bremen, Ohio.

Heinrich Goosen, a Mennonite preacher who moved from Russian to Mexico recently gave an interesting talk at Hesston College on conditions in Russia and the suffering which was endured under the Soviet government.

The Peoria Mission, Peoria, Illinois, reports an encouraging interest and a splendid prospect for the work there. A. C. Good of Sterling, Ill. was scheduled to hold a series of meetings there during the latter part of November.

IMPORTANT NOTICE

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